

THE
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OF
MISSIONARY INFORMATION.
VOL. XIV.

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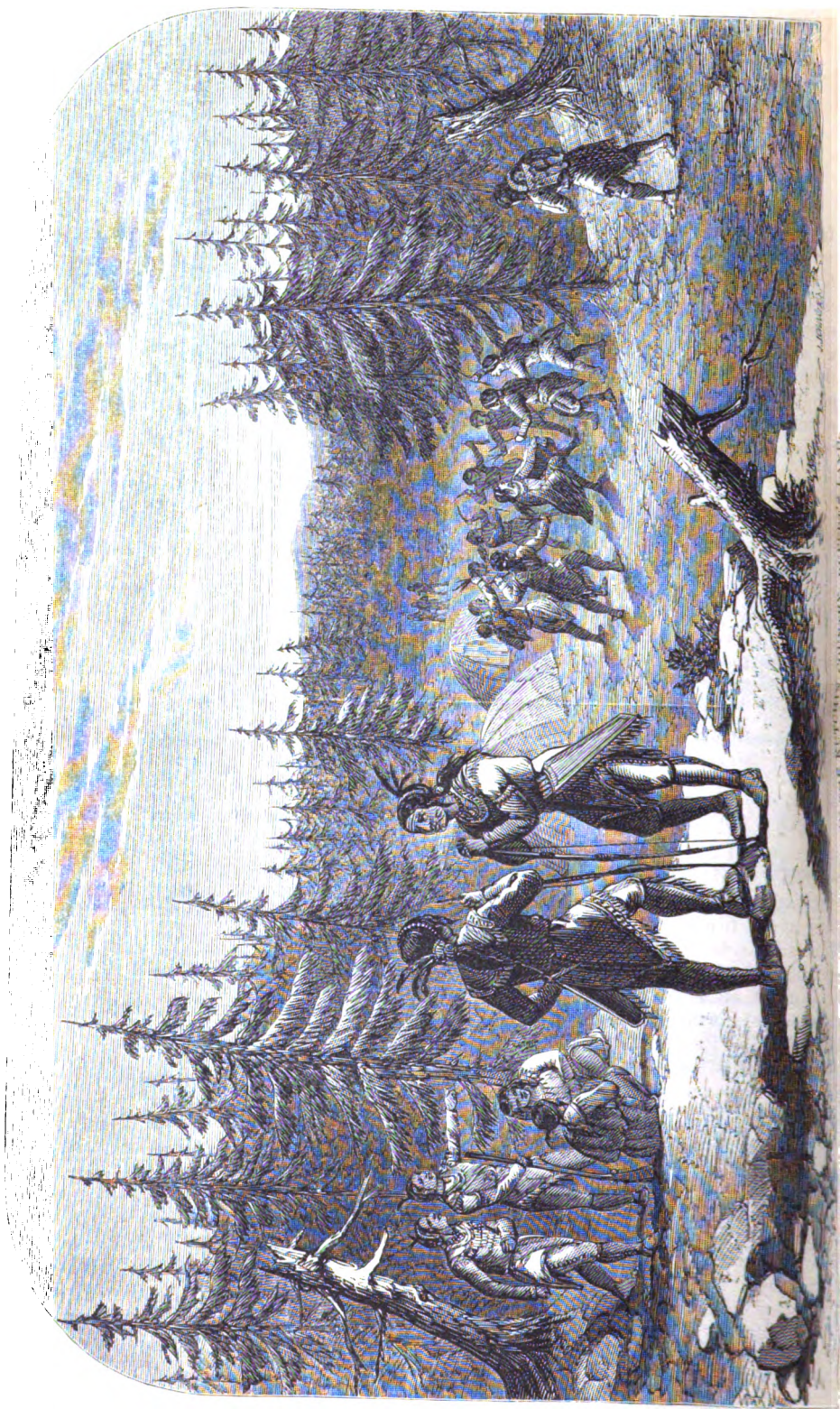
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Church Missionary Intelligencer.

THE TRUE MISSIONARY AND THE REVERSE.

THE purpose of Missionary effort is to convert souls to Christ, as the one Mediator between God and man, and that in the use of the one instrumentality, the preaching of a scriptural, unadulterated Gospel. Missionary and ministerial work are in this respect identical. The minister at home, if rightly instructed, will take no lower view of his responsibilities. His office is the cure of souls, and to their recovery and restoration none other means are available than the balm of Gilead, and the Physician there. To make known the disease and the remedy, the Physician, and his ability and willingness to heal—this is the one concernment to which he will desire wholly to give himself. Jealous of his exclusive devotedness to this one work, he will refuse to occupy himself in any pursuit which does not so harmonize with this great purpose as to be made available to its furtherance. "Give thyself wholly to them, that thy profiting may appear to all," is that divinely imparted counsel, adherence to which he knows to be indispensable, if, indeed, he would be "a good minister of Jesus Christ."

And the Missionary is the same. He is characterized by as absolute and entire a consecration of himself to that work in distant and heathen fields, to which the home minister gives himself in near and professedly Christian lands. He takes up the work of winning souls to Christ under the distinctive form of Missionary work. It is the same grand undertaking under a new aspect. He adopts it with its peculiarities of honourable trust, of difficulty and encouragement; and the determination of the faithful Missionary is identical with that of the faithful minister—to know nothing save Jesus Christ, and Him crucified—Christ as his *motive*, Christ as his *object*, and Christ as the *means* whereby this object is to be attained.

Christ as his motive—the same whereby Paul was influenced; "the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." There is a quickening power in the death of

Christ which constrains the man who has experienced it to self-consecration. He was dead in trespasses and sins; but in the faith of Jesus as a Saviour, and the recognition of all that wondrous procedure of self-sacrifice and suffering to which He stooped, that He might save sinners, he became a partaker of a new life—"dead, indeed, unto sin, but alive unto God through Jesus Christ our Lord." And it is in the secret actings of this life, welling from the depths of a renewed heart, that he finds himself moved to self-consecration. Each day brings its wants, and each day brings its mercies. A continually recurring sense of need sends him to Christ with a continuous application; and still, although so importunate, he finds himself graciously dealt with: supplies, marvellously diversified according to his necessities, are freely and copiously dispensed to him: with each new mercy the sense of indebtedness increases, and the conviction that he is not his own, but bought with a price, engages him by a continual and loving persuasion to live to the glory of God.

A convert connected with the Moravian Missions in South Africa, who, by the word of the cross redeemed from the excess of evil, had become an humble and consistent Christian, watchful over his own soul and over the souls of others, once in simple yet beautiful language explained the divine force wherewith mercy, when received and realized, moves the man to personal consecration and self-denying service. On looking at the mill at Gnadenhütten, he thus addressed one of the Missionaries—"Brethren, I discover something that rejoices my heart. I have seen the great wheel, and many little ones: every one was in motion, and all seemed alive; but suddenly all stopped, and the mill was dead. I then thought, Surely all depends upon the one wheel: if the water runs upon that, every thing else is alive; and when that ceases to flow, all appears dead. Just so it is with my heart: it is dead as the wheel; but as soon as Jesus' blood flows upon it, it gets life, and sets every thing in motion; and the whole man being governed by it, it becomes evident that there is life throughout."

And thus Christ becomes the life-object of the devoted man. He lives to Him by whom he lives. His desire is that the Lord should be glorified, that his name should be spread abroad, and men be led to render to Him universal homage. He is actuated to such a service, not only by a regard for the honour of his Lord, but by love to his fellow-man. He knows the state of their souls from an experience of his own. If he needed divine interference to preserve him from utter ruin and everlasting death, so do they. He knows the medicine which Christ dispenses. He has proved its efficacy, and he can recommend it to others. Such is his purpose and desire. To this work he gives himself, as, next to his own personal salvation, his great concernment in life. If a Missionary, as a Missionary; if a minister, as a minister; if a private Christian, according to the measure of his opportunity;—to this he gives himself. He becomes a centre of good to others, and exercises on those around him a wholesome influence. The results may be more or less apparent, but they are sure. Gospel seed, like the natural seed, has its spring and harvest. There is this difference, however, that in the spiritual economy the period of germination is not unfrequently deferred, and that so long, that, but for the promise of its reappearance, we should deem it lost. But although deferred, it will surely come, and will not tarry, and the harvest in due season never fails.

But this is the business of the Missionary: he is a seed-bearer. He goes forth to sow the seed of the kingdom over the fallow-fields of heathenism; and he does so in the assured hope that it shall not fail to yield his Lord a harvest. Whether he himself shall reap as well as sow, that he knows not. That which he soweth another may reap; but he leaves that with his Master to decide, believing that the day will come when "both he that soweth and he that reapeth shall rejoice together." The quality of the seed, and his diligence in sowing, these are his responsibilities. On these points his conscientiousness is active, and he exercises over himself a rigid scrupulousness, that the seed which he sows be the "precious seed" of God's own appointment; that the Gospel which is preached and taught by him be not "after man," but that which is by the revelation of Jesus Christ. He has to proclaim with all fidelity the Gospel message, and, as an ambassador for Christ, in his name beseech men to be reconciled to God. He has to inform men what God has done that such a reconciliation might be practicable—"He hath made Him to be sin

for us who knew no sin, that we might be made the righteousness of God in Him;" and in this preaching of the Lord's word, as an effective means for the conversion of sinners, he has implicit reliance, because the Lord has moulded and prepared the Gospel message with a view to the accomplishment of this very object, and has promised that, in the power of his Spirit, it shall not be used in vain; and also because, in his own personal experience, he has proved its efficacy.

He is not the ambassador of the law. "The law demands spiritual strength, but the sinner is without strength; the law demands an unsinning obedience, but the sinner disobeys in all he thinks and speaks and does; the law never did, and never can make imperfect man perfect. In Paradise it was the evidence that he could not stand in his own unassisted strength; and on Sinai it was not given for a righteous man, but for the restraint of unrighteousness; and, thus multiplied in its precept, it could but multiply sin, and aggravate the offence: 'Moreover, the law entered, that the offence might abound.' 'By the law is the knowledge of sin; for sin is the transgression of the law.' Apply the rule of law to a rebel in arms, and it is at once the evidence of his rebellion, and the occasion of his repeating the offence: or, should he be conscious of the majesty of the authority which he has violated, and of the perfection of the rule which he has broken, this consciousness, without mercy, can only utterly overwhelm him with despair, and terrify him with the justice of the punishment which he deserves. Let the law, then, act as the pioneer to prepare the way; but let the minister of the Gospel remember, that his designation is, not the ambassador of the law, but the ambassador of Christ; and why the ambassador of Christ, but for the very purpose of restoring a sense of the perfection of the law, the love of the law, and that service to the law which is 'perfect freedom' to the human heart? for it is by the power of the Gospel alone that we are enabled to obey the law.

"He is not the magistrate, with his politic rule; he is not the statesman, with the devices of the cabinet; he is not the legislator, with his civil code; he is not the wise man, with the deductions of reason; he is not the prudent man, with his subtle schemes; he is not the moralist, with his rigorous precept; he is not the orator, with his irresistible flow of elegant suasion; he is not the poet, with his beauty or sublimity of imagination; he is not the man of feeling, with all the tenderness of nature and the melting eye of lovely

sympathy; he is not Moses himself, fresh from the divine conference, with his shining countenance, and his tables yet warm with the finger of God. Not one of these, admirable as they are, nor all combined in one man, will suit the character to which he is sent. It is to man, the sinner, that this ambassador is sent: not the partial, but the total sinner; not the impoverished, but the ruined; not to man hurt by sin, but to man dead in sin; not man to be repaired, but to be made; not to be rectified, but to be 'created.' A totally new principle, then, from any thing that this world knows, must be applied; a message never yet thought of by man must be brought; a message which adapts itself to man, as a vile, a helpless, and a miserable sinner; even a message of mercy from his offended God, which will at once abolish the guilt of sin from his conscience, and subdue the power of sin in his heart.

"Behold," then! as Isaiah sublimely commences his forty-second chapter, 'Behold,' then! not a prince, not a statesman, not a legislator, not the wise or prudent, not the moralist, not the orator, not the poet, not the man of feeling, not Moses himself; but, 'behold!' the Saviour, just adapted to the sinner; 'my servant,' my Son made flesh, 'whom I uphold' in his character of Mediator; 'mine elect, in whom my soul delighteth;' my chosen Redeemer, in whom my soul looks upon lost man with full complacency. 'I have put my Spirit upon Him;' the power to restore my image to the human soul I have vested in Him; 'He shall bring forth judgment,' or righteousness, 'to the Gentiles.' I have just suited his character to their wants. His meekness shall condescend to their infirmities; 'He shall not cry, nor lift up, nor cause his voice to be heard in the street;' He shall adapt Himself to the weakness of the weakest: 'a bruised reed shall He not break; and the smoking flax shall He not quench;' the perfection of man shall be in Him; 'He shall bring forth judgment unto truth;' a righteousness which supplies every defect, both of sin and infirmity, and which squares with the exactest proportion of justice, shall be in Him. And, as his meekness suits the infirmities of men, his perseverance suits their unwillingness, their caprice, their neglect, their contempt, their rejection of Him. 'He shall not fail, nor be discouraged, till He have set judgment in the earth'—till He has fully accomplished the justification of fallen men; 'and the isles,' the heathen, 'shall wait for his law'—a law of pity, of kindness, of mercy, and of

grace. It is a Saviour that man wants, and not a legislator or a philosopher; it is 'the Prince of Peace,' and not a warrior with human power and human weapons; it is mercy, meeting its correlative misery; it is grace, bearing with sin and infirmity; it is pardon, pronouncing peace. The character of man is, he is a sinner against his God: this is the source of all his misery. If he be met in this character, God suits Himself to his condition. God meets him in this very character: He gives him an unmeasured proclamation of mercy: 'The blood of Jesus Christ his Son cleanseth us from all sin.' Let the most desperate sinner living accept this, and, in the pardon of sin and the reception of mercy, a new principle of obedience is imparted to his soul. 'Thy sins are forgiven; thy faith hath saved thee; go in peace.' Let this voice be but effectually whispered by the Spirit of Christ to the soul, and the work is done; that soul is restored to God, to itself, and to its neighbour: for if the soul be once inclined to God, it is inclined to its own best interests, and to those of man also; there is imparted to it a new creation, the due exercise of all its relative obligations.*

Men may despise this means, and pronounce it to be an unlikely instrument for the accomplishment of so great a work; but the faithful Missionary is prepared to answer with Paul—"We preach Christ crucified, to the Jews a stumblingblock, and to the Greeks foolishness, but to us who are saved, both Jews and Greeks, Christ, the power of God, and the wisdom of God." Not only is he persuaded that the Gospel is effective for the work he has to do, but that it is so exclusively; and, discarding all other weapons which human wisdom would recommend to him, he takes the sword of the Spirit, and says, "There is none like that; give it me."

And thus there is nothing to be found on earth more noble, more sublime, than true Missionary enterprise. Let only the varied features which belong to it be brought into consideration—the admitted difficulties of the undertaking, the admitted feebleness of the agent, the despicableness in the world's eye of the means which he purposes to use—while the power, by which all this weakness is to be invigorated and made available, remains reserved and unseen; and yet the apparently hopeless undertaking persevered in, although

* Extract from the Anniversary Sermon of the Church Missionary Society, preached by the Rev. Henry Budd, M.A., 1826—1827.

sickness supervene, and valuable life be sacrificed, and one Missionary after another fall upon the battle-field, without any apparent result being produced; like the Israelites compassing Jericho in peaceable procession, their rams'-horns being sounded, and the ark of the covenant borne by the priests, until, at length, in an unexpected moment, the battlemented walls fell prostrate to the earth; in this its apparent weakness and eventual success lies the greatness and glory of the Missionary work.

But, like all precious things, it has its counterfeit. There are those whose object it is, not to win souls to Christ, but to proselyte to a church, or a sect, or to some peculiarity of doctrine, or opinion, or practice, and who, in this their vocation, are exceedingly zealous, so that they are ready to compass sea and land that they may make one proselyte. They confuse, in their own minds, elements which are entirely distinct. They forget that they may persuade men to join their church, or to accept their statements, or to conform to their peculiarities, and yet leave them as far from Christ as they were before; and under this delusion they expend themselves in the advocacy of that present and palpable thing, whatever it be, to which they desire to attach men. But they might, if they would, detect the fallacy under which they labour, if they only reflected that they cannot be doing Christ's work, for they are not using Christ's means. The Gospel they neglect: they either openly repudiate it, or, with a professed respect for it, set it aside, because they find that, however effectual to win souls to Christ, it does not answer their purpose. The question with them is, not how to change natural men into spiritual men, but, whatever they be, to enlist them under their standard; and therefore, disregarding the Gospel, as to them of little value, they select those means which they think most likely to subserve the object they have in view; and these are of various aspects. Sometimes they are of a coercive character; sometimes they are fitted to deceive; but it matters not how it be done, provided only that they gain numerous proselytes. Assuredly, if we wish to serve Christ in the field of Missions, we must use his Gospel; and as assuredly, if this be neglected, it is not Christ's work we are doing, nor is it the Lord we seek to glorify. But yet, while all else be changed, and the motive, the object, and the means, be all different from those which are characteristic of true Missionary work, yet the Missionary profession and the Missionary phraseology are retained, and the earthly

materials of which the whole movement consists are so gilded over with the name of Christianity, as, in popular estimation, to be identified with true Missionary work, and thus receive an amount of respect and admiration which does not properly belong to it.

Xavier and his Missionary enterprises present a case in point. This man, in whom there was so much natural endowment, and yet so much of spiritual inefficiency—in whom there was so much to admire, and yet so much to deplore—required to have the strangely conflicting elements of his character analyzed by a careful and discriminating hand, in order that we might understand him, not as fiction has portrayed him, but as he really was, and that, weighed in the balance of the sanctuary, his labours might have assigned to them their true value. This has been done, and most efficiently.* Xavier lacked one thing, but that one thing of such importance, that no superior qualifications could compensate for the deficiency—he wanted that perception of Christ as the one object, in whom God may be known as Love, and in whom his own soul might find a resting-place, which would have centered his affections in Jesus, and given him right motives and true objects. Had this not been wanting, Xavier would have been a great, because a true, Missionary. He would thus have had a higher object than that of promoting the interests of the papacy. Christ, not Rome, would have been that object. In the prosecution of the great work, winning souls to Christ, he would have found no need of the carnal weapon, “nor have attempted to advance the kingdom of Christ by the sword of the magistrate, by the terrors of persecution, and by the bribe of temporal advantages.” Such devices, instead of helping, would have been found to hinder him; and he would have renounced them, as David did Saul's armour, when he said, “I cannot go with these.” He would have found that “the weapons of this warfare are not carnal, but mighty, through God, to the pulling-down of strongholds;” and that in wooing and winning souls to Christ, one mean alone suffices—“the Gospel of Christ, the power of God to salvation to every one that believeth.” “But he undertook a great spiritual enterprise without the right means and preparation for the work. God's inspired volume, in the language of the people, was no part of his Missionary agency. He did not arm himself with that Gospel which is “the power of

* See Venn's “Missionary Life and Labours of Francis Xavier.”

God unto salvation." It is melancholy to find, throughout his writings, amidst so many noble religious sentiments, little which tends to exalt Christ, or to honour the work of the Holy Spirit. The Virgin Mary and the saints are obtruded into an idolatrous position. The religion which he attempted to propagate was not according to the Gospel of Christ.* Yet does he continue to this day the model Missionary of the church of Rome; and men, warped by Romish training and instruction, knowing Christianity, not as God has given it, but as man has debased it, go forth to promote the interests of that church within whose pale, as they conceive, there is alone salvation, prepared to make use of whatever means may be most convenient and effective for their purpose; and, now by pageantry, now by secular influences of diverse kinds, which move them to fear, or move them to avarice, so far to influence men's minds as to induce them to exchange one form of superstition for another; and yet such proceedings as these are designated as Christian Missions, and the men who are engaged in the prosecution of them as Missionaries-Apostolic.

We have now lying before us the reports and journals of several of these men, at least so far as the Institution for the "Propagation of the Faith" has thought it wise to publish them. Zealous, undoubtedly, they are for their church, and for that corrupt Christianity which she commands to be received. Could these Missionaries have their wish, Mariolatry would supersede all other idolatries. For this they labour, and in the prosecution of this object they are content to suffer and to die. If God's mercy is not to be obtained irrespective of the Saviour, so neither, in their estimation, is the efficacy of Christ's mediatorship obtainable irrespective of Mary; and thus the preaching of Mary is, in their view, identical with the preaching of the Gospel, and the acknowledgment of Mary with the acknowledgment of Christ. To this practice they cling with intense devotion, and, in the time of need, address their prayers to one who is as incapable of hearing them as Buddha or Shiva.

One of their Missionaries, the Abbé Venard, has been recently put to death in Tonquin. Piteous it is to find him invoking Mary in his need.

"From time to time I cannot refrain from making the place of the mandarins resound with the praises of the Blessed Virgin—

* Venn's "Missionary Life and Labours of Francis Xavier," p. 259.

"O Mere chérie !
Place-moi
Bientôt dans la patrie
Près de toi.
Noble Tong-King, terre par Dieu bénie,
Des héros de la foi glorieuse patrie !
Je suis venu pour te servir,
Heureux pour toi de vivre et de mourir !

"When my head shall have fallen under the axe of the executioner, O Mary Immaculate, accept your poor servant's life as an offering from the vineyard, or a rose gathered in your honour. Hail Mary!"

Let it be remembered, Christ is of divine appointment—"God sent forth his Son;" but Mary is of man's device. The natural mind can rise to its own level; but to the apprehension of Christ as a Saviour it is unable. This must be the effect of divine power. "No man can come unto me, except the Father which hath sent me draw him." Whenever, therefore, faith in Christ is exercised, there a wondrous change has been accomplished, and the natural man is changed into a spiritual man. But faith in Mary involves no such change: the man remains such as he was before, and the heart is unaltered in its estrangement from God.

And thus zeal for Mary is not to be confounded with Christian zeal. It is the zeal of the heart for its own device, its own idol, an object unworthy of the many sacrifices which are expended upon it, for it helps and saves neither the teacher nor the taught.

Let it be observed, then, that the motives and objects of the true and of the untrue Missionary are widely different, as widely as nature is from grace. The one labours to convert men to God, the other to convert men to his church. The one holds up Christ as the medium of attraction; the other intervenes Mary as the proximate help for the sinner, and excludes Christ: the one is guided by the testimony of God; the other by the doctrine of his church: the one dispenses a medicine which is effectual to the recovery of sinners; the other distributes that which, having in itself no healing power, inflicts injury by indisposing men to the reception of the true remedy: the one, as a spiritual man, works for spiritual purposes; the other, as a deceived man, labours to inspire others with a belief in his own deceptions.

The texture of the men being different, and their objects different, we cannot be surprised if there be a great difference in the means which they employ for the accomplishment of their respective ends, and if the untrue Missionary does not scruple to recur to helps and

influences with which the other would never compromise himself.

If, therefore, we look into the proceedings of Roman-Catholic Missionaries, we find them—in order to obtain that influence and ascendancy to which they aspire over the minds of men—making use of secular influences, evasions, concealments of the truth, exciting the fear of man, the love of money and the love of pleasure, all being unscrupulously pressed into their service upon the principle that the end sanctifies the means.

Thus, for example, so soon as the terms of peace were agreed upon at Peking, the Missionaries of Rome at once availed themselves of the opportunity to advance into the interior. Thibet has long been an object of their aspirations, and one of them had prepared himself, as he informs us, to go *incognito* to Lassa, “as it was in this manner the former Missionaries tried to penetrate into China.” This is, we will not say, an advantage, but a facility which Romish Missionaries possess above Protestant Missionaries. Their principles do not forbid them disguising their true character, and professing to be otherwise than they really are. They possess in this respect a peculiar flexibility. There is nothing in the principles of a Jesuit to prevent him from professing himself a Mohammedan, if, indeed, by such a proceeding the best interests of his church would be promoted—nay, indeed, his doing so would be esteemed in the highest degree commendable. But the new political relations of France with China placed at the disposal of these Missionaries a more effective mode of obtaining entrance into the interior. French influence at Peking obtained for them imperial passports. France never hesitates to use her political influence for the advancement of her Missions. There is no ignoring of the Missionary or his objects in the presence of the heathen. They are at once taken by the hand, and helped, if it be necessary, even by the carnal weapon. There appears to be in this respect a mutual understanding; and if governors and consuls, as they have opportunity, help the Missionary, the latter repays the obligation by employing for the interests of France whatever influence he may obtain over men’s hearts and consciences. Thus, in the present instance, imperial passports were furnished them by the French and Chinese authorities, and they were enabled to travel in an official character. In this they imitated “the model Missionary” Xavier, who, as the envoy in religious matters to the King of Portugal, and as the Nuncio of the Pope, went forth armed with

secular authority.* So the Thibetan Missionaries travelled under an escort of Chinese and native soldiers, “with the French banner, carried by a Christian soldier, at the head of our caravan: he wore the uniform with the mandarin globule.” The lamissaries of Lassa, however, heard of their approach, and resolved, if possible, to prevent it; and they issued mandates to the chiefs of tribes, and to all the lamissaries on the route, threatening grievous penalties to all who should afford any assistance to the intruders. The Missionaries communicated as quickly as possible with their friends at Peking, and then came the tug of war between the reluctance of Lassa and the coercion from Peking; and the September Number of the “Annals” leaves them held in suspension between these conflicting forces at Tsiamdo, the capital of the Thibetan province of Kham.

The official dignity, however, which had so far helped them on their way, was found to be not without its inconveniences. Regarded as great men, they were expected to give great presents. To save appearances, they had to give; and, in doing so, were almost reduced to beggary; and, unable to satisfy in any other way the expectations which their own stratagems had evoked, they were compelled, in the lack of ready cash, to dispense promises of future favours.

“We have been obliged to be very profuse in our promises of favours to come, for we are everywhere received and treated with the highest honours. Our arrival here, particularly, was celebrated in triumphant style. The first mandarins of Tsiamdo, with the troops in full uniform, awaited our entrance under tents outside the town. We were then presented with tea, and, after a little conversation, were conducted to the Kong-Kouan, or the house prepared for our accommodation. Here the principal officers again came to present their respects; after which they sent us a grand feast, such as is served at great ceremonies. We are now engaged paying the usual visits of ceremony, and are received almost as citizens. You are naturally inclined to exclaim, ‘How the times and men are changed!’ It is only a few years since the Missionaries were either massacred or sent prisoners to Quang-Tong; and behold them now introduced into their Mission by the mandarins themselves, and this with a courtesy and cordiality unequalled. Yes, thank God! this is all true; and deeply grateful do we feel to Divine Providence, who has been pleased to make the

* Venn’s Life of Xavier, pp. 18, 19.

arms of France and England the instruments by which this miraculous change in the Chinese politics has been brought about. Our diplomatists have forwarded letters requiring the full execution of the treaties lately made, and recommending particularly that we should be assisted in our difficult and adventurous Mission in Thibet."

But this is not all. Romish Missionaries in China are, at the present time, making use of secular influence with very great efficiency for the promotion of their own particular objects. Monsieur Anouilh, Vicar-Apostolic of Western Pecheli, informs us, that, in fifteen days, the number of conversions which had resulted from his own individual efforts had exceeded 3000. "I have," he says, "been travelling, during several months, not only through my old Christian congregations, but into many towns and villages where the name of the Lord was, up to that time, unknown. Nearly always I preach in the public places, in the streets, all but on the housetops. I preach, not in presence of a few individuals, but to immense masses of people. They come from miles round, and pass whole days without food, in their eagerness to hear the Christian doctrine. With our own eyes we are witness of what is related in Scripture—'A great multitude, and they had nothing to eat.' If I possessed the gift of miracles, and could, like our divine Master, satisfy the multitude, the people would follow me, not by thousands, but by millions. Never has the heart of the Missionary experienced greater consolation than I have felt during some time past. The harvest is, indeed, abundant; and, if I had more husbandmen, the granaries of the Master, great as they are, would soon be completely filled. To give some idea of this, I shall sketch my last excursion. Throughout the western districts of Tchao-tcheou there were very few Christians, and I could only count some Catholic families scattered here and there. The Almighty prepared the way for me, and gave me an opportunity of going to preach the Gospel in these countries, as I had done in several districts of Tching-fou. Scarcely had I appeared in these parts than multitudes of men and women gathered round me: they raised a platform for me in the public square; and thence I preached to the poor pagans as long as voice and strength were left me. Sometimes at nightfall I was ready to die with fatigue, and quite unable to say another word, though my audience were still all anxiety to hear me. Next day I began again as before. God blessed all my efforts; and the number of

conversions which took place in the course of these fifteen days exceeded three thousand. More than six hundred families are now inscribed among the catechumens. Nine villages, with nearly every one of their inhabitants, have come over to us; and in more than twenty others are several families who broke their idols, and declared their determination to adore no other than the sovereign Lord of heaven and earth. In fact, I was, in some measure, obliged to save myself by flight from the pressure of these dear infidels."

What has induced this mighty movement? Is it to be attributed to Christian or political influence? The latter, we apprehend, affords the solution of the mystery. The French officials have been full of energy. "It would take," observes Monsieur Anouilh, "a volume to relate all that has been done by the French legation for each one of the Missions. During the last few days, thanks to his characteristic energy, the minister, with the assistance and soldier-like vigour of the worthy M. Trève, officer of marine, and Secretary *pro tem.* to the embassy, has obtained, for five different vicariates, at one and the same time, either the restoration of the ancient churches, or an indemnity still more glorious to religion. In spite of countless difficulties, the minister succeeded in getting for me the imperial palace of the town of Tching-ting-fou, on the site of which I can build my cathedral, my seminary, an orphanage, and schools. It is, of course, one heap of ruins; but the *éclat* of such a donation is immense, and equal in itself to several imperial decrees. For the Emperor to give up his palace to other uses is a thing unheard of in China."

But, besides, there has been obtained a new edict "in favour of Catholicism." It appears that an edict of the previous January, authorising the free practice of the Roman-Catholic religion, not having sufficiently commanded the attention of the magistrates, the French Minister-Plenipotentiary remonstrated with Prince Kung. He claimed that the native converts should be free "from all obligations which the inhabitants of the interior might wish to impose on them, to contribute to the support of pagodas, to make offerings to idols, and help in the construction of theatres, &c." The addition of the &c. is certainly suspicious; nor is it clear what further immunities may be claimed on behalf of these native converts. M. de Borboulon also demanded that the Catholic Missioners, as men of the greatest probity, should be received with respect by the Chinese ma-

gistrates, whenever they desired to see them. Thus urged by the French legation, Prince Kung, and the high dignitaries of the ministry for foreign affairs, hastened to embody, in a memorial to the Emperor, the wishes of the Plenipotentiary, and the result has been the following

"Imperial Edict of the 6th day of the 3d Moon of the first year of the reign of the Emperor T'oung-tche. (April 5, 1862.)"

"In one of their preceding communications the Ministry for Foreign Affairs have already notified that the French Catholic Missioners have no other object in view than to preach virtue, and that the Emperor Khang-hi himself authorised the free practice of the Catholic religion. This decided me to publish, at the same epoch, an edict, ordering all the magistrates of the empire to be henceforth scrupulously just in all matters relating to the Christians. However, I have just learned, to my great surprise, through the last communication of the members of the same ministry, that a great many magistrates have paid no more regard to my orders than to the instructions forwarded to them on that subject.

"In consequence of this, I now command the viceroys and governors of each province to take effective measures that all magistrates under their jurisdiction shall forthwith obey this edict, and, in future, observe the most perfect equity in all things relating to the Christians, which affairs they should, moreover, bring to a conclusion with the shortest possible delay, totally irrespective of their own private opinion. In this way they will show that they have equal regard for all parties alike.

"I now authorise and order that all that has been mentioned in the request addressed to me shall be put in execution forthwith.

"TAKE NOTICE OF THIS!"

We can now understand the secret of Monsignor Anouilh's numerous conversions. Secular influences have supplemented the weakness of the Romish Missioner, and like a powerful wind, to which the waves of the ocean with facility yield themselves, have caused the fickle population to assume, for a season, a profession which appears to be for their temporal advantage. The preponderating influence of the French legation, as manifested in the imperial edicts—the repeated charges to the magistrates—the immunities granted to the converts, the preamble, perhaps, to something still more advantageous—the grant of the imperial palace at Tching-ting-fou—all these have caused

these poor people to think that, by professing themselves converts to these Romish Missionaries, they shall become the favourites of the court, and the protégés of the great foreigners at Peking, who, by the force of arms, have broken down the supercilious exclusiveness of the Celestial Court, and compelled its princes to transact business like ordinary mortals; and they come, therefore, crowding with such a sudden inrush upon the astonished Missionary, that, as he tells us, he was obliged "to save himself by flight from the presence of these dear infidels." Thus, after the example of Xavier, these modern Missionaries of the church of Rome "attempt to advance the kingdom of Christ by the sword of the magistrate, by the terrors of persecution, and by the bribe of temporal advantages."

Romish Missionaries, however, do not lean so entirely on political interference as to neglect other influences. Ecclesiastical pomp and pageantry are old auxiliaries of the church of Rome, and even on a journey to Thibet they are not forgotten. The Mission is headed by a bishop, the Romanists sharing the conviction of certain parties in our own church, that no Mission can be successfully initiated except a bishop be present; and assuredly Monsignor Thomine has not been slow in revealing to the natives of these countries the dignity of his office. On reaching the frontier city of Ta-tsien-fou, where the population is half Chinese and half Thibetan, "he entered in full episcopal costume, with his cross shining on his neck. The cannons were fired in honour of him, and, by way of more distinction, we were offered to have men stationed at our doors all night, who would keep beating the tom-tom." The Missionaries, however, preferring a night's rest, declined this honour.

In barbarous lands, amongst a rude and uncultivated people, this means of proselytism may be resorted to with much effect, and without great expenditure. The following extract from the Missions in Central Oceanica will exhibit in bold relief this device, and, side by side with it, the desecration of the Sunday to the purpose of popular sports and pastimes—

"We were now in Holy Week. For the first time, the church was going to present to the eyes of these impressionable people the sight of her most affecting ceremonies, the great mysteries which had been taught them by her ministers. It was quite certain that such august solemnities would leave the holiest impressions in their minds and hearts. Those poor people were, I am quite confident,

most pleasing to our Lord while praying and singing their hymns, following the procession on Palm-Sunday, each bearing a flowering and odoriferous palm. It was a charming sight, the young negroes with red cap and white pantaloons, and the young girls in white dresses with blue belt, and wearing their medals as members of the congregation of the Blessed Virgin, all carrying banners, ornamented with blessed palm. Even their curiosity, so natural to the sprightly natives of Oceanica, did not tempt them to look about them, or be distracted during this ceremony, which seemed to absorb them with delight. Assuredly, you would have heartily re-echoed the sentiments of the soldiers of the garrison, who had assisted, under arms, at the procession, and exclaimed afterwards, 'What a ravishing procession! who could ever have expected to see any thing like it in the Isle of Pines?'

"How shall I describe to you the last three grand days, Holy Thursday, Friday, and Saturday? One could never have imagined all the wonderful decorations the Sisters, aided by the neophytes, contrived to produce out of absolutely nothing, which made the church really beautiful. To give even a faint idea of the emotions I felt at witnessing this reflection of Calvary in the midst of a tribe of almost savages, with the ceremonies and the mourning of the universal church, reproduced with such fidelity in the least of those Oceanic islands, would exceed the limits of a letter. I must content myself with a few words of description of the festival of Holy Thursday.

"From the moment the divine host had been placed in the tabernacle, there was, during the entire night and day, a constant succession of natives in adoration before the modest altar. The chiefs had arranged the order to be followed by the families of each village. The singers and the catechists were divided into two choirs, who accompanied alternately the ordinary visitors in adoration before the blessed sacrament. I am still enjoying the impression of all the happiness I felt at witnessing the piety of the people during those four-and-twenty hours. Hymns and prayers succeeded each other at short intervals; the Latin, French, and Kounie languages vied with a confusion of tongues that only gave it to my thought a new charm; for it appeared to me that our Christians borrowed the accents of three languages, because they could not find words enough to express how much they loved Jesus in the adorable sacrament. At last I was obliged to moderate the fervour of the singers, who seemed never tired of repeating

their hymns. They had all lost their voices, and were scarce able to sing at the ceremonies of the following day.

"Their zeal and fervour did not abate as daylight passed away, for the Caledonians find a particular charm in the solemnity of nocturnal ceremonies. However, Father Goujon, after having praised the goodwill of the women, begged of them to return to their houses, and remain in them, to guard both their homes and their children. This order caused great disappointment: they murmured at it very much, though all the while obeying. The young girls, under the care of the Sisters in the asylum, did not let it pass so easily with the good father: they pleaded with tears, that he seemed to have forgotten how zealously they had worked to arrange the altars for him. He was obliged, at length, to yield to their pious petition to be allowed to form part of the procession at midnight in the church. What an agreeable surprise it was to me when I heard their sweet voices sing, in a pure French accent, the hymn, 'May the vaults resound!' . . . When the men returned home and reported this news, their wives, who all remained watching, declared that permission must have been granted to all when the young girls were in the church, and each set off, quietly gliding in amongst the congregation, and soon they even took courage enough to join their voices to those of the men who were singing the hymns.

"The glorious feast of Easter-Sunday terminated our beautiful ceremonies. A multitude of communicants at the early mass crowned our success, and we had brilliant illuminations in the evening. Truly, Easter is our Lord's own feast: therefore it is, that, in the remotest island, as well as in our own kingdoms, the heart of the Christian is on that day inundated with holy joy. Our good neophytes of Kounie were as happy as ourselves. These glorious feasts were a double consolation to them, after all the sorrow they had gone through during the last epidemic. Our ceremonies have a peculiar attraction for them. We must remember, that, by their conversion to Catholicity, they have no longer their own old festivals; and even their amusements have been much changed, when not altogether abolished: they have been obliged to give up many superstitious rites, and it has, therefore, been necessary that we should replace those by the pure joys of piety, innocent pleasures, and popular amusements, which the *Catholic church* authorises and encourages amongst her children.

"I have purposely underlined the words 'Catholic church,' for on this point heretics have not understood the religious feelings and true wants of their proselytes. The Protestant Sabbath bears the stamp of the Puritans, who fashioned it according to their taste, and have rendered it unfit for the enjoyment of the sweet liberty of the children of God. On that day every thing surrounding the Protestant is dull, severe, and restrained: nothing is permitted for the expansion of the heart, in the joy of the family circle: repose, silence, sleep, constitute their Sabbath. All that I witnessed in the Isle of Pines charmed me in contrast with the other islands, where the Protestant religion predominates. I was delighted to assist at the games of the young men, which they enjoyed with all their hearts, after having first given the best part of the day to their religious exercises. Their joyful cries, animated rivalry, races, and even their contests, which sometimes approached to disputes, that, nevertheless, were quickly appeased, all appeared to me a charming mingling of true faith with natural feeling. To be sure, I know that every one is not of my opinion on this subject. The Island of Maré, whose inhabitants have frequent intercourse with our neophytes, is divided into two camps: one party is under Methodist influence, the other has remained pagan. The latter, when they come to Kounie, say that ours is the religion they would choose for themselves; while the followers of the other camp are dreadfully scandalized at the way in which the Sabbath is violated in the Isle of Pines, which they avow is given over to papist superstitions. However, I don't think we will change our mode in order to gratify their susceptibility of conscience."

All these instances which we have introduced are extracted from the pages of one single number of the "Annals of the Propagation of the Faith;" yet are they sufficient for our purpose. They exemplify the Missionary action of the church of Rome. To obtain proselytes—the variable adherents of an hour—the Gospel is not necessary; nay, indeed, it is too holy, too elevated, for such a purpose. The object is an earthly one; and for this, earthly influences are the most suitable. The Romanist Missionary does not want the Gospel. He does not mean to do

what the Gospel is intended to do. The object of the Gospel is to save the immortal soul of man, by accomplishing therein a radical change and reformation. An outward alteration suffices for the Romish Missionary—such a change in the surface element as enables him, expunging "heathenism," to write "Catholicism" in its place. Where this is done, his work is done, and he rejoices in the success which has crowned his efforts. But the true Missionary labours to persuade sinners to Christ, that, in approaching Him, they may be dealt with as the suffering woman, when, as she touched Him, there came virtue out of Him, and she felt in herself that she was made whole of her plague. But to persuade to Christ he must preach Christ. And this the true Missionary does successfully, because it is through this the Spirit works.

We have sketched the two extremes—the true and the untrue Missionary—each in his full development. Between them lie many shades and modifications. There are those who, notwithstanding many deficiencies, may be classified with the true; and there are those, also, who, notwithstanding many strong asseverations, must be classified with the untrue. But it becomes all men who put their hand to this work, to inquire what is their motive, their object, and the means which they are employing. It is possible to adopt and act upon the principles of Rome without belonging to her communion, or having with her any ostensible relationship. A man may be zealous for his church who does not love his Saviour; he may be zealous to proselyte the heathen, and yet not see the necessity of any spiritual change. His objects being thus below the Gospel standard, he may content himself with inferior means, and deem the teaching of the Gospel of no primary importance. Yet the phraseology of Missions may be retained, although the substance is thus wanting, and successful efforts be made at home to obtain funds for the prosecution of a work, which, whatever it may assume to be, is not that of a true Missionary.

In this, the first Number of a new year, we have struck a key-note, with which we pray that all our Missionary advocacy and efforts throughout the year may be found in harmony.

JUBILEE ANNIVERSARIES OF ASSOCIATIONS—YORKSHIRE.

YORKSHIRE, in the early promptitude with which it gave itself to Association work, follows immediately after Bristol. During the sum-

mer of 1813, the Rev. Basil Woodd preached at various churches in that shire on behalf of the Church Missionary Society. Associations

were formed at Leeds, Bradford, Huddersfield, Wakefield, Knaresborough. These Associations have maintained their action during the half century which has elapsed, and are still at work. The aggregate of contributions remitted by them is as follows—

Leeds ...	£22,905
Bradford ...	7853
Huddersfield ...	23,958
Wakefield...	5107
Knaresborough ...	6137

We find that twenty years ago there were in Yorkshire sixty-two Associations remitting, in the fifty-third year of the Society, the aggregate sum of 9010*l*. At the date of the last report, there were seventy-one Associations, remitting, in the sixty-third year of the Society, an aggregate sum of 11,038*l*.

Some of these Associations have recently held their Jubilee Anniversaries, and from two of them—Huddersfield and Wakefield—we have received details of the proceedings.

“The Huddersfield Church Missionary Association entered on its fiftieth year on Tuesday, the 16th September, the first meeting held in Huddersfield on behalf of the Society having taken place on September 16, 1813. The year 1813 is memorable in the history of the Society, as that wherein more enlarged opportunities were given to its labours abroad, and more direct appeals were consequently made throughout the kingdom, for co-operation in its noble cause. Huddersfield was favoured as one of those towns, in which those Associations were formed that have been so material a benefit to the Society and to its friends. The Rev. John Coates, the highly-valued vicar of that day, became the first President of the Huddersfield Association; which, under succeeding vicars, has continued to the present time, gathering into its sphere the villages around, many of which have now their own branches in full and effective operation. The whole amount contributed by Huddersfield and its neighbourhood exceeds 23,000*l*., and its average annual remittances from 700*l*. to 800*l*.; and as the divine blessing on the operations of the Parent Society has been such, that although its income has grown to more than 150,000*l*. in the past year, it is frequently straitened for want of funds, unable fully to occupy the fresh ground opened for operations in its various Missions, the friends of the Society desired to take advantage of the opportunity offered by the jubilee year publicly to express their gratitude to God for his great blessing on the Association and on the Parent Society, and to improve the occasion to a more enlarged devotedness of this neigh-

bourhood to the great work of Christian Missions to all nations.

“The Jubilee year commenced with a large and influentially-attended meeting in the Gymnasium Hall, on Tuesday evening, presided over by the Vicar of Huddersfield, and at which a large number of the clergy of the town and neighbourhood were present.

“The jubilee hymn, ‘Blow ye the trumpet blow,’ opened the proceedings, followed by prayer by the Rev. R. Collins.

“In introducing the object of the meeting, the Vicar observed that they were met, as all were aware, to commemorate the anniversary of the Huddersfield Association of the Church Missionary Society, and as, fifty years ago, it was formed under the presidency of the then Vicar of Huddersfield, he rejoiced that, in that capacity, he (the speaker) had been requested to preside on the present occasion. He deemed it a privilege of no small magnitude so to do, and he trusted that in years to come every future vicar would throw himself heart and soul into the blessed work which this Society sought to carry out, for it would indeed be a sad day for himself, and a sad day for Huddersfield, if such were not the case. He had always loved the Church Missionary Society. In his early ministerial career he had been closely connected with it as a tutor at one of its colleges; and he still entertained towards it a warm, sincere, and unabated attachment. The reason why his feelings and sympathies were so enlisted in its behalf was, that the one object of this noble Institution was to ‘preach among the Gentiles the unsearchable riches of Christ’—to proclaim freely among all people that only name whereby all men shall be saved. This was the express purpose for which the Society was instituted—to publish the glad tidings of the Gospel through the earth, to tell them that sit in darkness that light hath arisen—to teach them how sin might be forgiven, how God would have all men come to the knowledge of his truth and be saved—to announce to them true liberty, viz. the emancipation from sin—to give instruction to the ignorant, comfort to the wretched, salvation to the lost: in a word, to proclaim the acceptable year of the Lord; that acceptable year in which blessings for men—blessings suited to their immortal condition—were offered for the acceptance of all, without money and without price. With regard to the celebration of the jubilee of their own Association they had great cause for thankfulness for the past and encouragement for the future. When they thought of the past, and the merciful way in which the good hand

of God had blessed the Association, the jubilee note must resound, the trumpet of praise must be heard. For encouragement for the future we must look to the jubilee of earth and the jubilee of heaven, both of which are to be realized, and in both of which, if we are true Christians, we are to participate. With regard to the jubilee of earth, our trembling apprehensions are sometimes apt to betray us. The greatness of the work, the slow progress of that work, the enemies that surround us on every side, are wont to make us despond, and cry, 'How long, O Lord, how long?' But let us remember the times of old, the faithfulness of God to his promises. Let the eye of our faith be directed to Him who now sits at the right hand of God, waiting till his enemies be made his footstool. The time and manner of his victories they gladly left in the power of Him who wisely hides them in his own counsels; but the kingdoms of the earth shall become the kingdoms of our Lord and his Christ, and He shall reign over them. But think also, Christian friends, of the heavenly jubilee, the congregation of the redeemed in heaven, patriarchs and prophets of the former dispensation, apostles and martyrs of our God, the reformers and confessors of our Protestant church, the holy men who formed this Institution, with all who have since trod in their steps, the band of faithful and devoted Missionaries who have been sent forth, with all who have been brought to the knowledge of Christ through their instrumentality, and those who shall yet be brought—all assembled round the throne of God, all with loud voice and harmonious concert ascribing salvation to our God and to the Lamb for ever."

The vicar was followed by the Rev. R. Collins, Vicar of Kirkburton, and Association Secretary of the Church Missionary Society. He traced the growth of the Parent Society from a feeble commencement to its present status of enlarged growth and effective operation. The Rev. G. Hough then traced the history of the Huddersfield Association. In dealing with the latter point, he showed how, from year to year, the Association had been enlarged by the accretion of new parishes from the vicinity, and had thus been characterized by a steady progress of income similar to that which had marked the growth of the Parent Society. The passage which wraps up this part of the subject we introduce—

"Let them take a view of the Huddersfield Association since its formation. He had extracted from the different Reports particulars which he doubted not would be of

interest, relating to the various branches of this Association. The Huddersfield Association, be it remembered, was formed in 1813. In Almondbury he found an Association was commenced in 1813, as were also the Associations of Holmfirth, Kirkburton, and Kirkheaton. Longwood takes its place in 1816. There is then a blank for six years, when an Association is formed at Honley in 1822. That was the year his dear friend the late Mr. Drawbridge entered on his ministry there as curate. He (Mr. Hough) very well remembered the first meeting at Honley. It was in the spring of 1824. Though not then in holy orders, he was present as a friend and formerly a fellow-student of their dear departed brother; and amongst the speakers at that meeting were the late Benjamin Haigh Allen, Esq., and the Rev. Hugh Stowell. Legh Richmond was also present. He remembered the individuals present perfectly well. In the year following the Meltham Association was formed, Marsdon in the following year, Woodhouse in 1825, Linthwaite in 1826, Saddleworth in 1827, and his own Association (South Crosland) in 1831. It was interesting to watch their progress from this period. From the enlargement of the means of grace in the two main parishes at Huddersfield and Almondbury by the building of new churches, &c., an impetus was given to the formation of Missionary Branches, and they found that the number of Branches which succeeded all marked the successive periods when these churches were opened in different parts of the district, and ministers appointed over them whose hearts were engaged in the Missionary work. Thus Crosland and Golcar seemed to have commenced in the same year; Lockwood and Netherton in the year following, and, in the succeeding year, Lindley, Thurstonland, and Deanhead: Meltham Mills followed in 1839; then Holmebridge, Scisset, Armitage bridge, and various others. Now for the results of all this. How much had been raised by the different Associations? They had put it down as somewhere about 23,000*l.* or 24,000*l.* Just consider how this sum had been contributed, and how it had gone on gradually increasing. It was unnecessary to go through every successive year, but he had drawn up the averages of income for the first nine and the successive ten years up to the present time. They were as follows—First nine years, 217*l.*; next ten years, 375*l.*; next ten years, 518*l.*; the ten years following, 600*l.*; and for the last ten years, 755*l.* He by no means wished to say that the income of the Association had reached an amount such as it might or ought

to have done. All that they did was to thank God that their Association had not decreased in its means of usefulness; that it had not vacillated in its efforts, and that it had not receded after reaching a certain point. But now let them look at the income of the Society itself, and he would give them the averages for the corresponding periods. The average for the first nine years amounted to 23,860*l.*; for the next ten years, 42,730*l.*; the next ten years, 74,640*l.*; the ten years following, 102,340*l.*; and the last ten years, 136,000*l.* Now a produce like this on the part of the Parent Society was stimulating, because it showed what could be done. They all felt that more might be accomplished; and it would be one of the best fruits of the jubilee year if every heart were stirred up to feel deep humility and self-abasement in contemplating the past, and to look forward to a humble walking with God in a more entire consecration of every power to his service and glory."

The Wakefield Association held its Jubilee Meeting on October 23, the chair being taken by the Lord Bishop of Ripon. During the course of the proceedings there were brought up from the records of the past many interesting reminiscences of zeal and devotedness on the part of those who befriended in past times the cause of Missions in this part of Yorkshire. Mr. J. E. Dibb said—

"The first name that occurs as rendering effective service is that of the Rev. Samuel Sharp, M.A.; the collections at the parish church in 1814 having been upwards of 64*l.*; and his pulpit having been, on other subsequent occasions, open to the advocates of the Society. In 1821 occurs the name of the Rev. Samuel Rogers as Secretary of the Association; and though the generation with which that reverend minister of the church was contemporary is now fast passing away, the savour of his pious memory still remains, so that his name is probably seldom pronounced without calling forth some expression of veneration. It is by men of his stamp and character, who in their day put forth all their energies for the promotion of sound evangelical truth, and who, by multiplying the means of grace beyond what had, up to their time, been the practice of the church, that the Church Missionary Society itself was called into existence; and it is by men of like character that the Society has been, and still is, maintained, directed, and, under God's good providence, prospered. We do well, therefore, to hold them in our respectful and affectionate remembrance, and to strive to emulate

the bright example which they have left behind them."

The question of income is then referred to.

"In the Parent Society's Report for 1816, Wakefield is named as one of the principal places which have shown marked liberality towards the Society; and it is worthy of note that the collections at the parish church—the Rev. Samuel Sharp being the Vicar, and the sermons being preached by the Rev. B. Woodd—amounted to no less a sum than 64*l.* 17*s.* 2*d.*; while the entire income of the year reached to 117*l.* 16*s.* It is a matter for sincere regret, that, in 1861, the income should only have exceeded that of 1814 by about 4*l.* The general financial progress of the Association will appear by a brief statement of the average annual income in the last four decennial periods. They are as follows—1822 to 1834 41*l.*, 1832 to 1841 68*l.* 1842 to 1851 91*l.*, 1852 to 1861 108*l.*"

Thus the increase of the last ten years over the ten preceding years has been only 17*l.* per annum. That the annual increment has not been larger is attributed, first, to the diminished amount of annual subscriptions, and the diminution by deaths and removals of lady Collectors; and the hope is expressed that the year of Jubilee may be marked by a revival in both respects. The Report then proceeded to analyze the measure of support derived from the surrounding parishes. Some remarkable fluctuations are noticed. One parochial Association, after three years of diligent service, suddenly became eclipsed, and remained so for eight years, when it re-appeared, and has continued since then in steady working. Another, after various changes, ceased to co-operate in 1852.

"From this review of the Wakefield Association and its Auxiliaries, two points of importance present themselves—the strength and the weakness of our church agencies. Wherever a parish is presided over by a zealous minister of evangelical truth, the income of the Church Missionary Society almost invariably rises. The more he is enabled to imbue his people with the love of Christ, the more does that love flow out to Christ's inheritance—the heathen. Such a ministry, then, is one of the chief elements of strength in the agencies of the church."

We do trust that the earnest prayers of our friends at Wakefield may be answered, and that this Jubilee year may prove to their Association a season of great revival, in all branches of the work.

May we be permitted to observe, that if interest is to be sustained, ample information must be afforded, and that an annual

meeting is altogether insufficient for this purpose. It must be supplemented by meetings held throughout the year, at which information should be given, and opportunity afforded to the friends of the Society of engaging in united prayer. Without this, affairs will not prosper. The spasmodic effort of an annual meeting, however zealously got up, will not compensate for the oblivion to which the subject is consigned for twelve long months. The clergyman who, by making himself acquainted with the proceedings of the Society, thus qualifies himself to present the work in a clear and interesting way to his parishoners,

renders to the Society a contribution far more valuable than that of gold and silver; nor let him think that the time devoted to such a purpose is abstracted from his ministerial work. There is no more powerful lever for pastoral work than a system of Missionary meetings, systematically and diligently maintained. They will give him access to many a soul, and his acquaintance with the principles of Missionary action, and the working of Gospel truth under such remarkable diversity of circumstances in distant lands, will not fail to enrich his own pulpit ministrations.

MISSIONS IN MADAGASCAR.

LARGE islands moored in the vicinity of great continents occupy an important position, and often exercise a commanding influence over the mainlands to which they are contiguous. On the western coast of Europe, Great Britain is enthroned. On the eastern coast of Asia, Japan is remarkable for the degree of civilization which it has attained under all the disadvantages of heathenism; and Madagascar promises soon to emerge from the gloom of ignorance and barbarism, and to become an evangelized land, from whence the rays of Christianity and civilization may cross the Mozambique channel, and light up the eastern shores of benighted Africa.

Amongst the twelve provinces into which Madagascar is divided, there are two which stand prominently forward as having been fields of Missionary enterprise—Ankova, the central province, where Tananarivo is situated, and Anosy, the south-eastern province of the island; the latter the platform on which Romish Missions have developed their peculiar modes of operation, and submitted them to the test of practical results; and the former the field into which scriptural Christianity, entering with a message of peace and love, has sown a seed which is now yielding a rich and abundant harvest.

We do not purpose to deal with Madagascar geographically, or to give any full description of the physical features and resources of the island. Neither do we intend to take up the deeply-interesting narrative of native Christianity exposed in its infancy to the rage of a heathen sovereign, and to the bitterness of the persecutions which she successively directed against it, yet not only living on, but increasing and gathering strength. The picture of the bush on fire, yet not consumed, has been well and ably

drawn in recent papers of the "Christian Observer." But that which we wish to deal with, is to contrast the working of Protestant and Popish Missions, as they are interwoven in the history of this island, and to direct attention to the movements which they are respectively putting forth at this moment, when toleration under the new reign has been so largely conceded, and the island is thrown open to unrestricted intercourse with Europeans.

Anosy, a sea-coast province, next to the Betsileo country,* may be regarded as the most beautiful and productive of the provinces of Madagascar. The shores, composed of stratified limestone of varied thicknesses are often bold and steep, while behind them lies a populous and fertile country, where rice and manioc, sugar-cane and coffee are abundant. Amongst its pleasant places is included the vale of Ambolo, the most beautiful and productive valley of the island, where cloves and other spices, with citrons of various kinds, may be obtained, and whose hot springs possess valuable medicinal qualities.

In this province, on a steep rock on the bank of the river Franchere, the Portuguese, in the beginning of the sixteenth century, built a fort. By them a few Roman-Catholic priests were introduced, and one of the chiefs was persuaded to send his son to Goa, that there he might be moulded into a suitable agent for the promotion of papal interests. He was baptized, and, returning to his native land, succeeded his father in the chieftdom; but the efforts expended on him had failed to win him over even to a nominal profession of Christianity, and he relapsed into heathen-

* An interior district, lying on the south frontier of Ankova.

ism, although retaining friendly feelings towards the Portuguese. But their relations with the inhabitants generally became embittered, and eventually the Malagasy having driven away or massacred the traders and priests, the Portuguese relinquished their occupation of Madagascar, and more than a century elapsed before another European nation thought of forming commercial establishments on the coasts of this great African island.

In the middle of the seventeenth century, however, the French made the attempt, bringing with them, as the Portuguese had done, their merchants and their Missionaries. Having first occupied the Isle of Bourbon, they proceeded to the Bay of Antongil and St. Mary's Island, of which they took possession. Thence, proceeding southward along the eastern coast, they arrived at Monghasia, at the extremity of the province of Anosy. Here their first settlement was formed, but the unhealthiness of the district compelled them to retreat to the peninsula of Taolanara, ten miles to the south, where, on an elevated site, they built Fort Dauphin. Missionary operations were at once commenced, and an ecclesiastical establishment was formed, consisting of a bishop, three Missionaries, and two lay-brothers, with a chapel, monastery, and library. The zeal of the Missionaries was quickened into action by the patronage of the French Government, both in the mother country and the colonies; Malagasy catechisms, interlined with French and Latin, and other introductory works, were published at Bourbon for the use of young converts; and it is said that many hundreds of the natives were baptized. But they were of the same description as the chief's son, to whom reference has been already made—men who, from motives of interest or fear, professed, for a time, a religion which had never laid hold on their convictions. At length, Father Stephen, an ecclesiastic of the order of St. Lazarus, and superior to the Mission, appeared on the scene, and, more tyrannical in his zeal than his predecessors, resolved, by compulsory measures, to bring the natives more rapidly to that outward conformity which the Romanist Missionaries designate as conversion. Having been hospitably welcomed by Andrian Monango, Sovereign of the province of Mandraney, a powerful and high-spirited ally of the French, he decided that he should be the first to feel his power as a Missionary. He commanded him to reduce his wives to one. Under the effective action of Protestant Missions, kings and chiefs have

not hesitated to make this sacrifice, when scriptural teaching has convinced them that to do so is according to the will of God, and mercies freely bestowed on them have made them willing to be crucified with Christ. But Monango, without knowing any thing of the persuasive influence of true Christianity, was summoned to the performance of this duty. He refused, and withdrew with his family into the interior, that he might escape the importunities of the priest. Thither the father followed him; and when the chief endeavoured to dissuade him from the further prosecution of his object, assuring him that it was impossible for himself or his people to abandon the customs of their ancestors, the Missionary, losing all self-control, tore away from the chief's person the amulets and charms which he wore, and, casting them into the fire, proclaimed war against him and his nation. This rash act cost him his life. Father Stephen was massacred on the spot. Monango, breathing vengeance, vowed to exterminate the French. Even yet the Governor of Fort Dauphin, by disavowing the proceedings of the Missionary, might have restored peace; but he resolved on avenging the death of his countrymen. At the head of an armed force, Father Manuer, the only surviving priest, carrying the bloody banner, he "set out on his barbarous expedition. Neither age nor sex found mercy at his hands; but in every village that lay in his way, men, women, and children were murdered without distinction." The natives, now thoroughly aroused, rushed to the conflict, resolved to rid themselves of their oppressors or perish in the attempt; and the result was the abandonment of the island by the French in 1672. "Our yoke," observes the Abbé Rochon, in his "*Voyage to Madagascar, &c.*" Par. 1791, "had become odious and insupportable. Historians, for the honour of civilized nations, should bury in oblivion the afflicting narratives of the atrocities exercised on these people, whom we are pleased to call barbarous, treacherous, and deceitful, because they have revolted against European adventurers, whose least crime is that of violating the sacred rights of hospitality."

Let it be remembered then, that for many years Roman-Catholic Missionaries had full opportunity of converting the natives of Madagascar to Christianity; that both by the Portuguese and French every facility was afforded for the prosecution of their labours; and that the only effect which survived the final abandonment of these attempts, was a determined hostility on the part of the natives to the Europeans and their religion.

Boothby, an English merchant, who published an account of a visit paid by him to this island in the middle of the seventeenth century, testifies to the existence of this strong prejudice. Speaking of one of the kings or chieftains of the island, with whom he held friendly intercourse, he says, "By this king's discourse, we found how cruel the Portuguese had been to them, coming ashore, and carrying men, women, and children away by force. They cannot endure the Portuguese, telling me how they betrayed them with pictures. At any time when our seamen showed a picture to barter for a sheep, or the like, they started back, and ran away, crying out, 'Portuguese, Portuguese, Portuguese!' for they could not endure images." So cognizant were the French of these embittered feelings, that they regarded the conversion of the Malagasy as an impossibility! When the first Protestant Missionaries bound for the shores of Madagascar touched at Bourbon on their way, in 1818, "they were strongly advised, by many high in office, to relinquish so hopeless an object—so decidedly preposterous an undertaking. 'Render the Malagasy Christians,' they said. 'Impossible! They are but beasts. They have no more reason than brutes. They are not capable of thinking and reasoning. They are not endowed with the capacities of human beings in general. The French have long tried them, and cannot discover any capacity or any talent among them.'"

Let us now proceed to describe the contrast. And first, let us glance at Ankova, the country of the Hovas, and the field of Protestant Missionary effort—the centre of the empire, the site of the capital, and the seat of the Government. It is an elevated table-land, Tananarivo, the capital, situated on an elevation of 500 feet above the adjoining vale, being about 7000 feet above sea-level. The country is rather hilly than mountainous, few of the highest mountains rising more than 500 or 600 feet above the surrounding plains. There is an extreme want of wood, which gives the country a sterile, dreary, and uninteresting appearance. It has, however, its places of beauty, and, amongst others, the vale of Betsimitatatra, lying west of the capital. It extends thirty or forty miles from north to south, with a varying width of from half a mile to four miles. "Its rich productions throughout its whole extent, its irregular outline, terminated by innumerable rising grounds and gently-sloping hills, covered with villages, or adorned with cultivation, continually present to the traveller new and

varying scenes of tranquillity and loveliness. In the rainy season, especially, Betsimitatatra, viewed from the capital, presents the most charming and delightful scenery. It is extensively cultivated, and the beautiful green of the rice plantations, in the early part of the season, is not surpassed by the forest herbage of the European landscape."*

Here, from Imerina, one of the divisions of Ankova, arose the ancestors of Radama. They were first the heads of a clan; then, by degrees, united under their rule the tribes of Imerina. The father of Radama extended by conquest the borders of the little kingdom, obtaining arms, by sending to the slave-markets on the coast where the foreign dealers traded, his prisoners of war. Radama, his son, was still more successful; until, in 1816, he had become the most powerful of the princes of Madagascar.

About that time the first British agent reached his court; for no sooner had England possessed herself of the Mauritius than her attention was directed to the slave-trade on the Madagascar coast, and to the means of terminating it; efforts which were crowned with success, for in October 1817, a treaty was entered into with the king, by which he pledged himself to the abolition of the slave-trade, and issued a proclamation prohibiting the sale of slaves for exportation, under the severest penalties.

But Farquhar, Governor of the Mauritius, did more than this. Contemplating the evangelization of Madagascar, he invited the London Missionary Society to the commencement of a Mission.

Now, then, let us sketch the contrast. Towards the end of 1820, the first Protestant Missionary reached Tananarivo in Ankova, the city of King Radama, and, from thence until his death in 1828, the Missionaries had full opportunity to develop their plans, and make Christianity known among the people. At the end of that period much foundation-work had been done. Thousands of young people had passed through the schools; the whole of the Bible had been translated, and a considerable portion put into circulation; but the degree of interest excited amongst the people was as yet very limited. Sure results are slow in their development. On the accession of Queen Ranavalona the policy of the court was changed. It was not at first openly antagonistic, but it discouraged, in various ways, the action of the Mission. Yet just at this time the seed began to spring; the

* Ellis's "History of Madagascar," Vol. i. p. 85.

Mission chapels were crowded, and many asked, "What shall I do to be saved?" In 1835, Missionary work was prohibited, and in July 1836 the Missionaries retired from the island. In 1845 a collision between the governors of Bourbon and Mauritius and the Malagasy authorities occurred at Tamatave, and all amicable intercourse ceased for eight years. The infantile Christianity of Madagascar was thus isolated from all sympathy from without, and left exposed to the power of prolonged and embittered persecution. But God maintained his own work. "I saw in my dream," says Bunyan in his parable, "that the interpreter took Christian by the hand, and took him into a place where was a fire burning against a wall, and one standing by it always casting much water upon it to quench it; yet did the fire burn higher and higher. Then said Christian, 'What means this?' The Interpreter answered, 'This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out, is the devil; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that.' So he had him about to the back-side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire. Then said Christian, 'What means this?' The interpreter answered, 'This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still.'"

And so it proved to be with the persecuted Malagasy Christians. Occasional letters found their way from these suffering people to their friends in England, conveying the wondrous tidings, that not only were they enabled to stand fast, but that their numbers were increasing; and that the queen's only son, Rakoto-Radama, had received the word of God. Thus a new point of interest had sprung up—would the young prince remain steadfast; and if so, would he himself fall before the power of persecution, or prevail to modify its severity?

In 1852, amity having been restored between the Governments of Mauritius and Madagascar, an attempt was made to reopen communication with the Christians in the interior, Mr. Ellis reaching Tamatave in July 1853; but it was unsuccessful, and he returned to Mauritius. A second visit, in 1854, was also a failure. Permission at length having been obtained, Mr. Ellis

reached the capital in August 1856, that is, twenty years after the Missionaries, on the breaking out of persecution, had retired from the island. Notwithstanding, however, the courteous reception given to Mr. Ellis, the religious policy of the court remained unaltered. Christianity continued under its ban and interdiction. The volcano still lived, and its fiery eruptions might be repeated at any moment. Mr. Ellis's book, therefore, "Three Visits to Madagascar," published in 1858, is remarkably reserved on the subject of religion. "The reasons," he remarks, "which require silence, are obvious. No one would wish to implicate the living in the calamities that were endured by the dead." He was enabled, however, to bear, although briefly, satisfactory testimony to the condition in which he found Christianity amongst these poor persecuted disciples, as "characterized by endurance, and that because derived simply and solely from the teachings of God's word, unfolded, applied, and sustained by the operations of the Holy Spirit," under whose divine influence it appeared to have attained a measure of development truly marvellous. He visited the places where the martyrs had suffered; he met and conversed repeatedly "with their widowed survivors and orphan children, as well as with those who witnessed the steadfastness of their faith and the great triumph of their death." With the young prince also, who, by identifying himself with the Christians, had imperilled his own prospects, and by remonstrating against all open persecution had exposed himself to great personal danger, he had repeated interviews, and was led to feel for him the deepest interest. Mr. Ellis's visit to the capital was, however, followed by an outburst of persecution more vindictive and cruel than any which had preceded it.

Thus year by year the faith of these Malagasy Christians remained in the furnace, not destroyed, but like gold purified and refined, until, in 1861, Ranavalona died, and Radama II. succeeded to the throne.

In June 1862, Mr. Ellis once more reached Tananarivo, and, after the long suspension of twenty-six years, Missionary operations were resumed.

Had Protestant Missions shared the fate of Popish Missions in the province of Anosy? Had the fire which had been kindled some twenty-five years before been utterly extinguished, so that nothing remained of the results of former labours, save a loathing of the Christian name and faith? Nay, that which had been planted in Ankova was the truth of God. Although left of man,

it was not forsaken of Him. Reopened communications reveal the fact, that the number of Protestant Christians in the island is not less than 7000, and that of the communicants 740. Thus, although so long isolated from the watchful care of the European Missionary, the tender stem has become a goodly tree. The feeble Christianity of former remembrance has reproduced itself, and become numerically strong. On the first two Sundays after Mr. Ellis's arrival two places of worship, containing, each 1500 persons, were filled to overflowing with successive congregations, from soon after daybreak till five in the afternoon; these assemblies were characterized by seriousness, attention, apparent devotion, and deep feeling. Nay, more, the despised faith, which in 1828 had scarcely raised itself above the ground, despite of the efforts of the persecutor, has climbed up amongst the higher ranks of society, and the king and queen upon the throne, the prime minister, the commander-in-chief, the first officer of the palace, and other high authorities, are apparently most earnest Christians. See what truth by itself has done! It has been, in Madagascar, as the ark of the covenant in the hands of the Philistines. Yet there too Dagon has been prostrated before it. "Not by might, nor by power, but to my Spirit, saith the Lord God of Hosts."

And now the Romanists again appear upon the field of their own discomfiture. About four years subsequently to the death of Radama, when the policy of the new government had assumed an aspect unfavourable to the Missionaries, an emissary of the court of Rome landed at Tamatave, bearing propositions for the introduction of the Romish faith amongst the Malagasy. He did not, however, succeed in reaching the capital, notwithstanding persistent efforts made by him for that purpose, but died suddenly on the way between Tamatave and Tananarivo, "not without strong suspicion of having poisoned himself."

Now, however, the field is thrown open. It is just the opportune moment, when, coming in with a Mission numerically strong, the agents of Rome indulge the hope of being enabled to transfer to their own account some, if not all, the fruit which Protestant Missions have yielded, and, severing them from the stock on which they have originally grown, graft them on their own. They accordingly reached the capital in September 1861, and, if their own accounts are to be credited, received from the new monarch a most flattering reception. We have learned, however, to distrust the accuracy of Popish

versions. Some years back it was reported in Europe that the Prince had become a Romanist. Mr. Ellis, in his visit of 1856, had made him aware of this rumour, and in reply he declared there was no truth in any such statement; but that there had been at the capital a priest who had tried to persuade him to become one, and had given to the princess his wife a crucifix, and to himself a silver medal, stating to them, that if they wore these on their breasts, and put confidence in the Virgin Mary, the princess would become a mother. "But," he added, "it has not proved true: my wife has no child."

Permission to enter the country and commence Missionary operations undoubtedly they have had, and Father Jouen, the Apostolic Prefect of Madagascar, has written a glowing letter to Pope Pius, in which he tells him, that they have occupied Tamatave and Tananarivo with priests, and nuns, and schools, and charitable establishments. But he adds—

"Most holy father, if our hopes be great, our difficulties are not less so. Already the enemy seeks to sow tares in the field of the good man. The Methodist Missionaries, who had been in the capital for ten years in the reign of Radama I., and who had been driven away by the Queen Ranavalona, soon reappeared on her death, and hastened to dispute with us the harvest they regarded as their own, and of which they sought to obtain exclusive possession. Happily, the Christians formed by them, and whose whole Christianity consists in reading the Bible, do not appear, at least up to this time, to have prejudices against Catholicity, and we have grounds to hope that they will soon see the enormous difference which exists between the cold and erroneous teachings of Protestantism and the immense resources which the holy Roman-Catholic and Apostolic Church offers to them, with its touching dogmas, the unity of its faith, the pomp of its worship, the treasures of its charity, the grace of its sacraments, and the all-powerful virtue of the holy sacrifice of the altar.

"Whatever it may be, most holy father, we cannot conceal from ourselves the fact that the task we have undertaken is one of great difficulty. It is not a mere ordinary island we set out to conquer: it is a country as large as France, that your holiness, in the name and behalf of Jesus Christ, has charged us to clear; and we are authorized to believe that the efforts of the demon to preserve his dominion will be in proportion to the value and importance he attaches to this land. Happily, the great apostle has taught us to

reckon only on the efficacy of the merits and the blood of Jesus Christ: it is on these alone our confidence reposes, as also on the mediation of the holy and immaculate mother of God, and the prayers and blessings of your holiness.*

Father Jouen forwards at the same time a document, professing to be a letter from Radama II. to the Pope; but as the king's signature is wanting, we decline to regard it as genuine until this important omission has been explained.

At such a crisis, so eventful and important in the history of Madagascar, the Church

Missionary Society has decided on commencing Missionary operations in that island so ordered as, without interfering with, to supplement the efforts of the Protestant Missionaries already there. Let the word of God, written and preached, be widely circulated, and however Romanism may deceive some, yet so far as national results are concerned, it will fail in Madagascar as it has done in New Zealand.

In our next Number we shall detail the circumstances which decided the Church Missionary Society to enter on this new field of labour.

THE KUTCHIN OR LOUCHEUX INDIANS.

SINCE the summer of 1859 the Rev. W. W. Kirkby has been occupying a station, which is not only the most northern outpost of the Rupert's-Land Mission, but the most north of all the stations throughout the world occupied by the Society. Fort Simpson is in latitude $61^{\circ} 51' 25''$ North, and longitude $121^{\circ} 51' 15''$ West. He is there in a district comprising 1000 square miles, over which roam dispersed tribes of Indians, the one solitary Protestant Missionary to hold up the light of truth amongst these wanderers, whom the church of Rome, by extensive and unwearied efforts is endeavouring to prejudice against the Christianity of the Bible.

The journal of this Missionary, because of its exploratory character, we now commence to publish in the "Intelligencer." It introduces us into a new country, where no Missionary of the Society had previously penetrated.

Immediately around Fort Simpson are found the 'Tinné or Chipewyan Indians, whose various tribes extend from the English River until they come in contact with the Esquimaux towards the estuary of the Mackenzie. To the west of the Mackenzie, however, another people interpose between them and the Esquimaux, the Kutchin or Loucheux, who are spread over the western projection of the North-American continent, until they come into the neighbourhood of the coast tribes of Behring's Sea. Here they are to be found on the banks of the great river Yukon and its tributaries, and into these new lands the journal, which in this Number we commence to publish, affords us an opportunity of accompanying our Missionary.

The habits of these people in some respects are diverse from those of the Crees and Chipewyans, and assimilate to the tribes on the Pacific coast. For the purpose of taking fish, they construct weirs, a practice common in Oregon and New Caledonia, but which does not exist eastward of the Rocky Mountains, while of the nets of the Crees they are ignorant. They have a currency among them, consisting of beads, articles being valued by the number of strings of beads they can procure, while by the natives to the east no such near approach to money has been invented. The standard bead is a large one of white enamel, manufactured in Italy, and which they have much difficulty in procuring in sufficient quantities.

Their deer-skin tents or lodges are hemispherical in shape, resembling the Eskimo snow-tents and the yurts of the Asiatic nomades.

There are various tribes of this people, some of them visiting the Russians on the coasts of the Pacific. But we will not further anticipate the information afforded by our Missionary.

May 29, 1862.—Having secured the services of two Indians, and borrowed a canoe from Mr. Ross, I left home about four o'clock in the afternoon, to attempt the longest journey I have yet made in the country. I hope to tread on new ground, and make the savour of the name of Jesus known where He has not yet been named. If I can reach the Arctic coast, I will, and glad should I be to unfurl the banner of the cross in that distant region, and, if possible, invite the untamed Esquimaux to enlist beneath it. All at the Fort, both whites and Indians, came to shake hands with me, and some, I trust, to

* "Annals of the Propagation of the Faith," July 1862, p. 223.

wish me God-speed. Before stepping into the canoe, we all knelt on the bank while I prayed alike for God's blessing to stay with those who were staying, and to go with us who were going. Oh that we might find favour in the eyes of the people! that God would graciously dispose them to receive the truth as it is in Jesus! The two Indians were both baptized. One bore the name of William Ryan, after the good Bishop of Mauritius, and the other Thomas Cupiss, after a good clergyman in Derbyshire, to whom I owe much. The canoe we named the "Herald." We floated rapidly down the swollen current, and were quickly out of sight of our dear friends and home.

Very early this (Thursday) morning we came up to a couple of tents of Indians, where, for the first time since starting, we put ashore, and while the men were preparing something to eat, I endeavoured to make known unto them some of the simple truths of God's blessed word. In the forenoon we were fortunate enough to shoot a couple of young beavers, which proved a valuable accession to our larder. I had not tasted beaver meat before, and cannot now say that I much admire it; but as our whole stock of provisions consisted of dried meat, and that for the most part mouldy and rotten, any thing was an agreeable change. Towards evening we passed the Nabauney mountains on our left, an offshoot of the Rocky chain, and those which approach more nearly to the M'Kenzie than any others till we reach Peel's River. We have made an excellent day, and if we get on as well to-morrow we shall reach the Fort in good time on Saturday. Oh that the Lord would bless me by giving me favour in the eyes of the people, so that they may listen with prepared hearts to the message of mercy that I would bear to them!

We had hoped to reach Fort Norman* in good time to-day (May 31); but it is now nine o'clock P.M., and we are far from it yet. Having met with a small party of Indians in the morning delayed us three or four hours, but I did not like to pass them without endeavouring to speak to them about that precious name which is above every name, and to implore them to love Him who so first loved them as to give Himself a ransom for them. Unlike our more favoured brethren who are labouring in Africa and the East, where they have daily and constant opportunities of addressing large numbers, one must here endeavour continually to feel the

worth of an individual soul, and be content to sit with the poor solitary wanderer wherever we can find him, and endeavour to lead his dark and untutored mind to Him in whose presence there is joy over even one sinner that repenteth. Again our heavenly Father has graciously supplied our wants. We had not a mouthful of any thing to eat, but an hour ago we saw a black bear with her cub descend the bank at some distance before us. The large masses of ice piled up on each side of the river enabled us to approach unseen, and by the skill of my two men they are both ours. Whilst I am writing this in my note-book, the men are busy skinning, and by and bye we shall dine hastily off them, and then set onward again on our way.

Between three and four o'clock this morning (Lord's-day), we gained the Fort, and my first feeling was that of thankfulness for having been brought through the first stage of my journey in safety. The distance is somewhere about 300 miles, which, being my first voyage in a canoe, appeared much longer. There are a good many Indians here, all of whom shook hands very cordially as I ascended the bank. I was delighted to see John Hope, with his little band of disciples from Bear Lake. He arrived yesterday morning, according to my appointment, by the March Packet. My first care of course was to render thanks to Him to whom thanks was due, after which I took a short sleep, almost the first since leaving home; and at eight o'clock arose strengthened and refreshed for the holy duties of the day. At half-past nine we held divine service. The Bear-Lake Indians (fourteen in number) all present, and a fair proportion of those belonging to the Fort. Many of them I saw when here last year. At three o'clock I had a short service for the four or five who understood English, and in the evening, at seven, service again for the Indians. This time the room was well filled, many more attending than in the morning. Thus ended the day—to me a very happy one, to the poor Indians one laden with blessing if they had only the seeing eye to discover them. Arise, O Lord, and plead thine own cause.

Very early this morning (June 2) a party of fifteen Mountain Indians arrived. They were of the same tribe as those who came to Fort Liard last month. As there is no one here who can interpret for me, their visit, poor souls, will, I fear, be unproductive of any further good than what they can learn by their eyes by seeing others worship the Lord our God. Not so many of the Indians

* On the Mackenzie previous to its junction with the Great Bear Lake river.

attended service to-day as last evening, and, on inquiry, I learned that a Roman-Catholic half-caste had persuaded them not to do so. The first opportunity afterwards I went to her tent to expostulate with her, when she stoutly denied the charge, but I believe her to be guilty. In the course of the day she came to my tent with a new pair of moccasins for my acceptance: though I did not at all require them, I took them, and shortly after sent a small present to her, with my earnest wish that she would assist me in leading the Indians to Jesus, rather than to hinder my progress. She appeared much subdued, and did not, I think, again interfere.

More Indians arrived to-day (Tuesday). Two or three canoes of those who had been here longest took their departure, so that I am just in the best of time. Either sooner or later would not have been so good. Those who came to-day, however, are very staunch Romanists, and therefore lend a very unwilling ear to what I have to say. They know Mr. G—— is coming up from Fort Good Hope, so that, as one man told me this morning, they “don’t want to go to two.” Poor people, if they did but know the real difference in the message we respectively bring, they would not indeed “want to go to two,” but to the *one* who brings them the knowledge of salvation through a crucified Redeemer. I am much rejoiced to learn from John Hope that the means of life are abundant at Bear Lake. The fisheries are good and inexhaustible close to his door, in addition to which the deer are generally pretty plentiful. He has, during the winter, cut and hauled wood for a house, which he intends to erect on the site of old Fort Franklin, that being in all respects the best place on this side of the lake. With the aid of an Indian, and some nails, glass, &c., which I will send him, he will have his house ready to inhabit next winter. The Indians speak well of him, and from what I see of them, I trust he is doing a good work among them. He has now five children with him, and might have many more, but it is impossible to clothe them. I shall, however, try to bring up an Eskimo boy, if I can obtain one, from Peel’s River. Both John and his Indians were sadly disappointed when they heard that I purposed going further down, as they had fully hoped, and even told those they had left behind, that I should return with them, and spend the summer in going round the shores of Bear Lake, visiting all the Indians in the vicinity. I have promised them, however, that, if possible, I will do so next year.

June 4—After morning service, the men gummed and arranged my canoe, and at midday I shook hands with all, and again embarked for Fort Good Hope, which I hope to reach on Saturday. During my stay here I have sowed the good seed broadcast wherever an opportunity presented itself. A few received it with apparent delight, others with careless indifference, and some with evident opposition; but, thank God, it was sown, and who can tell but in some hearts, even the least likely, it will take root and bear fruit unto everlasting life. The gentleman in charge of Good Hope wrote me in the spring, that, if the ice permitted, the boats would leave there about the 4th or 5th, and as the Priest will come up with them, I shall now meet him on the way, which is what I wish. It will be better than remaining here till he arrives, or than arriving at Good Hope before he leaves. Now I am about to enter new ground, what measure of success God may be pleased to bless me with I know not. Archdeacon Hunter went as far as Good Hope in the spring of 1859, when he was well received; but since then it has been the residence of Mr. G——. He wrote this spring to Mr. Ross requesting him not to allow me to visit the Fort. I do not expect to be able to effect much, still in faith I would go. God may dispose some to receive the truth as it is in Jesus.

June 5—We drifted rapidly down the current yesterday afternoon, and on reaching the mouth of Bear River we found a camp of Indians from the lake on their way to the Fort. It consisted of two families, the men of which I knew well, having had much comfort with them last spring. At once, therefore, I determined upon remaining all night with them. At prayers this morning they requested baptism for their young children, and for a poor girl about ten years old, who is evidently dying of consumption. I enjoyed the ceremony much, as they are the first baptized children from that quarter, the first-fruits, I trust, of a glorious harvest, which shall yet be gathered into our heavenly Master’s garner. When near the coal-beds we found some of the stone mentioned by Sir J. Richardson as such a great curiosity. One piece that I have is beautifully marked. The impress of fern leaves is as distinctly marked as it would be on a piece of wax or gypsum. After breakfast I wished my little company good-bye, and, stepping into the canoe again, set off on our way.

We had a nice gentle breeze to-day (Friday) in our favour, so, tying up my blanket for a sail, the little “Herald” went along famously,

much to the delight of Thomas and William. As we have gone much faster than we should have done with the paddles, we shall be there in good time to-morrow. We ought to have met the boats to-day, but there is no appearance of them yet. I am afraid the priest is inducing the men to await my arrival, that he may be enabled to adopt such plans as my movements may suggest. About midday we passed the rapid, the only one between Fort Simpson and the Arctic Sea; and indeed it scarcely deserves the name, for it is only when the water is very low that it is at all troublesome. With that exception any large vessel might come from the Arctic Sea to Fort Simpson, and indeed to Slave Lake. It is really a thousand pities such a magnificent lake should bear little else but a canoe upon its waters, and be of such little use for the welfare of man as it is. The scenery to-day was very beautiful. The river is at least a mile and a half wide; the banks are low, and on the left the Rocky Mountains, assuming all kinds of shapes, formed a splendid background. Our stock of provisions was again replenished by Thomas killing a fine old beaver.

As the wind continued, and it being as light as day, after supper and prayers last night we went on again; and about half-past three this morning (Saturday) we came up to the Good Hope boats which were just leaving their encampment. We remained some little time together, so that I went into both boats, shook hands with the Indians, and inquired after their welfare. The priest sat in one of the boats, but said nothing. I would have offered the usual compliments, but he looked so excessively angry that I thought it better not. After a little we parted, and I went on in the best of spirits, as it was just as I wished. I did not wish to arrive at Good Hope until after he had left. In a few hours we came to the ramparts. Here the river of a mile and a half wide became contracted to a third of that size, which made the water very deep and impetuous. The rocks are of limestone, and rise perpendicular to the height of from fifty to a hundred feet on both sides of the river. Hence the name I suppose. After so many hundreds of miles of sloping banks of earth or sand, and in most places covered with wood, they form a striking and pleasing contrast. They are about a mile in length; and the irregularity of their outline, together with the pine-trees on their summit, give them a very picturesque appearance. They are almost the only rocky banks one sees from Portage la Loche to the Arctic Sea.

After passing the ramparts, the little white-washed Fort came in sight. The wind had for some time calmed down, and the men paddled briskly along, so that about ten o'clock A.M. I had the pleasure of shaking hands with Mr. Onion, the gentleman in charge. There were about thirty Indians present: some, however, were preparing to leave. Two or three were very ill in their tents. These I visited first, and was received very kindly by them. One told me that the priest had never visited him since he has been ill, and to the others he had only been once or twice. This is unlike the priests generally, for they are very assiduous in visiting. On mentioning the circumstance afterwards to Mr. Onion, he told me he thought it arose from the cold; for Mr. G—— was perfectly unable to endure it, and had not left his house the whole winter, not even to go as far as to the bank of the river. A room being placed at my disposal, I sent Joseph to ask them all to come. Some came, others refused, and a few were boisterous. I was thankful, however, to see any; and to those who came I endeavoured to make known the way of salvation through a crucified Redeemer. Had prayers with my own Indians in the evening. From the Fort Journal, I learned that it stands in lat. 66° 16' N., and long. 128° 31' W., which I dare say is correct.

June 8: Lord's-day—A calm, lovely morning. Felt much refreshed by my night's rest, the first since leaving Fort Norman. Enjoyed also some nearness to God in prayer, when supplicating his blessing and direction in the labours of the day. Oh how blessed are such seasons, and what a hallowing influence they have upon one's soul! Would that I could realize and enjoy them oftener. At ten A.M. had divine service, and, to my great delight, all the Indians at the Fort, save the sick ones, were present—about twenty in all. These, with my own two and Joseph, and the Fort interpreter and his wife, formed a nice little congregation; and very thankful was I for the opportunity of preaching Jesus unto them. In the afternoon I again visited the sick ones, and prayed with them. One is really an object of pity, and the little help I could give him was readily granted, poor fellow! In the evening, at six o'clock, had service again; but only about half the Indians attended, the others said they were preparing to leave the Fort. Having attended once, I suppose, poor creatures, they thought that was sufficient, being the way Romanists generally observe God's blessed day. Prayers at night with Mr. Onion ended my Sabbath

at Good Hope; and earnestly do I pray that the good seed sown may produce fruit to God's eternal glory.

The few Indians that are remaining left after breakfast this morning (Monday). Feeling, therefore, that my work was done, I again visited the sick ones, gave them a little medicine, commended them to God in prayer, and then prepared to leave also. It will take four or five days to go down to Peel's River, where I hope to be in better time for the Loucheux, who assemble there in large numbers, both now and in the fall. An Indian, named Tobah, being anxious to go down to Peel's River, to fetch up a nephew of his, whose father was drowned last fall, asked permission to accompany me, and, being granted, he did not leave this morning with the others. He appears a well-disposed man, and, by travelling with me, he will learn something of myself individually, and of the way of salvation. The former may remove prejudice, and the latter be blessed to his soul's good. He also understands Loucheux, so that, if we meet with any Indians along the road, he will be useful as an interpreter for me. Mr. Onion kindly furnished me with a supply of pemmican for the journey, being all that he had to give. About twelve o'clock I wished him good bye, and in a few minutes the little "Herald" was again on her way. Tobah told me this evening that the Indians at Good Hope had had a very severe winter, and that ten or eleven had died of actual starvation. There are now no rabbits, and, from an insufficiency of snow in the early part of the winter, but very few deer could be killed.

The Gospel within the Arctic Circle.—This (Tuesday) has been a day long to be remembered by me. Having made a great distance yesterday, we must have been travelling within the Arctic Circle the greater part of the day. About six o'clock this evening we came up to the Indians who left the Fort on Sunday, and though it was far too early to encamp, I resolved to do so, and thus pass the night with them. But, correctly speaking, there is no night here. The sun just dips behind the mountains for an hour or so, and is then up again in all his splendour. The days are all excessively hot; but the immense masses of ice, piled along the sides of the river, cool the air a little for us, so that the canoe is rather enjoyable than otherwise. After the men had pitched my tent, and had had some little conversation with the Indians, I rang my little bell, and at once all came and seated themselves before the door. After singing and prayer, I explained the Scripture print

of the Prodigal Son, which interested and pleased them much. After supper we again sung a hymn of praise and knelt in prayer to God. Thus have I been privileged to be the first "messenger to the churches" in Great Britain to proclaim the Gospel within the Arctic Circle on this continent; and to my prayer that the light thus enkindled may never become extinct, I confidently trust that those churches may give their hearty and effectual Amen.

June 11—Rose about four o'clock. The Indians were up already. At six had service with them again, when I spoke of Jesus raising the widow's son to life, and from that took them on to their own death and resurrection, and thence to the scenes beyond. After breakfast my tent was struck, and we prepared to wish our friends good bye, when, to my surprise, they came round us and commenced a vigorous discussion, of which I was the subject. After some few minutes, Joseph told me that the Indians wished me not to go further, as they had heard from some of their friends further down that the Esquimaux were very numerous, and by no means friendly disposed, and therefore some harm might befall us. Sympathy is always sweet, but I felt it especially so at that time, and coming from such a quarter. I thanked them very much for their kind interest, and assured them that I was not unmindful of the danger before me, but that I still felt it my duty to go on; that I had ever found the Lord a present help in times of need; that when in dangers before He had not forsaken me, and that I felt sure, if duty led me into them again, He would still protect me; that this confidence in Him had led me to them to tell of the riches of his grace, and it was the same confidence that strengthened me in going to others likewise. Perhaps they might not feel the force of those lessons of divine truth I gave them last night, but they could scarcely fail to be impressed by those they thus learnt this morning. Perhaps it is at such times as these that a Missionary among a savage people is most effective, as they then see something of the power and reality of that blessed Gospel we come to make known unto them.

Intensely hot and sultry all the morning (Thursday). In the afternoon, black clouds in the west foretold the coming storm. They rose gradually, and shortly afterwards a gentle breeze sprung up, most grateful to us all. About seven o'clock the rumbling thunder warned us to put ashore, to prepare for what was coming, but, to our dismay, the high

banks, as far as the eye could reach, forbade our doing so. Tobah told me, however, that there was a river about ten or a dozen miles further on, and if we could only get to that we should find good shelter. The wind rose rapidly, and the thunder neared. A heavy swell on the river caused our going to be somewhat dangerous and very difficult, but by great labour we gained the river about half-past eight, and, to our delight, found a camp of twenty-five Loucheux tented there. Barely was my tent pitched, and the canoe hauled up and made secure, when it rained in torrents; the lightning was very close and vivid, but the Indians appeared not to be at all afraid of it. It lasted a few hours and then cleared away, after which the Indians came round my tent-door to listen to the message I had to declare unto them. Tobah proved a most useful and willing interpreter. Had he not been with me I should have been unable to have said any thing to them, as Joseph cannot speak Loucheux at all.

June 13—After the Indians left me last night I had about three hours' sleep, and rose up again early this morning to have service with them before leaving. They also cautioned me against the Esquimaux, and were as importunate for me not to go further as those I saw on Wednesday. The same replies were given; and when they saw that I was determined to go, Jackaza, a young man, volunteered, without fee or reward, to accompany me to Peel's River. He speaks a little Esquimaux, and thinks that he will be useful that way when we meet them. His offer was very gladly accepted, and I trust that what Tobah is to the Loucheux he may be to the Esquimaux. He is in his own canoe, and paddles alongside of us. About midday we met a rather old man in a small canoe, battling with the current alone. He remained with us a little while, and then passed on. No sooner had we parted than Jackaza told me that the Indian's name was Sicatinge, and that he was on his way to the camp we left this morning to take a wife, but that he had one already at Red River, where we should arrive in an hour or so. Of course I expressed my disapprobation of his conduct, upon which Jackaza turned about his canoe and called after Sicatinge with all his might, telling him what I had said; whereupon he abandoned his design, and, with Jackaza, accompanied us to Red River. Upon arriving there I was delighted to find a camp of about fifty Indians. The river itself is of a good size, of excellent water, containing an abundance of fish, hence so many Indians there. I resolved at once to spend the re-

mainder of the day with them, and to travel on at night. Tobah was again my interpreter, and did all he could to accomplish my desires. The poor Indians were delighted to see me, and paid the greatest attention to what was said. I spoke privately to Sicatinge, praised him for returning at once, and begged him to take no more steps in the matter. He behaved very well, and assured me he would not, and, just before leaving, he came to me again, offering to accompany me to the Fort. He speaks Esquimaux better than Jackaza, so that, with the two, I hope to get on very well.

June 14—We left about eight o'clock last night with our little brigade of three canoes. At ten it began to rain, with a north wind. The river has now the appearance of a vast lake. The waves were high, and we had great difficulty in getting along: still we persevered, and about four o'clock this morning came up to the first Esquimaux encampment. There was, however, only one tent containing five persons—two men, two women, and a girl. They very kindly made us a good fire of drift-wood, so that I warmed and dried myself well. One of the women generously offered me a piece of blubber, but, though cold, hungry, and as comfortable as I could well be, her liberality was respectfully declined. They behaved well for a time, appeared glad to see us, and even to listen attentively to what I said to them. All at once, however, the larger of the two Esquimaux seized Jackaza's fire-bag, and refused to return it, whereupon a struggle ensued, and both fell to the ground. I advised Jackaza to let him have it and I would pay for it; to which he objected, saying that if he did so they would never be satisfied, but would steal from the Indians whenever they could. Jackaza, if not the stronger, managed to get his bag again; and shortly afterwards, fearing something worse might happen, I ordered the men to embark, and we set off on our dreary way. The wind and rain had moderated a little, but not much. At ten o'clock we shot a couple of geese, and put ashore for breakfast. While there three Esquimaux omiacks, or boats, came up, filled with women and children. They were not badly shaped, and consisted of a strong frame of wood lashed together by cords, over which thick parchment was tightly stretched. They remained some little time with us, and we tried to find the one who came up to Fort Simpson two years ago, but she was not with them. They told us that the men would be up soon in their kiyacks, or canoes, so that our breakfast was soon despatched, and we again on the way.



A FOREST SCENE IN MADAGASCAR.

THE NIGER—PAST AND PRESENT.

"CAPUT Nili quærere" was a proverb among the ancients, denoting the impossibility of any undertaking, so often had its sources been sought, and so frequent had been the disappointments. And yet it is not only the Nile which has excited curiosity, but the Niger too. The Nile of Nigritia has indeed been wrapped in more of mystery than the Nile of Egypt; for not only its fountain-head, but its course, remained a mystery until within the last half century.

Pliny, as the result of Roman researches, obscurely indicates the existence of the Niger; but Claudius Ptolemy, in the reign of Antoninus Pius, assigned to it a more definite existence, asserting the Niger to be a distinct river from the Nile, of which Pliny had regarded it as a branch. Of the Arabic geographers, by whom alone the sciences were cultivated during the dark ages, the more early writers assigned to this river a westerly course, while those of later date revived the theory of Pliny, and regarded it as a branch of the Nile.

Nor is it surprising that this uncertainty existed as to the course of the river—some writers assigning to it a westerly and some an easterly direction—when we remember, that of its two great arteries, one, for a considerable distance, flows eastward, while the other, the Tahadda, from sources not yet reached, flows westerly until its confluence with the Quorra.

It is remarkable how slowly the geography of Western and Central Africa has developed itself. "Peter Heylyn's Cosmography," published in London 1682, gives a curious account of the Niger—"a river better known to Ptolemy by name than nature, now found to have its rise in a great lake within two degrees of the equinoctial, whence, running northward for a time, he hideth himself under ground for the space of sixty miles together, whence rising up again and making a great lake, called the lake of Borneo, he bendeth his course directly westward, and, taking in many less channels, he teareth the earth in many islands, and at last falleth into the sea." Having nothing more recent to present to his reader, he proceeds to enumerate the chief cities in the time of Ptolemy, to the number of seventeen, "situate all along the course of the river Niger."

One hundred additional years appears to have added little to the knowledge of Nigritia. In the edition of the "Encyclopedia

Britannica," published in Edinburgh, 1797, the Niger is confounded with the Senegal. "Nigritia," it observes, "is watered by the great river Niger, or Senegal, which runs through it from west to east;" nor was this idea dissipated until Mungo Park had penetrated these regions, and, on July 21, 1797, not far from Sego, the capital of Bambarra, beheld "the great object of his mission, the long-sought-for majestic Niger, glittering to the morning sun, as broad as the Thames at Westminster, and flowing slowly to the eastward." "The circumstance of the Niger's flowing towards the east, and its collateral points, did not, however, excite my surprise; for although I had left Europe in great hesitation on this subject, and rather believed that it ran in the contrary direction, I had made such frequent inquiries during my progress concerning the river, and received from negroes such clear and decisive assurances that its general course was towards the rising sun, as scarcely left any doubt on my mind."

Park set forth on his second expedition in April 1805, and on August 19th, having surmounted the ridge which separates it from the remote branches of the Senegal, once more saw the Niger rolling in its immense stream along the plain.

Having obtained a large Bambarra canoe, very much decayed and patched, he, and his few surviving companions, with eighteen days' hard labour, changed it into Her Majesty's schooner "Joliba," and, November 17th, committed themselves to the onward current of the mysterious Niger, Isaacso, his guide, returning to the Gambia, with despatches containing the result of his explorations, so far as they had been prosecuted.

Four years passed over, and yet no tidings of Park; and at length, in January 1810, Isaacso went forth from Senegal in search of his lost master, and, in Bambarra, encountered Amadi Fatouma, the guide to whose care he had entrusted the travellers when he himself parted from them. From him he learned, that, near Boussa, where the tide-current is very strong, Park had been slain by the soldiers of the chief of Yaourie.

It was with a view to ascertain the truth of this report, and make one more attempt to trace the course of the Niger, that Clapperton started from Badagry on December 7th, 1825, accompanied by his servant, Richard Lander.

Clapperton's journal is interesting as showing what was the condition of the Yoruba country thirty years ago. He describes himself as passing, now through fine plantations of corn, now through plantations of yams; the country, as he advanced, rising beautifully into hill and dale; the people industrious, and the markets crowded. "I cannot omit," he observes, "bearing testimony to the singular, and perhaps unprecedented fact, that we have already travelled sixty miles in eight days, with a numerous and heavy baggage, and about ten different relays of carriers, without losing so much as the value of a shilling, public or private; a circumstance evincing not only somewhat more than common honesty in the inhabitants, but a degree of subordination and regular government, which could not have been supposed to exist among a people hitherto considered barbarians." As he went along he had tidings of the Niger, or Quorra, that it entered the sea at Benin. His favourable impression of the people amongst whom he found himself continued to increase—"The Youribas appear to be a mild and kind people, kind to their wives and children, and to one another, and the government, although absolute, is conducted with mildness." He was met by the salutation, now so familiar to us, "Aku, Aku." But even at this early period troubles had commenced, the Yoruba king at Eyeo, or Kalinga, complaining to him that the Hausa slaves, making common cause with the marauding Fellatahs, had risen against their masters, and that many towns had been laid waste. Clapperton succeeded in reaching Boussa; and having had pointed out to him the place where Park had perished, proceeded from thence to Kano and Sokatu, where he died. His illness was long; but deeply interesting it is to read in Lander's Journal how the time was employed. "I read to him daily some portions of the New Testament and the 95th Psalm, which he was never weary of listening to, and on Sunday added the Church Service, to which he invariably paid the profoundest attention. He gave explicit directions as to the course to be pursued when he was no more; and when Lander, in his deep grief, cried, "I trust the Almighty will spare you, and you will yet live to see your country," he replied, "I thought I should at one time, Richard; but all is now over: I shall not be long for this world; but God's will be done."

Lander having obtained the Sultan's permission, proceeded to inter the remains of his beloved master. On his camel he placed

the body, covering it with the Union Jack, and proceeded to a rising ground, five miles south-east of Sokatu, where a grave having been dug by slaves sent with him for the purpose, he opened the Prayer-book, and, amid showers of tears, read the funeral service, and bitterly did he weep as he gazed for the last time upon the remains of his generous and intrepid master.

Returning coastward, he touched the Niger, and at Wowow was well received by the chief, who said to him, "Your countrymen may come here and build a town, and trade up and down the Niger. We know now that they are good men, but we did not think so when the white men who were drowned at Boussa were in the country." He was told by an old mallam, that, shortly after Park's death, a pestilence had scourged the people at Boussa. Regarding it as a judgment from the white man's god, the survivors gathered together every thing belonging to the white man, and, placing them in a hut, committed them to the flames; while so impressed were the people with what had taken place, that it passed into a current proverb—"Do not hurt a Christian, lest you become like the people of Boussa."

His welcome at Katunga, the capital of Yarriba, was affecting. "The king would not let me wait on him, fearing it might wet my feet; and accordingly he visited me with five hundred of his wives (out of two thousand), and the principal inhabitants of the city. The wives welcomed my return by singing a simple and plaintive air, with much pathos and feeling; their voices were sweet and musical, and the whole had a novel and pleasing effect. Nothing could be heard but their strains, to which every one listened with the profoundest attention until the conclusion of the performance. The king expressed his sorrow for my master's death, and questioned me very minutely on the motives that induced us to go into the interior. On telling him it was to see if there was any thing worth trading for in the country, he appeared satisfied. He was richly dressed in a scarlet damask robe, and a pair of trousers made of country cloth, scarlet ground with a blue stripe, the former ornamented with coral beads: his legs, as far as the knee, were stained red with hennah, and on his feet he wore red leather sandals. A cap made of blue damask, thickly studded with coral beads, was on his head; and silver rings hung round his neck, arms, and legs."

At Badagry also he was kindly received by the chief, who would have continued to

befriend him but for the Portuguese slave-dealers. They persuaded him that he was a spy sent by the English Government, and, if suffered to leave, would soon return with an army and conquer the country. The chief men assembled in the fetish hut, and resolved that he must drink the fetish. He was therefore sent for to appear before them. "On my way five or six hundred people gathered round me, and I could proceed with difficulty. A great number of them were armed with hatchets, bows and arrows, and spears, and waited outside the hut till I came out. On entering, one of the men, presenting me with a bowl, in which was about a quart of a liquid much resembling water, commanded me to drink it, saying, 'If you come to do bad it will kill you, but if not, it cannot hurt you.' There being no resource, I immediately, and without hesitation, swallowed the contents of the bowl, and walked hastily out of the hut, through the armed men, to my own lodgings, took powerful medicine and plenty of warm water, which instantly ejected the whole from my stomach, and I felt no ill effects from the fetish. It had a very disagreeable taste, and, I was told, almost always proved fatal."

There were at the time five factories in Badagry, in which were upwards of one thousand slaves of both sexes, chained by the neck to each other, waiting for vessels to take them away.

Richard Lander had shown himself to be a man of intelligence and fidelity. He was selected by the Government as a suitable person to trace out, if possible, the course of the Niger, and, accompanied by his brother, left Portsmouth in the beginning of January 1830.

Again passing through the country, he reached Bonssa, and, on September 30th, proceeded on his voyage down the river. Passing Rabbah and Egga, they observed a river, three or four miles broad, entering the Niger from the eastward. This was the Tshadda. They ascended it for a short space, but, finding the current strong, desisted. Approaching the mouth of the Niger, they were detained as prisoners in the Ibo country, until ransomed by a Brass chief, put on board a British schooner, and conveyed to Fernando Po.

Thus, at length, a question, as intensely agitated and of more practical importance than the discovery of the sources of the Nile, was solved. The Niger had its embouchure in the Bight of Benin; it was navigable, at least at certain seasons, for vessels of considerable burden, presenting a highway into

the interior of Soudan, and to productive and interesting countries and people to whom we were as yet strangers.

That such an opportunity ought not to be neglected was obvious, and Mr. Macgregor Laird stood forward to identify himself with the interests of Africa. Some merchants in Liverpool formed themselves into a company for the prosecution of objects which were thus enumerated by Mr. Laird—

"The long-sought highway into Central Africa was at length found as open by the Niger as that by the Rhine, the Danube, the Mississippi, or the Oronoko, is into their respective countries. To the merchant it offered a boundless field for enterprise; to the manufacturer, an extensive market for goods; and to the ardour of youth it presented the irresistible charms of novelty and adventure. . . . It must not be supposed, however, that these were the sole motives that actuated the promoters of that expedition. Other and nobler objects were connected with them. By introducing legitimate commerce, with all its attendant blessings, into the centre of the country, they hoped to strike a mortal blow at the slave-trade; and, under Providence, they aspired to become the means of rescuing millions from a brutalizing religion, by introducing to them the truths of Christianity."

The great river was thus, according to Mr. Laird's view, to be used for this double purpose—the extension of commerce, and the introduction of Christianity amongst the interior natives of Africa. Accordingly, two steamers entered the river Nun on Oct 21, 1832, leaving behind them a brig—as a receiving ship, at the river's mouth—one of them in charge of Lander, and the other of Mr. Laird. It was not a successful expedition. The season was late, the waters had become shallow, and the vessels grounded at the Confluence. Fever broke out, and many died. Mr. Laird, proceeding to visit Fundah, was there detained by the King, at a time when his health was greatly enfeebled. The stratagem by which he obtained his release is amusing—

"Every thing being ready, I fired my pistol, and up flew four beautiful rockets, the discharge of which was immediately followed by the blaze of six blue lights, throwing a ghastly glare over the whole scene. The effect was electric, the natives fled in all directions; and the King, throwing himself on the ground, and placing one of my feet on his head, entreated me to preserve him from harm, and inform him what was the decision of the fates. . . . I then took from

my pocket a little compass, and explained that if the needle pointed towards me when placed on the ground I was to go; if towards him, I was to stay.—The result may easily be guessed."

Mr. Laird going back to England, Lander pushed on to Rabbah, and then returned to Fernando Po in November 1833, not long, however, to remain inactive. Entering the river the beginning of the next year, he was attacked at Angiama in the Delta, and driven back, receiving a wound, of which he died February 1834.

Mr. Robert Jamieson, a merchant of Glasgow, next came forward to befriend Africa. "As an enlightened philanthropist he had for many years devoted much time and wealth in endeavours to improve, civilize, and raise the native races of Africa from the barbarism in which they had been so long involved. This he sought to accomplish by establishing commercial relations with the country by means of the rivers that flow from the interior into the Atlantic. In this view, in 1839, he built and fitted out with much care and expense the 'Ethiophe' steamship, appointing to her command the late Captain Beecroft. . . . The 'Ethiophe' made numerous attempts at discovery in the great rivers and their tributaries, ascending to higher points in some instances than had ever previously been reached by Europeans. Narratives of these voyages were published by Mr. Jamieson, and others are given in the Journals of the Royal Geographical Society. The success of his well-concerted plans was marred by the well-meant, but ill-judged interference of our Government; and when the unfortunate Niger expedition was projected, Mr. Jamieson, being convinced of the unsoundness of the scheme, published two appeals to the Government and people of Great Britain against the project. When the disastrous consequences followed which he had foreseen, the orders that he had given to Captain Beecroft enabled him to proceed with the 'Ethiophe' to rescue from impending destruction Her Majesty's ship 'Albert,' one of the vessels employed in the Government expedition; while, by carrying her down to Fernando Po, he saved those on board from perishing by fever."*

It is not necessary to advert at any length to the Government expedition of 1841. It is not surprising that an unacclimatized crew of Europeans should suffer so severely from fever as to arrest the vessels in their ascent, and render necessary the abandonment of

the enterprise. But it was a great national effort, having for its object the good of Africa, by negotiating with the native chiefs for the discontinuance of the slave-trade, establishing factories and promoting legitimate commerce. In connexion with Missionary enterprise it must ever be had in remembrance. The application of the Church Missionary Society to the Government that they might be permitted to send on board the expedition reliable individuals who should report as to the feasibility of commencing Missionary efforts on the Niger, was promptly attended to, and the Rev. J. F. Schön and Mr. Samuel Crowther were the selected persons. The journals of these two Missionaries were published, and constitute the first volume put forth by the Church Missionary Society on the subject of the Niger. The practical lesson conveyed by them is the impracticability of an European Mission in the direction of the Niger, and the indispensable necessity, whenever such an attempt might be decided upon, that it should be carried on by well-trained Christian natives. That lesson, it will be seen, has not been lost on the Society.

It was not until 1854 that another expedition ventured to ascend the Niger. But meanwhile the Church Missionary Society had not been idle. The Yoruba country had been taken up as a Mission field, and the base of our operations was thus brought nearer to the Niger.

That expedition, fitted out by Mr. Laird, consisted of a single screw-steamer, the "Pleiad," and was as remarkable a success as the expensive undertaking of 1841 had been a disappointment. Entering the river on July 9th, it reached the Confluence, ascended the Tshadda 300 miles beyond the point previously reached, and, after being in the river waters 118 days, returned to Fernando Po without the loss of a man. On board this vessel Christian Missions had their representative—the Rev. Samuel Crowther; and his journal, with map and appendix, constituted the second Niger volume published by the Church Missionary Society.

Several points were designated as suitable for Mission stations: the town of Onitsha, in the Ibo country, about 150 miles from the Nun mouth of the Niger; the Confluence of the Niger and Tshadda, called by the natives Gbebe, about 150 miles further up, commanding the Nupe and Kakanda countries; and Rabbah, about 200 miles further west, abutting on the widely-extended Moham-medan Hausa tribes. The success of this

* "Times" Newspaper, April, 1861.

expedition determined the Admiralty to enter into a contract with Mr. Laird for five years, commencing from January 1857, to explore the Niger and its tributaries; and the first vessel, the "Dayspring," entered the Niger in the July of that year. On board of her were the Rev. Samuel Crowther and the Rev. J. C. Taylor, both ordained Africans, and the latter of Ibo descent, together with Mr. Simon Jonas and other native catechists. Mr. Taylor was left at Onitsha as the vessel passed up, with Simon Jonas as his fellow-labourer. At Gbebe, also, it was decided that Mission work should be commenced, and native agents were located there also. It was found, indeed, not only to be a confluence of waters, but a confluence of languages, just such a spot as is desirable to serve as the centre of an expansive Mission. There were on board the steamer a liberated African of the Kakanda tribe, another of the Nupe nation, another a Bassa, another a Yoruba: each found relatives or friends of their own people. There were also Moslems of the Foulah nation, and Hausa traders from Kano. Here, therefore, two African Christians were placed, armed with the Hausa Primer, published by the Church Missionary Society, to make a beginning, and do the best they could.

From the Confluence the "Dayspring" proceeded up the Quorra, the country on the right being a succession of table mountains, approaching occasionally close to the river's bank. Rich palm-oil trees were seen growing to the very summit, and cultivation alone was needed to make it beautiful. On the left bank the hills gradually receded inland, various towns appearing on their slopes, where they had been placed in order to avoid the depredations of the Felani.

Passing Rabbah, which they found in ruins, the result of the wars by which the country has been distracted, the expedition met with a disaster, the "Dayspring" striking on a sunken rock, and becoming a wreck.* Tents were pitched on shore, and there the party encamped, consisting of twelve Europeans and thirty-eight black men. While detained here, Mr. Crowther addressed himself to the reduction of the Nupe language. He found himself, with his assistants, in possession of three languages, Hausa, English, and Yoruba, to fix a fourth, the Nupe; and here, strange to say, they were visited by Mr. Clark, the Baptist Missionary from Ogbomosho, in Yoruba, who,

hearing of the loss which had been sustained, made up a load of provisions, consisting of tea, sugar, and coffee; and, finding that the messengers by whom it was forwarded did not make the haste expected, set out himself, and brought his present to the camp. Other supplies from the Church Missionaries in Yoruba soon followed, and kind letters of sympathy.

Rabbah is the gate of transit from the Hausa country to Illorin. Here lies the ferry, and large caravans, sometimes of 3000 people, and 1000 head of cattle are continually passed across, while others are returning. The number of men and boats employed on this business is very great. The occupation for Missionary work on a spot like this, where there is to be found so large a concourse of people, was manifestly of primary importance. A piece of ground was therefore secured for this purpose, and an agreement entered into that some huts should be built upon it for the use of such agents as might be sent here. Thus this detention of an entire twelvemonth, until the arrival of the expected steamer from England, was not lost time. Much preparatory work was done, prejudices removed, and information acquired. On the way down, the "Sunbeam" stopped at Onitsha, and took on board Mr. Taylor, who had now been absent from his family, left behind him in Sierra Leone, more than a year. The parting with his people, who had become attached to him, was very affecting.

"The influential men, my little congregation—men, women, and children—accompanied me down to the wharf. Some hung on my neck, others took me by the hand, others held my shoulder, and some were seen bathed in tears, telling me to return to them again. It was a sight truly affecting. These were the people who termed me last year a "spirit" without toes (on account of my shoes); who even refused to give me a mat to lie down on; nor even dared to approach me, nor touch my clothes when asked to wash them. Now they looked upon my removal from them as a matter of grief for our separation. They all bade me good bye: we shook hands together, in hopes of seeing one another again. In a short time the steamer was out of sight."

Mr. Crowther, however, remained up the river to superintend the new stations until they had some consistency. He succeeded in making his way, on board native canoes, from Onitsha to the Confluence and Rabbah, and from thence across the Yoruba territory to Abbeokuta.

In June 1859, Mr. Crowther again ascended

* Vide "Church Missionary Intelligencer," 1858, pp. 28—36, and 67—72.

the Niger by the steamer, with the intention of visiting, in succession, the three newly-formed stations. This plan was accomplished as far as Gbebe; but here a messenger from Dr. Baikie informed him that Rabbah, for the present, was closed against Missionaries. Having remained five months in the river, he embarked in the "Rainbow," on his return to Lagos, leaving the stations wholly dependent upon the native Scripture-readers.

Unexpected events now occurred, which, for a considerable time, isolated this infantile work from all superintendence, throwing the native labourers entirely on their own resources, and severely testing their reliability and fitness for the service in which they had engaged. As the "Rainbow" and the "Sunbeam" were on their descent through the upper part of the Delta, armed natives suddenly appeared on the banks, firing on the vessels with muskets and pieces of ordnance, and killing two men on board the "Rainbow." This, no doubt, like other complications of the same kind, had been caused by the slave-trading interest, jealous of legitimate trade, and anxious to interrupt its progress. Until these obstructions had been removed, and a safe navigation secured, it was impossible for the trading vessels, in the pursuit of their peaceful avocations, to ascend the river. The escort of a gun-boat had therefore been promised, and, in July 1860, the native Missionaries, Crowther and Taylor, with two European catechists, Fladt and Ashcroft, left Lagos, and proceeded to the mouth of the Nun, that they might avail themselves of the first opportunity to reach the river stations. The arrangements of the Government, however, failed. Month after month passed away, and the promised gun-boat arrived not, until the falling of the waters closed for that year the river navigation. The Missionary party broke up, some returning to Lagos, one to Sierra Leone, and another to England in broken health. Still something was done. It was decided to prepare for the commencement of a Mission station at the mouth of the river. The interruption caused by the natives of the Delta seemed like a rude reminiscence of their claims; that they also had souls; that they needed instruction, and ought not to be disregarded. It was, indeed, inconsistent to have stations up the stream, and no base of operations at the mouth; no intermediate link by which communications might be sustained with the world outside the Niger. A dry and healthy spot, called Akassa, was therefore selected, and the con-

sent of the natives obtained for the commencement of a Mission station.

After the departure of the Missionaries, Her Majesty's ship "Bloodhound" arrived, but, from the low state of the waters, was unable to ascend as high as the hostile villages. She stopped, therefore, at Angiama, the same place where Lander received his death wound in 1834, where a treaty was made with the chief, and a factory established. This was the plan which Mr. Laird had resolved to pursue—to afford to the natives of the Delta opportunities of peaceful and advantageous intercourse, and thus disarm their hostility. But his death, in January 1861, terminated suddenly his efforts for the good of Africa, and it became the duty of his executors to close up his operations.

In July 1861, Her Majesty's ship "Espoir" proceeded up the river, Mr. Crowther availing himself of the opportunity to reach the Mission stations. The hostile villages were fired upon and punished, and the upper part of the river reached in safety. He found the native-Christian teachers in good health. Trials and difficulties had come upon them, but they had been enabled to meet them with patient endurance. Inquirers were just beginning to come forward, and the people at large becoming acquainted, by daily observation, with the principles of Christianity. Discouraging it was, at such a time, that the commercial enterprise which, simultaneously with the Missions, had come into action, was to be abandoned, and the factories closed; but to abandon the stations was impossible. Taking with him the teachers who had been so long separated from their families, left behind at Sierra Leone, and leaving others in their place, Mr. Crowther returned to the mouth of the river, where a larger party of Missionary agents, who had arrived too late for the ascent of the "Espoir," were detained. With their aid, a Mission house at Akassa was built, a school opened, and Missionary efforts commenced, the Rev. J. C. Taylor paying monthly visits to the large commercial community in the Brass River, and holding divine service with the European teachers and sailors.

Thus the time continued to be usefully occupied until Sept. of the past year, when Her Majesty's Ship "Investigator," Lieut. Lefroy, arrived at the mouth of the Nun, having on board Capt. Lewis, the senior officer of the Bight division. The Missionary party waiting to ascend the river was large—thirty-three persons in all, including women and children, with luggage and packages belonging to the Mission—while the "Investi-

gator" was already full, and the officer in command without any instructions as to the conveyance of Missionaries. What was to be done? Were the stations to be left another year isolated and without supplies? Mr. Crowther's disappointment was extreme, so much so, that the naval officers, sympathizing with him, resolved to do all they could to help, and twenty-seven persons, thirteen of them for Onitsha and fourteen for the Confluence, with a limited portion of luggage, were taken on board.

We shall first refer to Onitsha, and, by brief extracts from Mr. Taylor's letters, exhibit to our readers the welcome which awaited him, and the condition in which he found his station after an absence of four years.

"Sept. 6—Our luggage was safely conveyed to the Mission House. Many of the chiefs and people flocked to see us from morning until late in the evening. The expressions of joy pouring forth from their lips, and the exclamations bursting forth at short intervals, the grasping of my hands, and the repeated answers to their salutation, made me rejoice the more at being once more privileged to be amongst them. Our house was thronged with daily visitors, who came in with countenances beaming with delight. As soon as they entered in they raised their heads and hands to heaven, heaved a sigh, and said, "*Tsúku mére ihinye nile omma ma ngi bia, otuto doru Tsúku*," i.e. 'God made all things well that thou hast come, glory be to God.' I met the King tolerably well, and he rejoices with his subjects at seeing me. At present the Abo people have acted very treacherously with Onitsha. A few weeks prior to our arrival they landed here, pretending that they came as usual to purchase oil; whereupon they fell upon them unawares, and killed some upon the spot, and took others as prisoners, especially the women. Thank God that none of the converts were amongst them, as it happened on a Sunday while they were engaged at service, excepting one promising lad in our school who was cruelly beheaded, and his head was carried away to Abo.

"Mr. Langley handed over to me twenty-nine candidates for baptism, being twelve men, and seventeen women, and as many children ready for that sacred rite. It rejoices my heart to find the first four candidates have been steadfast these four years, and they have advanced in spiritual things. The first Sabbath (September 6th) I spent here we had 360 attendants in the morning, and 260 in the afternoon. I preached from

Matt. v., and in the afternoon in Ibo. I may safely say that the average attendance on Lord's-day is 200. I shall do my best, as far as God will grant me strength and ability, to promote his cause amongst a people so favourably disposed to Christianity. May God bless him that watereth and those that are watered!"

In a second letter dated Oct. 9, 1862, he says—

"My first letter, dated September 23, was written to you in great haste, thinking that the steamer would soon return from the upper part of the river: as she staid longer than I had anticipated, I embrace the opportunity of writing to you another, giving you an accurate account of the spiritual growth of my district. I will pledge myself to communicate to the Committee every detail, whether secular or spiritual. I rejoice to say that the Lord has been mercifully pleased to crown our efforts here with success. Our important negotiations with the King and his chiefs have been brought to so comfortable a close, that they have taken us under their kind protection. When I had the privilege of being amongst them in 1857, sowing the seed of the word of God, it was to them as an idle tale. The women were partly restrained from attending divine service on the Lord's-day in the Mission house, which was opened for that purpose; but now they allow them to attend divine service without restraint, and treat us with uniform kindness and attention. This great and important advantage having been gained, we humbly hope that all other arrangements will, under the blessing of God, follow in due order, and that a character of permanency will soon be given to the Niger Mission, especially in this station. Many of the chiefs attend divine service, and we may reasonably calculate on their hailing with pleasure the establishment of schools in Onitsha, as they become better acquainted with us, and are able to appreciate for themselves some correct ideas of the claims of scriptural Christianity. It is providential that I am now on the spot, for many special reasons, in order to lend a helping hand to the King and chiefs in many important matters. My reception among the people has been exceedingly kind and flattering. The young men manifest an ardent desire for instruction both in mechanical art and Christian knowledge. They seem now to be zealous, and are anxious to learn. They saw the full light of truth shining at a distance, and the few streaks of it which had occasionally reached them were only sufficient to show

their destitute condition, and to excite the desire that the 'Sun of Righteousness might arise upon them with healing in his wings.'

"Ten persons have been admitted into the class of catechumens since my arrival. In my first letter you will observe the number, some of whom, we trust, have entered into the kingdom of God, which 'is not meat and drink, but righteousness, peace, and joy in the Holy Ghost;' and of others we have hope that they are not far from the same kingdom. The children recognised me, and I was surprised to see their zeal and neatness in attending the means of grace; they display great aptitude in learning, and their progress is exceedingly creditable, considering the short time that the school has been established in this district."

"Two of my elderly converts came to me on the night of the 7th instant to unbosom their minds. 'We rejoice to see you once more in the flesh, which is a great support to us: whilst you were away our eyes have been long waiting your arrival on our shores: we have felt your absence from us for so long a time, as a father to us, and now you have come we desire to be baptized, and willingly give up all our former customs. Have you ever seen more sacrifice offered in our streets to propitiate our idols, such as fowls, chickens? It is now waning away, and the word of God is now gaining ground in the hearts of Onitsha.'"

We shall now accompany Mr. Crowther to the Confluence, and learn what awaited him there.

"Sept. 7, 1862—Weighed very early this morning, and about five P.M. we arrived off Gbebe, and met a large concourse of people in the landing-place to welcome the arrival of the ship. Mr. Joseph, the Scripture-reader, came off in a canoe, but could not reach the ship till she had halted at the landing-place, where we were all landed with our luggage: thus in five days and a half from the Nun we were at the Confluence, the shortest passage I ever made from the Nun to the Confluence. After landing us, the 'Investigator' proceeded four miles further up, to the foot of Mount Stirling, to the settlement of Dr. Baikie. Here, again, I have much cause for thankfulness to our heavenly Father for his preserving care over the Society's agents on the Niger. Mr. Langley alone at Onitsha, and Mr. Joseph alone at Gbebe at the Confluence, have both maintained their ground at a most discouraging and trying time, when the factories were all withdrawn, they themselves being strangers among strange people. In every point of view their situations were

both trying and difficult; but the God of Missions supported them: they have exercised a great and Christian influence among the people. The number of our adult candidates for baptism continuing so encouraging since the last three years, and the stations being now occupied by settled teachers, with their families, especially by Mr. Taylor, now at Onitsha, I begin to think that the time is now come to take a step forward, by receiving some of the most approved of the candidates into the church by the sacrament of baptism, as the first-fruits of the Niger Mission.

"Sept. 12-13—The evening of Friday, and the morning and evening of Saturday, were spent in examining the candidates for baptism, explaining to them what Christianity is, as it is different from any other religion they have been acquainted with. They have had three years to examine and prove its principles and doctrines, and to compare them with those of others. I demanded of them what they intended to do—to abide by the principles and doctrines of the Christian religion, or to return back to the superstition of their forefathers? They all, without exception, replied, that they were born and brought up according to the superstitions of their parents, and had had ample time to know what they were; that there was no benefit in them; but the Christian religion was to them like a profitable market, which they could not leave off going to for an unprofitable one; that it was the more suited to their case as sinners than Mohammedanism or heathenism. Having given them time to consider the matter well, on the evening of Saturday I promised to admit some of them into the church by the sacrament of baptism.

"Sept. 14—This day, at the morning service, though with fear and trembling, yet by faith in Christ, the great Head of the church, who has commanded, 'Go ye into all the world, and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' I took courage, and admitted eight adults and one infant into the church by baptism in our mud chapel, in the presence of a congregation of 192 persons, who all sat still, with their mouths open in wonder and amazement at the initiation of some of their friends and companions into a new religion, by a new and singular rite; the form in the name of the Trinity, and at the signing of the cross, being translated into Nupe, and distinctly pronounced, as each candidate knelt to be sprinkled. Thus nine persons, namely, two

male adults and a male infant, and six female adults, were admitted into the church this day at Gbebe, as the first-fruits of the Niger Mission."

Thus, though only one Scripture-reader was left at each station when, during the year before, the factories were all broken up, and the agents removed down the river, yet the stations had not the less prospered under the favour of Him, with whom there is no restraint, to save by many or by few. And on this fact, that notwithstanding so many disadvantages, the work had progressed, Mr. Crowther grounds a forcible appeal, with which we shall close this paper, trusting it may remain impressed on the minds of our readers, and elicit suitable exertions on behalf of the Niger Mission—

"Is not this a sign and token from the Lord of the harvest, to the Society, to persevere in their arduous work to introduce Christianity among the vast population on the banks of the Niger, and that they shall reap in due time, if they faint not? More so when the few baptized persons represent several tribes of large tracts of countries on the banks of the Niger and Tshadda—Igara, Igbira, Gbari, Eki, or Bunu—and even a scattered Yoruba was among these representatives of the tribes admitted into the church this day. Is not this an anticipation of the immense fields opened to the church to occupy for Christ? What excuse can be made for grouping Missionaries together within a small compass when such a wide field is

opened for their occupation, and the people are willing to lend a listening ear to their message of mercy and words of reconciliation? Among our congregations are Nupe, Bassas, Hausas, and even Akpotos from behind the mountain range on the bank of the Tshadda, listening to the word of life. Though none of these have at present joined themselves to us as candidates of the new religion, yet they are to be numbered among our congregation at Gbebe. Hitherto the people have been labouring in doubt as to the sincerity of our promise of a permanent stay in the country, which doubt almost amounts to distrust, in which they are perfectly justified on their part, on account of the instability of the trading factories, which were no sooner built, and active trade expected from them, than they were again broken down, to the great disappointment of the people. But now, looking at the Mission station, the gradual improvement of our houses, and the making of a new road leading to the water-side (a place which was formerly a large and impassable pit, now being converted into a nice even road); and also that, instead of deserting them, the Mission premises are now occupied by four Christian teachers, with their wives and families; the people are getting confidence in our real intentions, and truly rejoice at them; which confidence I hope may be confirmed by an increased attendance on the means of grace, and a larger access of Christian teachers to the Niger."

MADAGASCAR.

THE Church Missionary Society having concluded, in humble dependence on the guidance and blessing of God, to commence a Mission in Madagascar, it becomes our duty to acquaint ourselves with the island and its people, and to place before our readers such information respecting this new field of operations as we may be able to command.

This publication has always considered the geographical analysis of those parts of our earth, on which Missions had either been or were about to be introduced, as one of the departments entrusted to its care. Christian ethnography; the scattered portions of the great human family; the places of their habitation; the condition to which sin has reduced them; or the benefits which they have received from the ameliorating influence of Christian Missions—this is our subject. We have sometimes been found fault with as

being too geographical. But whenever we have adventured ourselves into the exploration of a country, it is with a view to its inhabitants: it has been done in the hope of exciting interest on behalf of some neglected portion of the human race; and we must still continue to claim that privilege, and esteem it to be our duty to avail ourselves of every information, from whatever quarter, which may help those friends of Missions by whom this periodical is read to a fuller and more universal acquaintance with the condition of man in his wide dispersion over the face of the world.

We are approaching Madagascar step by step. In this Number we introduce the Bishop of Mauritius' narrative of his visit to Antananarivo, in company with the embassy from the Mauritius, to present to the new sovereign, Radama II., the congratulation of

Her Britannic Majesty, and royal gifts for his acceptance.

We wish our readers to become acquainted with the route from Tamatave to the capital; it will serve as an introduction to a more general examination of the island and its races; and, with a view to this, we shall preface the Bishop's journal by a reference to the points of interest which present themselves along the route.

The anchorage at Tamatave is little more than a roadstead, protected by reefs, and exposed to winds from the east and north. The village is built on a point of land stretching into the sea towards the south. Here, amidst a population, the greater part of which is clothed more or less in articles of European manufacture, may be seen officials recently arrived on business from the capital. Ellis describes one of these men—"On the upper part of his person he wore a fine figured shirt, with Vandyke collar and wristbands of the same pattern, and, loosely thrown over this, a large and handsome silk scarf, or lamba. The centre of the lamba consisted of broad stripes of purple, scarlet, pink, and yellow, edged with a border tastefully wrought on a kind of open work, exhibiting a curious pattern in yellow and scarlet silk. He had neither shoes nor stockings, but wore a blue cloth cap, the shade edged with silver, and the crown surmounted by a broad band of gold lace."

The first stage of the journey is Hivondro, about nine miles from Tamatave. Here the traveller embarks in pirogues upon the lagoons, which extend southward from Tamatave in a direction parallel to the sea. These lagoons are separated from the sea by a tongue of land thickly wooded, sometimes not more than 300 feet in breadth. The navigation is interrupted by little isthmuses, which break its continuity, and render necessary an occasional portage.

There are three *embouchures* by which these lagoons communicate with the sea; one at Hivondro, the second at Andavaka Menerana, and the third at the village of Andevorandro.

A scattered village, named Boaboihazo, is the point where the traveller quits the southerly direction and turns abruptly towards the west. A country broken by hills, and with very limited cultivation, is then entered. Passing the hot springs of Ranomafana, the hills become more steep, until the village of Ampasimbé is reached, 1500 feet above the sea-level. The aspect of the country now changes, becoming bare of wood, and spreading out into pastures for numerous flocks.

Beforana, mentioned in the Bishop's narrative, is one of the most unhealthy places in the island. It is situated in a marshy valley, shut in by steep hills. It is full of deleterious exhalations, which, at morning and evening, appear as a dense fog.

The forest of Alamanazoatra is now entered, the transit through which presents much of beauty and interest. The ferns are abundant, and bamboos of a curious species, bending their flexible trunks until they almost touch the earth with the flowery tufts with which they are crowned, their brilliant verdure relieving the dark foliage of the forest trees. The traveller requires something to recompense him for the fatiguing pathway he has to pursue, of which the Bishop speaks as one who had experienced it.

Emerging from the forest, the country becomes more level, and many hamlets are to be seen surrounded with rice-fields. A high chain of fern-clad hills being surmounted, the traveller sees before him the valley of Ankay, quite uncultivated, but rich in fossil remains, beyond which appear the mountains of Ankay, their base covered with a blue vapour, from the midst of which their summits stand forth distinctly, the loftier peaks of the Ankova mountains appearing beyond them in the distance.

Crossing the river Mangouron, the Ankay chain is traversed, from the top of which a view, extensive in every direction save westward, is obtained, the descent leading into a valley better cultivated than any preceding portion of the route. Passing the brook of Antatabe, the Ankova chain has to be surmounted—one formidably steep—the pass lying near the summit of a lofty granite mountain capped with clay, and having steep inaccessible sides. "The small portion of level land on the summit is defended by a succession of deep ditches, extending nearly round it, and continued, one after another, from the summit to the edge of the precipitous sides." Descending by a broken path into an open country, laid out in rice-grounds, the traveller reaches Ankera Mandinika, the first Hova village.

The Hova villages are surrounded with mud walls and entrenchments, a covered way not unfrequently leading into the village. "I was much struck," observes Mr. Ellis, "with the difference between the Hovas and the inhabitants of the country through which I had passed, as manifest in the position and defences of their villages, indicating that they must have been a marauding sort of people, ever liable to reprisals from other tribes, or else constantly engaged in war amongst them-

selves. Their villages are all built on the summits of hills, enclosed in clay walls of varied height and thickness, and having but one narrow and difficult entrance, being, besides this, surrounded by one or more deep ditches. These ditches were sometimes extended to a considerable distance from the walls inclosing their houses, and beyond these there were deep cuttings across any rising ground leading to the village. Great skill was manifested in the plan of their defences as well as great labour in their completion. In no other country, perhaps, have the villages been so uniformly defended by this species of fortifications as in this part of Madagascar. In this respect their defences appear more elaborate and permanent than those I had noticed around the Pas of New Zealand, or the mountain-fortresses of the South-Sea Islands."

Ambatomanga is the next village on the route, an immense pile of blue granite rock, upwards of 200 feet high, and as many broad, giving to the village its name, which signifies "*blue rock*." On the summit is the tomb of a Hova chief, named Rambasalama. This part of the country being subject to violent storms, the principal houses are protected by lightning conductors made of woven copper wire, and introduced into the earth to the depth of four feet.

Betafo is five miles from the capital, and then Andraisora, three miles, a fortified village with a double trench and covered way. There is here a tomb of solid masonry, about twelve yards in length and of the same breadth. These tombs generally occupy small elevations at a distance from the road. "They consist generally of a square raised platform, having their sides formed by sides fixed in the ground, with sometimes a succession of smaller platforms, one upon another, giving a sort of pyramidal form to the tomb; or else there are two or three large upright stones standing erect within the first stone inclosure. Some of these seem to be ancient and may justly be reckoned amongst the most remarkable and impressive antiquities of the country."

As the distance from the capital diminishes, the villages become more numerous, and at length the palace of silver appears, distinctly visible, it is said, at a distance of fourteen miles, and long before any other object in the city can be discerned. It stands near the centre of the long oval-shaped hill of some five hundred feet high, on which Antananarivo is situated, being itself about sixty feet high, the walls surrounded by double verandahs one above the other, the

roof being lofty and steep, with attic windows at three different elevations. On the centre of the top of the house is a large gilt figure of an eagle with outspread wings.

We shall now introduce the Bishop of Mauritius' journal.

NARRATIVE OF A JOURNEY FROM TAMATAVE
TO ANTANANARIVO, BY THE BISHOP OF
MAURITIUS.

The subject of the evangelization of Madagascar has been familiar to my thought ever since my appointment to Mauritius. On the journey out, in the spring of 1855, I read the two volumes compiled by Mr. Ellis, on the History of Madagascar, which had been given me by the Directors of the London Missionary Society. When Mr. Ellis came out in 1856, I had several conversations with him, and took a deep interest in his proceedings; and one part of my employment on board the "*Lynx*" in 1859, during the two months' cruise to the Seychelles and Chagos Islands, was a careful perusal of his second book, which is so well calculated to sustain any interest which may have been produced before in the condition and prospects of Christians there. In the meanwhile my own work in Mauritius brought me into contact with many natives of Madagascar, and I was led to admire especially the fervent zeal which they manifested for the reading of the Scriptures, and for the services of the house of God. One of my last acts before leaving for England in 1860 was to consecrate a chapel at the Morne, chiefly for the use of Malagasy Christians; and when in London in that year I called at the office of the Bible Society in Earl Street, to convey to the Secretaries the earnest request of some of those Christians for a full copy of the Scriptures, as they had only the New Testament. I had given the same message before to the Rev. Mr. Bergue at the meeting at Norwich. The reply was, that the plans entertained for revising the version had led to the delay in sending out more portions of the Old Testament. Various accounts reached me from time to time of the sufferings and doings of the Christians.

Under these circumstances it was with a sense of practical interest in the matter, that I heard in August last year that the way was open for Missionaries to Madagascar, from the death of the Queen and the accession of her son, Prince Rakoto. On meeting the Rev. J. Le Brun in the street, and his announcing to me his intention of going to the capital in consequence of a letter written by the King to his father, I said to him, and repeated the statement several times to his

brother, as well as afterwards to Mr. Ellis, that I would certainly go myself, if any thing like an opening were presented. The Mission of Congratulation which went from Mauritius in September last year was strictly precluded from having any minister of religion in any way connected with it, so that I could not go with them. My own work also greatly needed me, as I was in the midst of preparations for confirmation, and in other ways hard pressed, having recently returned from England, and I put off going till some future time. Much interesting and valuable information was given me by various members of the Mission on their return, and when Mr. Ellis came to Mauritius on his way, I had several conversations with him, in which we chiefly discussed the condition of the Christians, and kindred subjects. I told him, as he afterwards reminded me at Antananarivo, of my intention to go if an opening presented itself, and made what inquiries I could into the prospect of such openings being found in other parts besides the capital. About the middle of June I was told that Mr. Caldwell was going to the capital, to convey presents from the Queen of England to the King, and I at once decided on attempting to go with him, as I had travelled with him before; my simple object in visiting the capital being to ascertain for myself how far it was really occupied by Protestant Missionary Agents, what the other openings were, the nature of the operations required, and to get such a knowledge of the country and the people as would fit me to counsel and direct those who might afterwards be sent. I particularly wished to see the King, to tell him my plans, and to obtain his sanction.

On going to the Governor to lay the matter before him, I was very thankful to find that His Excellency quite entered into my views; that he would endeavour to secure me a passage in the "Gorgon," which was to take a special mission as far as Tamatave; and that he would ask me to present the Bible, which was sent with the Queen's sign manual in it. This was a most agreeable communication, and I felt most thankful at the prospect of discharging such a commission.

On communicating my intention of proceeding to Madagascar to the clergy, and to different members of our congregations, it was met with warm support, and led, I am sure, to much fervent prayer. On the last Sunday of my officiating in the Cathedral, I thought it due to the congregation to give them my reasons for leaving them, though, as I hoped, only for a season, in the following terms:—

"Before I proceed to apply the subject which I have chosen to your personal meditations, there is another on which I desire to say a few words—my own intended visit to Madagascar. I feel, my brethren, that you have a right to ask the reason of my absenting myself for a time from the performance of my duties amongst you, and I also feel very sincerely and deeply my need of your prayers that the journey may be blessed of God to the glory of his name and the diffusion of his truth. My object is to ascertain, from personal observation what openings, there are for the Missionary action of the Church of England, that, in continuing the correspondence which has long been begun with our great Societies at home, I may be able to give the report of an eyewitness, and so to urge with more weight the appeal for help towards the great work of evangelization in Madagascar. One end in view in seeking this personal knowledge is to avoid any thing like interference with the noble work of the London Missionary Society—a work which has stood the test of long years of fiery persecution, and has left results full of promise for the future. In so wide a field, however, as that large island, with its several millions of inhabitants, there is abundant room for the independent operation of our church; and while we are taught in our solemn services to pray so often that it would please God to 'make His way known upon earth, His saving health among all nations,' it is only the part of plain consistency when God in his providence sets before us an open door, to endeavour to profit by the opportunity, and to seek to make that way known. The history of that island, especially during the last twenty years, has furnished abundant illustration of the statement of Scripture, that the dark places of the earth are full of cruelty. Its present condition seems to warrant the hope that the Sun of Righteousness is rising on it, with healing in his wings. There is every ground for expecting the sanction and encouragement of the present sovereign towards every effort for diffusing civilization and education, and for preaching the Gospel of truth and peace; and it is indeed a most happy feature in the messages and tokens of congratulation sent by our gracious Queen, that a copy of the word of God is to be presented in her name.

"My brethren, the spirit in which we should regard this beginning of effort made by our Church, should be a spirit of deep humility, realizing the tremendous difficulties which there are in the way of spreading the Gospel of Christ amongst a people who have

so long been sitting in darkness and the shadow of death—remembering the utter insufficiency of all human means in themselves, and at the same time keeping in view the mighty power of God our Saviour, who has promised to be with his servants in the endeavour to accomplish his precept: ‘Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.’ The spirit in which we should enterprise such a work is that of Psalm cxv.: ‘Not unto us, O Lord, not unto us, but unto Thy name give the glory, for Thy loving mercy and for Thy truth’s sake;’ and I would repeat again what I have often said before, and each time, if possible, with deeper conviction of the truth of the statement, that the first and most effectual help which the members of the Church can give to its Ministers, is the earnest remembrance of them in their prayers for God’s guidance and protection—for His grace and blessing. How remarkable the freshness of application with which words written more than 1800 years ago, may continually be used in our day, ‘Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified.’”

I left Mauritius in H. M. ship “Gorgon” on the 12th of July, accompanying Major-General Johnstone, and Captain Anson, the Inspector-General of Police. On arriving at Tamatave we found Mr. Caldwell and his party still there, as well as the newly-appointed Consul, Mr. Pakenham, and his wife; and as a numerous body of French officers had just started, with several hundred Maromites, or bearers, we were detained for some days before we could start. Rumours of the coronation having been put off till late in September reached us, and I more than once expressed my determination to return, in that case, before the end of August, at which time I understood the “Gorgon” would be back from Mauritius.

Tamatave, July 17—Though we have had offers of large houses to ourselves, the General and I have preferred remaining on board as long as the Captain can allow us to do so. Yesterday I stayed in the ship till 2 p.m., and then went on shore with the General and the Mission, to call on the Governor. The costumes, uniforms, swords, pikes, muskets, bugles, fifes, &c., of the officers and military were very strange in some respects, but the hearty kindness of our reception was quite

unmistakeable. Sarradié* walked by the side of my palanquin, and was asked afterwards by one of the chief people whether he was my aide-de-camp, to which he replied “Yes;” and was then told to speak to me about schools and teachers in Malagasy and English. A beautiful letter from the native Christians was brought to me this morning, addressed, “To the Bishop of Mauritius, the beloved brother on board the ship.” I hope to meet them to-day. The General’s speech in proposing the King’s health yesterday was a very feeling and appropriate one. It would be likely to give an excellent impression about the good wishes of the Queen and of the Governor of Mauritius towards the King and people of Madagascar. I believe all this is thoroughly appreciated here. There is a wonderful opening, great need, great readiness for teachers, and no obstructions, except such as are common to all efforts made for diffusing the truth of the Gospel.

July 18—Yesterday I went on shore, and, amongst other visits, I went to see the native Christians, or rather they came to see me, at their catechist’s house, and I had a very interesting time with them. One fine young man had had a chain on him for five years because of his profession of the Gospel of Jesus Christ. When I referred to the persecutions which they had endured, and the destruction of their books, one of them took out a hymn-book from his pocket, the only book he had rescued from the destruction, and showed by his digging in the sand how he had buried it in the earth. I told them of the strong and wide-spread feelings of goodwill which there are in England for them, and how I hoped that the light which was beginning to shine would increase and extend over all Madagascar, and dwelt on the parable of the mustard-seed, and on each point fervent and striking answers were made by them. I then told the catechist to read the latter part of Rev. vii., and stopped him when he came to the part about the ‘*lamba fotsy*,’ the white garment. When he had done, they were in a state of tremulous and even tearful attention. They would not hear of my going away without a present, so they made me accept three geese and several fowls, and when I asked them what I could do for them, the one reply was, “Bible, Bible.”

Lord’s-day, July 20—A most interesting day. The heavy fall of rain prevented the residents on shore from coming off to the ser-

* A Malagasy Christian, long employed as a Catechist in Mauritius.

vice on board ship, and the same cause made our having service on deck impracticable, so that we had it down on the lower deck. This enabled the sick to hear. My subject was Rom. xv. 29, "The fulness of the blessing of the Gospel of Christ." My faithful Sarradié was there, saying "Amen" at the end of all the prayers, though he could not understand them fully, but he knew their purport well. As soon afterwards as a boat could be got we started in the rain, and I found my cloak most acceptable. A house was, at a very short notice, made ready, and we proceeded to the place of worship. The congregation numbered between twenty and thirty, and as I found the majority understood French better than English, I performed the service in the former language, and addressed them on Psalm xxiii. From this place I put my cloak over my robes, and went to the native-Christian's house of prayer. Very interesting and touching was the sight. They sang hymns, being led by the young man who had been in chains for five years in the late Queen's time. The catechist (sent by Mr. Le Brun) prayed with them, and, at my request, read part of John x. They expressed a great desire that I should pray for them in the English language, which I did, and at the close of their service I told him to explain to them the benediction, which I then pronounced. General Johnstone, who is at the head of the Mission, and who takes a great interest in the spiritual state of the people, was present at the close, and enjoyed it greatly. I was very thankful for such a Sunday, the first in Madagascar.

Our journey up to the capital occupied seventeen days—from July 22 to August 8.

Royal Sergeant's House, Hivondro, July 22—We started to-day with a Marshal, six other military officers, a company of soldiers, carrying many of them a musket on one shoulder and a spear on the other, and a band of music. I am writing now with my desk on my knee, while General Johnstone is arranging his palanquin for a bed in one corner of the room, and a Malagasy woman, daughter of the serjeant, is seated on the ground, watching us in the deepest silence. My cot-palanquin is on the opposite side. Sarradié is most useful, both to work and to interpret. He is in one doorway; two Malagasy with their lambas in the other, through which the declining sun is streaming. Looking to the west is a beautiful lake, with wooded and gently rising grounds and mountains beyond; while from the east the loud roar of the surf tells how near we are to the

sea. The scenery and the people supply subjects of the most thrilling interest to the traveller, but I am thankful to feel every other interest absorbed in that of prayerful desire for their salvation. Sarradié's company is very refreshing. It seemed a strange realization of pictures of the imagination to see him just now bringing in a splendid specimen of the *angræcum superbum*.

July 23—Last night the sunset from this little eminence diffused a rich rose-coloured appearance over successive ridges of wooded hills, coming down in parallel lines, but with the most graceful curves and slopes, from the high mountains about sixty miles distant, and the broad lake-like river between us and them was literally *scarlet*. We all said we had never seen any thing like it before. This morning the mountains are cloud-capped, the intervening ridges have various shades, one hill is quite bright, having shades of different depth behind and before it. The river is animated with many long canoes, herds of cattle are passing between me and the bank, and natives in all kinds of costumes are running about on the land. It is a very beautiful sight indeed. Most sad is the degradation in which so many of the people, the large mass of them with few exceptions, are plunged. The relief is great when we find any Christians, as was the case early this morning, when two of the bearers we brought to me as Christians, wishing to gratify me. One of them could read fluently in the New Testament, which I have brought with me, and which has been very useful. Several requests have been made for it, which I have not been able to comply with. I do trust that this journey of mine will be made subservient to the great end of making God's way known in this land, and His saving health among its people. The beauty of this land is quite indescribable.

Andokoditra, July 24—Much to my disappointment we have been compelled to wait here, after arriving at about 10 o'clock. We left Trano Maro this morning, and I have had a good deal of walking, partly with Dr. Mellor, who went up the Zambesi with Dr. Livingstone, and after going to the Cape for his health, was on his way back to the East-African Coast in the "Gorgon," when this expedition was sent, and he was joined to it by request as our medical man. General Johnstone is an earnest Christian man, whose chief interest is in the spiritual good of the people. Some Christian bearers are with us, and I either read, or get our interpreter to read with them, and they join us at prayer.

when we can manage to have united prayer. The people generally are exceedingly kind and civil, but their social state is very degraded indeed. I am so thankful about Sarradié. His gratitude to Mrs. R. for some of her preparations for his comfort is most warmly expressed, and his heart's desire and prayer to God for his brethren after the flesh is evidently one of the deepest and most abiding emotions of his soul. This morning, long before daylight, in a short waking interval, I had a little chat with him in the dark, and he said shortly afterwards, '*quel bel pays seulement si gagné la bénédiction.*' I feel very thankful for such a man.

It seems to me now as if I should be still more plain and urgent with long-settled congregations, to try and draw professing Christians to more decided and self-denying ways of seeking the glory of God and the good of man.

Maroviyongy, July 31—We passed the "Weeping-place of the Hovas" this morning, and the enchanting loveliness of the view to the south-east, commanding the sea, and to every other point of the compass, with hills, and woods, and valleys, was quite indescribable. The road is grotesquely difficult. I was so tired with my walks in the sun on previous days that I set out determined to remain in the palanquin, but it was simply impossible for me to do so, and I have walked a good deal, but in the wood, which makes a great difference. We are now in, or near to, the worst part, it is said, for the fever. But I feel thankful that I have come. We have, so to speak, held up the standard in every place. Last night we had fourteen native Christians at our evening prayers, three of them officers just come down from the capital, and one of them, quite a young man, made some beautiful remarks on John xv., which I asked him to read. Their singing is delightful. The need of Missionary effort, comprehensive, vigorous, and persevering, is most painfully impressed on me, chiefly from the very sad and degraded condition of the women. It would be difficult to conceive any thing more vile and debased than their condition as a rule; and this of course re-acts on all the relationships of the whole community. Their only tie seems to be their children, up to nine or ten years of age.

Alamazoatra, Aug. 1—The morning of this day found us at Beforana, of which we had heard very bad accounts from all quarters. Its special unhealthiness is strongly dwelt on in Colonel Middleton's report. When we were there the evening was fine and dry, and

though the morning was cloudy there was no mist; and having had a delicious bathe in the river which runs by it in the evening, I left the place rather impressed in its favour. The early part of the journey was very pleasant, but before eight o'clock in the evening I had gone through more strain, pressure, and effort, than in any previous day's journey in my life, I believe. The rain fell at times heavily, and increasingly so towards evening, and rendered the steep clayey hills slippery in the hard parts, and sloughy in the soft ones, to an extent which it is difficult to recollect, even after having gone through it. Many steep and long ascents, succeeded by descents as steep and as long, seemed to be varied only by miry places, into which the men sank up to their thighs, and by rivers of which they had to descend one bank and ascend the other in the most extraordinary manner, and by trees which had fallen across the path in every strange position that could be conceived. Up one of the worst hills I came upon the queen's picture, carried by twenty-five men. It reminded me of the drawings in Layard's Nineveh. The deal case was covered over with various integuments of fibrous leaves, many of which were torn and blowing in the wind. The outrunners among the bearers had two long powerful lianes, or native creepers, attached to the chest, so as to check or pull forward as occasion required, and at some moments of pressure the whole twenty-five, commander, chief helpers, and all, pressed round it with a close convulsive movement, which seemed necessary to keep the whole from falling to the ground. Yet on they went, step by step, or rather half step by half step, with this immense case, swaying, balancing, and leaning first to one side and then to another, but in no instance being permitted to give way. Progress was made, though the old chieftain told me he expected to sleep three nights in the wood. Even for my cot-palanquin, the efforts of eight men seemed at one time all needed to keep it from going wrong, and then to act on one corner of it in such a way as to draw it on right. After I had walked to the extent of my strength, and my palanquin and its effects were wet much beyond what was promising for the night, I determined to remain in, but at least four times afterwards I wished to get out, and gave orders for the bearers to stop, but they would not let me get out, and it was well they did not. The General, who had been compelled to abandon his large palanquin, hailed me, as he passed on, accompanied by Sarradié on one side and a bearer on the

other. I was delighted to hear his voice, but very sorry when I found he was out of his palanquin, and felt intense anxiety about him, which was dispelled at last by Sarradié's welcome announcement that he was arrived safely and well lodged. The last hour or more was very exciting. A man close a-head, giving warning of every hole and tree and piece of water, was incessantly crying out one thing or another. In the dense forest the grey trees every now and then looked just like the group of cazés, and the bright fire-flies again and again made it seem that the lights of human abodes were near. The screamings of the lemurs and the noises of other animals added to the strange excitement of the scene, and I felt truly thankful when the work was over, and I met Sarradié, whose joy was intense as he took me by the hand at the entrance of Alamanazoatra, into which place the bearers bounded with the merriest shouts of joy.

The cooks had arrived, but all we could get for them to operate on was a fowl and some rice, no salt or other table appliances, so that we had to manage the fowl, and the rice it was boiled in, without any accessories. One fork and a leg bone of a fowl were our only helps, and we both laughed heartily at the contrast between our dinner with the 5th Fusiliers a few weeks ago, and our meal in the woodcutter's hut at Alamanazoatra. We were much relieved when we found that our companions had decided on not coming on beyond the midway station, and were, on the whole, very comfortable for the night, through God's preserving care over us.

Maromanga, Aug. 3—The General and I reached this place comfortably last night, and are having our Sabbath's rest in every sense of the word. We have had the Litany together, then a Malagasy assemblage. I told Sarradié the topics of an address to them, following the line of the beautiful collect for this day, and I ended with the Lord's Prayer in Malagasy, and the blessing, 2 Cor. xiii. 14, in the same language. We hope to have another service presently. I have been reading the beautiful essay in Aids to Faith on the death of Christ. How intensely I trust that the way will be made open for us to do something in Madagascar! What England's Sabbaths and privileges appear to me when viewed at this distance, from the midst of the scenes of sorrow and degradation which we witness here, I cannot describe.

Angavo, Aug. 5—From Tamatave to Andovorandro, where we turned inland, the beach is one mass of rolling surf; above that is

sandy but rich soil, running in embankments parallel with the sea, and covered with a great variety of trees, plants, and flowers, amongst which many beautiful kinds of birds are seen and heard. The slip of land, about a mile on the average in width, has again parallel with it a magnificent chain of lakes, which go inland for many miles, and in some of which are large and fruitful islands. Looking at these lakes with one's back to the sea, the timber-covered hills of the centre of the island are very clearly seen, and behind them the blue mountains which form the water-shed of the island. From these mountains innumerable streams run down into the rivers, some of which are very wide and beautiful. When we turned inland north and by west, we got into pirogues, which took us at least twelve miles on a broad and beautiful stream, the Ihoroqua, since which time we have crossed some of its tributaries up to a certain point every day. Within the last five days we have crossed the Mangouron, which, even up here, is a fine rapid river, and the Valalla and others, which have given us a very great idea of what the lower parts towards the coast must be. We have crossed several isothermal lines already. Before the great forest, which we came through on Friday, with very fine timber trees, we had a zone of bamboos or ravinalos, or travellers' trees, which afforded many views of exceeding richness and beauty. As we get higher, and the country flattens, there are more rice-grounds and more herds of cattle; but all up the road from Tamatave to where we are now, an incessant stream of poultry-carriers shows how adapted Madagascar is for that kind of produce. Dr. Mellor is in raptures with the island: birds and plants have been his chief care, and he has had incessant work. Mineral productions are expected to be found in abundance. The gums, such as copal, &c., seem to be very plentiful. The people are in a very degraded state in many respects. The dominant race evidently possesses many fine qualities which fit them for command, but vice and licentiousness have eaten into the very heart of the people, and the amount of disease which one meets with is but an indication, I fear, of their filthy and immoral habits. Slavery prevails very widely, not, it seems, under any cruel form of operation, but still very thoroughly, as far as the rights of property are concerned. But the grand subject of interest is the leavening of so many thousands with Christian teaching, and the apparent aptitude of the people to receive and to diffuse that light. I feel much more hopeful now than I ever did before of

the good results from our Malagasy work in Mauritius.

The houses of the people are chiefly built in the lower parts of the country with the travellers' tree. The effect of such thin walls is, that, in lying awake at night, the whole village is heard coughing, and when the headman wishes to give a message in the name of Radama, he shouts at the pitch of his voice from some central place, and is heard in the houses distinctly. The rats are a terrible plague. Last night my palanquin was slung so close to the roof, that I was obliged to battle with them nearly all night.

Ambatomanga, Aug. 6.—The thermometer varied from 81 to 47 in the twenty-four hours, but when I got out of my palanquin the bright sun had a most exhilarating effect.

One view of to-day excelled any thing of the kind I had ever seen. From the top of Angavo we looked back upon a very clear atmosphere down to its base, and to the plain immediately below; but beyond that, as far as eye could reach, all the hills and woods we had crossed were covered with a white fleecy mist, or rather snow-like clouds, to which the sun's rays gave the most pure and beautiful brightness: it was a soft white shining light. A native Christian, seeing me admire this, told me that the idea in the words, "though your sins be as scarlet, yet shall they be *white*," &c., was borrowed, in their translation, from that very appearance, which, therefore, must be familiar to them. It is a very beautiful adaptation. We are evidently now in the country of a dominant, warlike, and industrious race.

THE AMERICAN BOARD OF FOREIGN MISSIONS ON THE NATIVE PASTORATE.

We find this important subject, one which receives so large a share of the attention of our own Society, and of other British Missionary Institutions, occupying a prominent position in the pages of the Annual Report for 1862 of the American Board of Commissioners for Foreign Missions, which has just been received. It is from the pen of Dr. Anderson, and is entitled "The Native Pastorate an Essential means of procuring a Native Ministry."

"The subject of committing churches gathered in the unevangelized world to the care of native pastors, thus leaving the Missionaries more free for labours in 'regions beyond,' is engaging the attention of the Board and its patrons, more and more, as time advances. And as the number of such pastors is well known to be yet small, it is believed that the theme, in one of its more important aspects, might be properly and usefully here discussed, in a special report; though, as will appear, there is no call for any authoritative action upon it on the part of the Board.

"Only thirty of the one hundred and seventy churches connected with the Missions of this Board have native pastors. There are, as yet, none in our African, Syria, and China Missions. The Ceylon, Mahratta, and Sandwich-Islands Missions have each four. The Madura Mission has six; and there are eleven in the three Missions to the Armenians of Turkey. The first impression is one of considerable surprise that there should be so small a number of native pastors in our twenty Mis-

sions, after the lapse of thirty, forty, fifty years.

"It is quite obvious, however, that this small number of native pastors does not result from any want of success in gathering native churches. Nor is it, in most cases, for the want of pious, educated natives in the employ of the Missions; seeing we have four hundred of these, most of them virtually preachers, and very many of them actually licensed as such. Nor is it owing to any lack of attention on the part of the Prudential Committee and the Secretaries; for they took the ground, as many as twelve years ago, in a special report to the Board, that Missionaries are and ought to be evangelists, and not pastors; and ever since they have lost no opportunity to press upon their Missionary brethren the great importance of the pastorate, as a means of securing a native ministry. Nor are the Missionaries justly liable to censure in this matter; for they feel and confess, not less than ourselves, the desirableness of having the native churches so organized as to insure their earliest self-government and self-support.

"It is fair to conclude, therefore, that the obstacles in the way of success in this direction, whatever they were, have been unavoidable, and such as would require some time to surmount. And so it has been. They have existed, (1.) In our inexperience; (2.) In the want of precedents to guide us; (3.) In ideas and habits the Missionaries necessarily took with them from their native land; (4.) In the really unavoidable fact,

that we began educating our native ministry prior to any proper development of native churches, and of course before we could know exactly what we wanted; (5.) In certain unavoidable errors in our higher education, shared by the Prudential Committee equally with the Missionaries, whereby our candidates for the ministry became too strongly exposed to the temptations of higher wages in the business of the world; (6.) In the absence, resulting from the causes just mentioned, of a well-defined and settled purpose among the Missionaries, to assign the native churches to the pastoral care of a native ministry; and (7.) In the consequent fact that the native preachers were not educated, until within a few years, avowedly for the pastoral office, and therefore were not in expectation of it; and so the idea of it had not that place in their thoughts, nor that hold upon their consciences and hearts, which it has with a very large number of the pious young men in the colleges and higher schools of our own country.

"There is still another view. Our modern Missions are wisely prosecuted, for the most part, by married men. The Christian family is an excellent and powerful leaven in heathen society; but it has also its peculiar temptations and liabilities. The married Missionary naturally builds him a house, in some convenient part of his field, and there makes his home, which becomes an attractive centre for a long while; and, before he is aware, he has himself come more or less under the control of pastoral and parochial ideas and habits. We are happy to know that this tendency has been successfully resisted by many of our brethren. Still it is a fact, that two-thirds of our churches are station churches, and that few of these have yet any other pastors than the Missionaries.

"The effect of this course, if too long persisted in, would be to insure perpetual pupillage and dependence to the native churches; and it has of late attracted the especial attention of at least a part of the Missions. Nor can there be a doubt among careful readers of Missionary intelligence, that these Missions are intent on bringing about a salutary change, as fast as it seems to them possible. But this is not now an easy task. There has been so much lack of development in the native preachers, especially on the side of judgment and decision—owing in part, it may be, to their not having had more responsibility thrown upon them—as to render it difficult for those who have known them long to feel it safe to commit the pastoral care to them; even though it be exercised, for a time, under Missionary supervision. Nor is the difficulty alone with the Missionary. The native preacher,

having his eye upon a better and surer maintenance, often prefers remaining in the service of the Mission, and receiving his salary from it, to incurring the risk of a smaller and ill-paid salary as the pastor of a native church. And a more frequent and painful result is, that the tie holding native preachers to the Gospel ministry often proves too feeble to prevent their being drawn away by the allurements of the surrounding world.

"Now the object of this paper is to show that well-defined prospects, and well-understood expectations of obtaining a pastorate in the native churches, are an essential element in the moral and religious forces by means of which these worldly inducements are to be resisted and overcome.

"How is it in our own country? The cases are perhaps not perfectly analogous, but light will be thrown upon the subject if we consider how necessary to the obtaining of such a ministry here, is the prospect and expectation of obtaining eligible settlements as pastors. Every college student knows perfectly well that the Gospel ministry is not the road to affluence and ease. What, then, is the over-coming motive, inducing them to choose the ministry? What but the appeal which it makes to the conscience and to the highest and best religious feelings? Not the commandment of our blessed Lord alone, to preach his Gospel; but also the fact, that there are and will be churches and parishes needing and desiring their services as pastors and preachers, and that they feel especially called of God to devote themselves to these services. Experience shows that the inward call of the Holy Spirit to this work needs the co-operating influence of well-defined providential openings to engage in it. There must be a distinct prospect of local churches—of the pastoral office—of a waiting people. Thus it is that we obtain our Gospel ministry here at home. Could we suppose that no pastorates were in prospect, or that the most important of them would be filled by foreign preachers, our educated young men would then do just as too many of our more highly-educated native converts have long been doing.

"It should be remembered that the laws governing the human mind are everywhere the same. The fixed relation between 'demand and supply' can no more be safely disregarded with the graduates of Batticotta, Pasumalie, Lahainaluna, Abeih, Bebek, and Seir, than it can be with the graduates of our American colleges. Steam, telegrams, commerce—wages, salaries, honours—are everywhere operating, there as here, and are to be overcome in the same general manner. The

pastoral office is of divine appointment, and sustains a very peculiar relation to the sanctified nature of man. Who has not seen this, and felt it? Hundreds of our best ministers spend their lives cheerfully, as pastors, on salaries they would by no means be contented to receive in mere worldly pursuits. When the pastorate is understood (and the same is even more true of the foreign Missionary work) it has a peculiar sanctity, seeming nearer to the person and work of the Redeemer than any other office or work—higher, better in the best sense, and far more influential than that of ‘readers,’ ‘catechists,’ or mere ‘licentiates.’ Nothing equals it. It is a great power in the church at home, and it may be made such in our foreign Missions. It will require untiring effort on the part of the Missions to select the proper men; to instruct them with reference to the pastoral office; to impress them with its claims; to induce to a cheerful self-consecration; and to train them for its duties. The experience of the Missions with native pastors, thus far, has been favourable on the whole. Yet doubtless it is true, that ‘heady’ and ‘high-minded’ persons will be more troublesome as pastors than they would be in subordinate stations; and the multiplication of native pastorates will, for obvious reasons, add not a little to the cares and perplexities of Missionary life. As among the Galatians, they will sometimes become ‘bewitched,’ and then will more or less ‘bewitch’ their people. We have already had some experience of this. But there is no shorter, no easier, no better way to reach the great result at which we aim. Never, otherwise, shall we obtain a permanent, reliable, effective native ministry; and never succeed in establishing Christianity in any of the unevangelized nations.

“But justice to the cause requires us to add, that the older Missions under the care of this Board are not really so far from the important result we have been contemplating, as might seem at first sight.

“For, in most of the Missions, there has already been great progress of opinion in this direction. The Missionaries more clearly perceive the necessity of the thing. They probably feel more confidence in the native character; but if not, they are more disposed to incur the risk; depending on Him, who instituted both the church and pastorate, and through whose grace alone it is that any of his servants are enabled to stand. Guided by experience, they have modified, or are modifying, the training-schools for the native ministry, shaping their instruction more exclusively and exactly to the wants of the native churches. When the right men shall have

been provided, and all in the right way, and when it is fully settled and declared, that the native churches are all to become the appropriate charge of native pastors, at the earliest possible day, then how little, comparatively, will remain to be done! Already there are numerous churches in need of such pastors. One-third of the existing churches are at outstations, where Missionaries do not reside, and not half of these are yet supplied. About one hundred are at the stations; and though native pastors have yet been given to but few of these, they have been to some, and the practice is extending; and the unordained native preachers have each more or less actual connexion with some one of the churches: not unfrequently they are even a sort of quasi-pastors, only not clothed with the right of administering the ordinances.

“All that we have said in this paper has been under the strong conviction that this is a matter which must be left to the discretion of the several Missions. Of course we may discuss it, and may use great freedom in our suggestions. But this is really all that we can properly do . . . nor can the Board, nor indeed any other body of men in countries remote from the Missions, do more than advise and exhort, so long as the Missionaries do not transcend the plain line of their duty. Only the men on the ground can have full knowledge of the exigencies and difficulties of the case.

“But should any have been so unfortunate in their experience of native character as to be sceptical in respect to the possible reliability and efficiency of a native pastorate through the grace of God, we may properly raise a question as to the validity of their testimony. Besides a strong presumption against it, there are remarkable facts to the contrary; and the most remarkable of these, as stated by Dr. Tidman, Secretary to the London Missionary Society, at the Liverpool Missionary Conference, should be known and duly considered throughout the Christian world. Until the English Missionaries at Tahiti had been driven away by the French, more than a score of years since, not a native pastor had been ordained. But when the native churches found themselves alone, they chose pastors from among themselves. ‘And,’ says the Secretary, ‘after twenty years of French misrule, notwithstanding all the influences of Popery on the one hand, and of brandy and vice on the other, there are now living, under the instruction and influence of these native pastors, a greater number of church-members than ever they had aforetime.’ ‘With regard to Madagascar,’ adds the same witness, ‘twenty years ago, or more, the European shepherds were sent away, and a few poor,

timid lambs left in the midst of wolves. And what has been the result? Why, men have been raised up of God to take the oversight; and instead of tens of Christians, under the

care of European pastors, there are now hundreds, nay, thousands, under the teaching of these men."

REMARKS ON A PASSAGE IN THE SOCIETY'S ANNUAL REPORT FOR 1861-62.

Two or three intelligent friends have stated to the Committee that a sentence in the narrative of Sahiba, as related* by the Rev. T. Hoernle, of Meerut, is liable to be misunderstood, viz. "Poor Sahiba died from the effects of starvation before he could enter the Good Shepherd's fold by receiving baptism, a warning example how dangerous it is to delay to make sure of the salvation of our souls."

This sentence is thought by some to imply that baptism is as essential to salvation as faith itself, so that where there is no baptism there is no salvation. It will be seen, however, that, taken in connexion with the narrative in which it occurs, the passage referred to can bear no such meaning.

Sahiba was one of a party of natives who, having imbibed some general notions of Christian truth, professed to worship the true God through Jesus Christ.

These men were invited to put themselves under instruction by removing to the neighbourhood of Christian teachers. Some of the party did so, and were instructed and baptized; but others declined to offer, and "could not make up their minds to confess publicly their faith in Christ by receiving baptism." Sahiba, with his scanty knowledge of the truth, put himself forward as the leader of this party. While thus circumstanced, the famine overtook them and reduced them to starvation. After selling their cattle and household property, they left their homes in search of food, and during their wanderings many died, and, amongst them, Sahiba. The survivors went to the Romish establishment at Sirdhana, and worked there for their food; but finding that they were left without Christian instruction, and made wiser by experience, they returned to the Protestant Missionary. Sahiba, let it be remembered, had died before that determination had been come to, and on this a Missionary remarks—"He died before he could enter the Good Shepherd's fold by receiving baptism—a warning example how dangerous it is to delay to make sure of the salvation of our

souls." The Missionary means the visible fold, into which Sahiba would have entered, on a public profession of his faith.

But besides, the sentence is expressive of uncertainty in the mind of the Missionary as to Sahiba and his end. On what grounds is the doubt entertained? Because he was not baptized? No; but because there was an uncertainty as to his faith. Baptism is only introduced as having afforded him an opportunity of professing that faith before the world, and this he declined to do. "They could not," observes the Missionary, "make up their minds to confess publicly their faith in Christ by receiving baptism." Such cases must continue to be, to human judgment, a matter of uncertainty, and it must be left to Him who searcheth the hearts to decide as to their genuineness. That any individuals who had come under impressions should remain thus undecided, cannot be otherwise than a matter of regret to the Missionaries and all well-wishers; and when a man who has thus hesitated to comply with the express command, "Repent and be baptized, every one of you," dies before, by receiving baptism, he has shown that he has repented of his indecision, and that his faith is such as to make him willing to endure the inconveniences and discomforts to which such a public profession of Jesus and his service may expose him, there is an uncertainty left adhering to the case, which makes the Missionary sad when he thinks of it; and such a case may be wisely and beneficially made use of as a warning to others. When speaking of such a case, the Missionary might say—"Whatever I may hope, I cannot speak of it comfortably and with confidence. There is an uncertainty about it which prevents my doing so: and this is far from desirable. It is not desirable that any man should leave the world under such a cloud as to make it a matter of uncertainty whether or not he died in the faith of Christ. Against this I must warn others."

It may suffice to add, that the Missionary referred to is one of nearly forty years' standing, and as enlightened a minister of Christ as the Mission field contains.

* See C. M. Report, 1861-62, p. 128, and "C. M. Record," Dec. 1862, p. 379.

THE KUTCHIN OR LOUCHEUX INDIANS.

MR. KIRKBY, after passing Fort Good Hope, and descending the Mackenzie, met with the first Esquimaux. We shall find, on continuing his journal, that from these people he met with rude treatment, and was placed in no little danger.

Further, near Point Separation, the Mackenzie is joined by the Peel River, a tributary flowing from the south-west, whose sources are divided by a single ridge of land from the head of the Red-Island River, which flows into the Yonkon. We would refer our readers to the map of British and Russian North America, published in our volume for 1854. Our Missionary enters the Peel, and ascends its course.

June 14—We had not long left the spot where we landed to breakfast, when about a dozen kiyacks came in sight, each containing one man. As we neared them the men commenced gesticulating, striking their breasts with their right hand, and declaring, with great vehemence, that they were good, and friendly disposed; but their apparent earnestness excited my suspicion, and caused me to keep a sharp look out. We went ashore, though none of us left our canoes. I talked with them for awhile as well as I could with my two imperfect interpreters, and they listened very willingly. Afterwards they begged very much for a small piece of tobacco each: this quieted them for a little, but only to make them more importunate afterwards. Finding us unwilling to give more, they became exceedingly troublesome, and tried to seize hold of any thing and every thing. I told the men to push out the canoe, and thus leave them, but five or six of them held it so tightly that we could not do it. They were well armed with bows, spears, and knives, so that we did not dare show any very great resistance. After a good deal of talking, coaxing, and manoeuvring, we managed to get from them. In a few hours afterwards we met a second party, and after that a third, both of which were as bad as the first one, and gave us as much trouble; indeed, the last one more so. It contained Navegan, the father of Atonganch, the Equimaux girl at Fort Simpson. From him I expected to receive attention, and even assistance, instead of which he was more rude and clamorous than any of the others, actually demanding things because the girl had been with me; and, when his desires were not met, seemed fully bent on mischief. Having

nothing loose in my canoe, and fearing to open my canteen in their presence, I pulled off my shoes and stockings, which, with a piece or two of tobacco, and a small thing or two out of my pockets, though not at all useful, satisfied them for the time, and enabled us to escape without injury. We were really "in perils of robbers," but our God graciously preserved us. Both Jackaza and Sicatinge did nobly, poor fellows, as far as they could, and though this will never meet their eye, yet very gladly do I pay them my tribute of gratitude and thanks. They, however, think they owed their safety to me, and when we put ashore for supper and prayers at nine o'clock, they thanked me over and over again for the preservation they had experienced.

June 15—After paddling all night with vigour against the current of Peel's River, we reached the Fort about five o'clock this morning (Lord's-day). Never to weary pilgrims was home sweeter than was the sight of the Fort to us. The labour of last night, added to the fatigue and anxiety of the day, had wearied us all out, and we gladly for a few hours sought repose. The people at the Fort were all up; the sun was shining as if in the middle of the day; indeed, there is very little difference between day and night. For some time we have had the sun shining upon us for the whole twenty-four hours: the only observable difference is, that during the night the heat and glare are not so great. Mr. Gaudet met us at the water's edge, and gave me a truly hearty welcome, nor did I meet with a less one from the Indians as I mounted the bank, or from Mrs. Gaudet as I entered the house. At ten o'clock the Indians were invited to attend, when, to a soul, they all came immediately, and, on finding that the room was far too small for them, I went outside and worshipped our God there. At two o'clock had a nice refreshing service in English, there being six of us who spoke that language. Addressed them from Rev. xxi. 15, "There shall be no night there." In the evening all the Indians came again, and listened just as gladly and attentively as they did this morning. The reason I attribute to the fact of there being no Roman-Catholic servants here: the men are Orkney-men, and of course their wives know nothing of the priests. Thus has ended my first Sabbath within the Arctic Circle.

Up by times next morning (Monday). Had service with the Indians at six o'clock, which

lasted till breakfast-time. All present, precisely the same as yesterday : altogether I suppose there are 130 or 140 of them, and about ten o'clock thirty-seven Esquimaux arrived. Their personal appearance, dress, kiyacks, &c., were precisely like those we met, although they came from a different quarter, and I believe know nothing of them. At two o'clock the Indians were assembled for service again, when I was delighted to see the Esquimaux come likewise, though, of course, they could not understand very much. Jackaza and Sicatinge, however, did what they could to teach them after the Indians were dispersed. At six o'clock in the evening they all came again. They are really anxious to learn, poor people, and would, I think, sit from morning to night listening to the glad tidings of a Saviour's love. They are fast gaining on my affections, and cause me, even now, to wish that I was stationed among them permanently, rather than among the Slave-Indians.* They appear to have more life, energy, and decision of character than the Slaves possess. Both yesterday and to-day, when speaking to them, if any thing appeared great or pleasing to them they all at once shouted, "Oh ! oh !" or, "Merci ! merci !" reminding me very much of the cheers given at a meeting in England. The Slave is far too leaden and unimpassioned for any thing of that kind.

Yesterday Mr. Gaudet informed me that a boat from the Yoncon generally reached La Pierre's House on the 18th or 19th, and, after remaining a day to exchange cargo, returned. Being most anxious to go down to the Yoncon by it, and yet not likely to leave here to-day, I sent off an Indian this morning with a note to La Pierre's House, begging that if the boat came before my arrival there, they would stay a day or two for me. The distance is from seventy-five to one hundred miles, which the Indian will go over for 12. This I willingly offered to give him, and hope he may be successful in stopping the boat.

June 17—Both Indians and Esquimaux attended three times for divine service ; and the intervals were occupied either in visiting their camps, or by answering questions they asked, or by giving private and personal instruction to those who asked or needed it. The Esquimaux were very attentive, and tried to learn a little, though, from want of a good interpreter, I fear they could not understand

much. They seem passionately fond of singing, and have a pretty good ear for music. They are a fine-looking race of people, and, from their general appearance and habits, I imagine them to be much more intelligent than the Indians. The men are tall, active, and strong : many of them have a profusion of whiskers and beard, things unknown among the Indians. The women are rather short, but comparatively fair, and possess very regular and well formed features. The peculiarity in both sexes appears mostly in the slight obliquity of their eyes, and somewhat pear shape of the face. The females have a singular practice of periodically cutting the hair from the crown of their husband's head (leaving a bare place precisely like the tonsure of a Roman-Catholic priest), and fastening it to their own. This is done up in three bunches, one on each side of the face, and the third at the top of the head, something in the manner of the Japanese visitors who were recently in the United States. This by no means improves their appearance, and, as they grow old, the bundles must become uncomfortably large. Both sexes are inveterate smokers. Their pipes, which they manufacture themselves, are made principally of copper. In shape the bowl is not unlike a reel used for cotton, and the aperture for receiving the tobacco is not much larger than the hole in the centre of the reel. This they fill with very finely cut tobacco, and, when lighted, swallow the smoke, withholding respiration until the pipe is finished, a period perhaps of one or two minutes, and such is the effect of this upon their nervous system, that they often lie five or ten minutes completely exhausted, and trembling from head to foot. They are all nicely dressed in deer-skin clothing, which, being new, looks very tidy and comfortable. They are all well armed with knives, spears, and arrows, of their own manufacture. It is a thousand pities there is not a Missionary to reside permanently down here. It is really a splendid field of labour.

June 18—After service this morning I had to wish all good-bye, being afraid to stay longer lest I should lose my passage down to the Yoncon. The Indians to a man expressed the greatest delight in what they had heard, and thanked me over and over again for coming down to see them. Pictures, crucifixes, medals, &c., that the priest at Good Hope had circulated among them, were all brought and cast at my feet, so that I have dozens of them. Some of the pictures are very well executed, others are mere daubs, but all, of course, illustrative of

* The Dog-rib and those tribes occupying the country from the Mackenzie to the Coppermine river, are contemptuously called "Slaves" by the Crees.

Romanism. A large one of the Virgin Mary bears the following title—

"Véritable portrait de la très Vierge Marie, mère de notre Seigneur Jésus Christ, d'après le portrait peint par St. Luc Evangeliste.

"Des grâces sans nombre sont attachées à cette image."

Then follows the picture, after which are enumerated her appearance, dress, virtues, &c., with a command to pray to her. Naturally the Indians are very fond of pictures, and will not give them up for any thing. This natural love of pictures in the Indian mind the Company formerly turned to a good account in fur-hunting. An inferior system of totemism is common among them. Each hunter selects some animal as his totem; this animal afterwards he will neither skin nor eat, and, if possible, not even kill. Pictures of the various animals common to the country used to be imported and sold very readily, each individual purchasing that of his totem. This he kept either round his neck or in his fire-bag, and if at any time he had been unsuccessful in hunting, the picture was taken out and laid before him, and, with a piece of tobacco, he paid adoration to the spirit by smoking and making a kind of speech to it. After this he returned with new vigour to the chase, and, if with better success, of course with increased confidence in the merits of his totem.

I was sorry to have to leave the Indians who had come down with me, and who had done me such good service, but none of them knew the way across the mountains. I had therefore to wish them a reluctant good-bye, and to take another to guide me to La Pierre's House. There, too, I had to leave my canoe, tent, bedding, &c., and just with a blanket, small carpet-bag, and our provisions, strapped over our shoulders, make the best of our way. Mr. Gaudet very kindly accompanied us to-day, and will return to-morrow morning. We have walked between twenty-five and thirty miles, which the badness of the road made very fatiguing. We have been gradually ascending, and to-morrow by noon we expect to reach the foot of the pass where we cross the mountains. We crossed a few ridges to-day of slight elevation, with bad swamps between. Several times we were walking for two or three miles together up to the knees in water, decayed moss, &c. I should fear for to-morrow did I not look confidently to God, who giveth strength to those who have no might. He helped me on my journey in the spring, and therefore I believe He will also help me in this.

Verily there is a God that careth for his people, and in truth can I say this. In several instances help has come to me at a time that I most needed it, and in a manner not at all expected, so that I have been led to view it as sent by our heavenly Father. And fully do I feel that it is the spirit of humble faith, and not of bold presumption, that causes me thus to speak. This morning (Thursday) when I awoke I found five Indians lying alongside of me, and, on getting up, found that they had been hunting in the mountains before us; but seeing the smoke of our fire last night they made haste to us, and had brought a good supply of meat with them. Nothing could have been more opportune; for, failing to get any supplies at Peel's River (they living only on fresh fish), I had only the remains of the pemmican brought from Good Hope—a very scanty supply to take us over with. We soon had about a dozen slices, on as many little sticks stuck in the ground, roasting before the fire, and while that was being done, we held our morning's service of prayer and praise. Four of the Indians returned with Mr. Gaudet to Peel's River, and the other is accompanying me to La Pierre's House, to carry my blanket, carpet-bag, &c.; the other carrying the provisions, &c. We parted from our friends with mutual good wishes after breakfast, crossed over Nail River, ascended a ridge of about a hundred feet high, then another river and a second ridge, before we came to the great ascent, the top of which we gained about four o'clock in the afternoon. From there a magnificent view presented itself both ways, but especially in the direction we were going. A large valley lay stretched out before us of many miles in extent, with a lovely little river playfully winding its circuitous way through the midst. I sat down for a while, and though much wearied by the fatigue of ascending, still rejoicing in the prospect before me. Nor did I fail to recall the feeling as I stood upon Portage la Loche—the highest point of land between Hudson's Bay and the Arctic Sea—and now the basin of the mighty Mackenzie is crossed. In a few days I hope to see the waters running to the Pacific. After these thoughts, I knelt and prayed that the entrance of Gospel light into these new regions whither I am going might be blessed abundantly by our God. The descent was very steep, and for a few hundred yards rather dangerous over loose limestone rocks. When we reached the valley, the walking was exceedingly bad; but we were obliged to go on

till near eleven o'clock before we could find a sufficiency of wood to cook supper with. No sooner were we seated than I fell into a sound sleep, and the poor Indians, not liking to disturb me, delayed the supper for a while, hoping I would wake up.

June 20—Slept long, none of us awaking till nine o'clock. The sun was then exceedingly hot, and the mosquitos in myriads; and such mosquitos—certainly the most voracious of any I have seen in the country. They caused my temples and back of my ears to stream with blood the whole day. Our course to-day was more varied than before; at one time walking up to our knees through dirty swamps; at another, climbing up the craggy sides of the mountain ridge; now fording a river; then treading with weary steps over large patches of unthawed snow. The rivers were neither very wide nor deep; but the current in all was very strong. In all, we crossed twenty-five to-day, or rather had twenty-five crossings, for sometimes we crossed and re-crossed the same river four or five times before leaving it. The current of one was very strong; but, by all three of us holding fast together, we managed to ford it.

June 21—We had not been asleep more than an hour last night when it began to rain; and having all the appearance of continuing to do so, I woke up the Indians, and proposed, tired as we were, going on, rather than stay there without any shelter whatever. They at once agreed, and we set off instantly. About four o'clock in the morning we reached what is called "the Nose," where we had to descend suddenly about 1000 feet to the valley, in which the House is situated. Had it not been raining so fast, we should have seen the house, as well as had a splendid view from thence. We descended pretty well, crossed the swampy valley below, and in about three hours reached the establishment. The Indians present were delighted to see me; but I was too wearied to speak to them. Mr. Flett, the person in charge, gave me a hearty welcome, and, after drinking a cup of tea he kindly gave me, I lay down, wet and dirty as I was, and slept soundly for about eight hours. My first inquiry was regarding the Yoncon boat, and I was not a little delighted to hear that it had not yet arrived. There are between fifteen and twenty Indians here; and as William, the Loucheux boy, who was with me at Fort Simpson, is here, and understands English well, his father-in-law always speaking it to him, he will make me a very good interpreter, both here and at the

Yoncon, for he has already promised to accompany me down.

June 22: Lord's-day.—Another blessed and happy Sabbath. The rain has passed away: all is beautiful and quiet. The house is situated in a valley, surrounded on all sides by mountain peaks. The establishment consists of Mr. Flett, an Orkneyman, with his wife, a native, and two children, two Orkney servants, with their wives, and an engaged Indian. The buildings consist of two small houses and a store. Thirty-seven Indians are on the debt-book; but all are not here yet. The absent ones, however, will be up in company with the Yoncon boat. For those present I had three services to-day, at which they all gladly and thankfully attended. My services were conducted like a class in a Sunday-school. In the evening I had service with Mr. Flett and the other two Europeans, at which the 125th Psalm was expounded, dwelling especially upon the second verse—"As the mountains round about Jerusalem," &c. It was refreshing to my own soul, and I trust it was so to others. Poor Flett lifted up his voice, and wept, saying he never thought to see the day when a minister of the Gospel would be at La Pierre's House. The fatigues of the mountains are all forgotten, and warmly do I feel the privilege of my duties in being a co-worker with God. Surely no employment can be so blessed as doing good and dispensing life and happiness to men. For such honours, I may well be contented to bear the necessary toil and difficulties.

June 24—After morning service, with the aid of William and his mother, I managed to translate a hymn from Chipewyan into Loucheux, and also to write a prayer for morning and evening. The remainder of the day was employed in learning the accent, so as to be able to use them at once. At evening service William said them over and over again, the Indians and myself repeating them after him simultaneously, in order to learn them. It may be interesting, as showing the difference in the languages, to see the hymn and its translation side by side.

CHYPEWYAN (SLAVE).

1.

Set-ha cho ninne hate-a,
Sa nā-so mer-ci cho;
Hor-yun-e tuth-e sã-kã-ne,
Ne-holt-se mer-ci cho.

2.

Set-sã-nã-ne nã-kã-chet-le,
A-ture-yã nã-zo
Sã-qan-nul-choo. Nã-so seet-se,
Sel-ha nin-ne loude.

3.

Nā yaz-ze sã-kã-th'law ne-thã
 Hor-re-yo dun-nã-ko
 Hor-yun-ne noo'd-zã en-dã
 Ne-holt-se mer-ci-cho.

LOUCHEUX.

1.

Te'-ha non se tha-se sũn-jah,
 Que-se thus-se thant-se,
 Need-sul que-se at-to-til-le,
 Te'ha net-e-ne-thun.

2.

Sel-sã trin-in-qe net-e-ne-thun,
 Te'-ha nã-shil hil-cho,
 Se-se-ne-se-sel-sun yan' tse,
 Que-se nas ã thant-se.

3.

Ne-ke set-sun tha-tse, set-se
 Nul-qe. Hi-e-te-ha,
 Sa koo-chin set sã-trin-in-qe
 A-ko-tin-cho ko-ka.

The Loucheux is not exactly literal, but as closely as we could render it. To-morrow I hope to try it myself.

June 25—The Indians really clapped their hands with delight this morning to hear me sing and pray with them in their own language. After the Bible lesson I spent an hour with them, teaching them the tune St. Ann's, which suits the hymn very well, and which they will quickly learn. In the evening, after the usual service, taught them the evening prayer for an hour or so. Many of them know it. It is quite delightful to witness the Indians' desire to learn. Nearly the whole night they are trying to repeat the prayers, and practising the hymn by themselves. But whether it is from the love of it in itself, or from the novelty of the thing, of course I cannot tell. Either way, truth is brought to bear upon their minds, and I heartily thank God for it.

June 26—No word of the boat yet. Busily engaged the whole day as before. The Indians now pretty well know both the prayers and hymn, and can sing the latter pretty well. The one who sings the best I have taken most pains with, that he may know them thoroughly, so as to be able to conduct morning and evening worship with the others wherever he may see them. He did it to-night, and managed exceedingly well. The other Indians repeated the prayer after him in the way we do the Lord's Prayer.

June 27—While teaching the Indians this afternoon the cry was raised, "The Yoncon boat is coming." Feeling that it would be unwise to keep them longer, I at once dis-

missed them; and, on going out, saw Messrs. Jones and Brass coming over a portage. The Indians ran off to meet the boat, anxious, I dare say, to communicate the tidings of my presence. Mr. Jones was my companion in travel from Red River to Fort Simpson two years ago. He at once kindly granted me a passage down to the Yoncon, so that my way is clear. May God go with me, and give me favour in sight of the people. May it be my privilege to sound out the Gospel of our Lord Jesus Christ among them! The boat had been delayed by the sickness and death of the infant child of Sebbeston, the steersman. It had been ill the whole way from the Yoncon, and died yesterday morning. Though unbaptized, I did not like to bury it without the usual service. There were eight Indians from the Yoncon with the boat, and ten or a dozen belonging to this place, who had joined them on their way. Sebbeston tells me, that as soon as the Indians from here told them of me, the new comers were almost frantic with delight, and pulled at their oars as if life or death depended upon their arrival as quickly as possible. At evening service all were present, so that my little room was crowded. Had prayers afterwards in English.

June 28—A pouring wet day, so that nothing could be done outside: the boat will therefore be detained a day longer. Employed the whole day with the Indians, more especially in teaching the new comers, who, like the others, receive the truth in all readiness of mind. The language, appearance, and habits of those who have come up from the Yoncon appear the same as those of Peel's River and this place, so that I will reserve any description of them for the present.

June 30: Lord's-day—Yesterday the boat was repaired and re-loaded, ready for a start. But being anxious to spend God's blessed day in a proper and profitable manner, Mr. Jones kindly deferred starting till after nine o'clock this evening. I had three happy services, two with the Indians and one with the Europeans. The poor Indians belonging to this place wished me good-bye in the most affectionate manner, and I am sure that I left with the best wishes of all of them. Some promised to be here on my return, to see me once more, others promised to make me some pemmican to cross the mountains with. The more I see, and the further I go, the more thankful am I to God for putting the desire into my head to come. The river here is very narrow and crooked, threading its way through the mountains. To-morrow,

they say, we shall reach the larger, or Porcupine River. This is called Rat River.

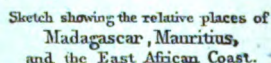
July 3—Nothing of importance occurred since my last entry, save that on Monday morning we were successful in shooting a large moose deer that was grazing on the banks of the river. About ten o'clock this morning we reached a large camp of Indians, containing at least 200 souls. As they had many furs to trade, Mr. Jones said we should be detained for the remainder of the day, and probably the greater part of the night, with them, so that I should have a good opportunity of speaking to them on the concerns of their soul. Fearing that their attention might be divided if the trading commenced at once, I asked Mr. Jones whether he would kindly wait until I could fully explain the object of my visit to them, to which he at once consented. Standing on a little eminence, I invited them round me, and, when they were all seated, declared the love of God unto them in sending his dear Son to die for their sins. After the service I requested the men to trade their furs, and, after a brief interval of rest, summoned the women and children again for further instruction. This continued at intervals till we left them at near midnight, but of course there is no night with us here. The men who had been most engaged in trading, and thereby unable to listen to me, say they will make a small raft, and follow us down to the Fort, that they may hear more. Their canoes, of course, their wives require.

July 4—The surrounding country is becoming more hilly this morning than it has been for the last two days. At midday we were hailed by an Indian from the top of a rounded hill rising up from the water's edge. The boat stopped, when he told us that he had a supply of dried meat and grease, which he wished to trade for ammunition and tobacco. He pointed out the spot where it was, and requested that it might be sent for, and the payment put in its place. An Indian, who knew him best, went for it; and, during his absence, I learned that the unfortunate man who hailed us was named Bucateral, and that he belonged to the Indians we saw yesterday; but about five years ago, in some quarrel or other, he killed one of his friends, and, fearing the Indians would take away his life, he immediately left the camp, and had been living alone ever since. Sometimes Indians would manage to get within speaking distance of him, when they have assured him over and over again that they do not wish to hurt him, but they never can prevail upon him to join them, or to

permit them to come near him. I should have thought that it was an instance of mental aberration did he not speak so sensibly as I heard him to-day. Mr. Jones paid him for his meat, and then engaged him to have a supply placed there again for Mr. Lockhart and myself, who will be passing up in canoes about three weeks hence. He replied rationally enough by saying that he should not stay there so long, and if he left it the Cacaious would eat it, but named a hole in the ramparts where he would place it for us, and where he requested us to leave the payment. Poor fellow! it must be a wretched life for him to lead. In the afternoon we entered the upper ramparts, which, counting some breaks in them, were ten or twelve miles long, though, by the boat going so rapidly down the current, I may not have judged accurately. They are composed of high disconnected masses of stratified rocks, with bold bluff edges to the river. Sometimes they are amorphous, at others conical. At one time they have the regular appearance of a solid wall, at another rent into all sorts of ruins. One thing must be observed—the strata on one side of the river corresponded exactly with that of the other, so that it has all the appearance of a rupture.

July 6—About three o'clock this morning we came to the portage, which is about two miles from the confluence of the Porcupine with the Yoncon river. The Fort is situated about two miles up the latter, so that it is just a straight walk across to it. Mr. Jones went that way, and, when I rose up to accompany him, the Indians begged that I would remain in the boat, as they wished to take me to the Fort themselves. They then enjoined secrecy on Mr. Jones and those who went over with him, none, of course, at the Fort having an idea of my coming. In a very little while, we met the waters of the Yoncon, a magnificent river, at least three miles wide, but studded with islands. We had to mount the current to the Fort, which, though only two miles distant, took us two hours to reach. There were about 500 Indians present, all of whom were filled with astonishment and delight to see me in the boat. Before going ashore I requested them all to stand in lines that I might the better shake hands with them, a task I knew I should have to perform. With a little shouting and excitement they formed themselves two deep, and thus expedited the duty. This being over, I went into the house for a few hours, thinking it best to allow the Indians who had come down in the boat to tell their tidings first.

English Miles



GREAT REVOLUTION IN JAPAN.

ISLAND empires, placed in proximity to great continents, from their similarity of position to our own favoured land, excite our interest, and the inquiry arises whether Madagascar, moored off the eastern coast of Africa, and Japan, in proximity to the eastern coast of Asia, will rise to the same importance in relation to their respective continents as the United Kingdom has done in reference to Europe. What a blessing it would be if each of these insular empires were to emerge from the darkness of heathenism into the brightness and illumination of Christianity; such a Christianity as Great Britain has been ennobled with; not Christianity diluted with human ingredients until its efficacy has been destroyed, but Christianity fresh and pure from the fount of revelation. Of Madagascar, as will be seen from the documents now in course of publication in this periodical, we have hope—good hope. The Gospel of Christ has there laid hold of the native soil. It has been enabled to do so, not by artificial aid, but by its inherent vigour. There, upon the mountains, a seed was sown by the hands of strangers, who came for a little while, and then, under force of adverse circumstances, retired from these shores. The work, therefore, in its very infancy, was cast upon the providence and blessing of God; and it was not disregarded. It was nourished by the dew and rain from heaven, and, reared amidst the storm, grew strong and vigorous; and, now that the opportunity has been at length afforded, promises with rapid growth to overspread the land.

But Japan, what shall be said of it? Between this empire and our own there exists, in many points, a strong similitude—"a likeness to be traced in their geographical contour, in their relative position to adjacent continents and seas, in their climates, products, and, to a considerable extent, in the love of independence, combined with order and industry, that actuates their inhabitants. If the reader places a globe before him, he will observe, considering the great mass of land constituting Europe and Asia, as an entire continent, that Britain on the one hand, and Japan upon the other, are detached portions of that great mass, remarkably alike in general outline, and although differing somewhat in latitude, approximating much in climatic condition. The isothermal lines upon meteorological maps attest that fact; and, even as our temperature is modi-

fied with respect to Europe by the action of a gulf-stream from the warm regions of the Atlantic Ocean, so in like manner is that of Japan regulated and rendered temperate, as compared with the trying extremes of heat and cold in Northern China, by the beneficent action of a gulf-stream from the tropical portion of the Pacific Ocean. The resemblance may still be traced in the products of Japan and the disposition of her inhabitants. We find her mineral wealth almost in excess of our own. Copper, coal, and iron, she has in almost unlimited quantity; and she yields what we could never boast, much gold and some silver. The vegetable productions are far more varied than those of the British Isles; and they have within the last few centuries acclimatized the tea-plant and the silkworm. The waters which wash the coast are rich in wealth; indeed, the principal food of the inhabitants, with the exception of rice, are the fish which abound in its numerous bays and fiords.

"Bold writers have computed the empire of Japan to comprise about 160,000 square miles of superficial area. Recollecting how indented its shores are with arms of the sea, how its surface is broken up with lofty mountain ranges, and how little we as yet know of either, such an assertion must be considered a mere approximation; but we believe there are far better grounds for stating that the population now verges upon nearly forty million souls. The size of the empire may be, in general terms, likened to that of the British Isles, if another Ireland were added to them: and to form an idea of how densely the population is packed upon that area, we must suppose the people of the French empire to be inhabiting such a kingdom. The three islands of Nipon, Kiusiu, and Sikok, constitute the real empire over which the Tycoon rules. He claims and exercises a feeble sovereignty over Yesso likewise; but there is every reason to believe that the larger portion of the latter is still in the hands of unsubjugated aborigines. Nipon, the seat of government, and bearing the same relation to the empire that England and Scotland do to the rest of the United Kingdom, is in every respect the most important portion of Japan. In shape it has been compared to a man's jaw-bone; but we think a huge centipede, curving through 600 miles of latitude, and varying from 50 to 200 miles of longitude in width, will bring it

better before the reader's imagination. On either side we see its numerous legs represented by capes, promontories, or tongues of land projecting into the sea, and forming an endless succession of noble bays and promising harbours. These projections appear to jut out from the central back-bone of mountains which extend throughout its whole length, and that entire ridge is studded with extinct or dormant volcanoes, peerless amongst which rises sharp into the blue vault of heaven the great mountain of Fushihama, which is said to be visible in clear weather throughout the major portion of the island. Besides Nipon, there are the islands of Kiu-siu and Sikok, which resembles it much in geographical outline, although, from being a little more south, their climate and products partake of a more tropical character than those of Nipon.

"All these islands are washed on their eastern shores by a great stream of warm water, which, like the gulf-stream of the Atlantic, flows ever to the north-east from equatorial regions. This stream modifies the climate of the Japanese empire to a very great extent; preserves it from the trying extremes to which China, in a similar latitude, is so sadly subject; but at the same time causes its shores to be swept by tempests in no wise inferior to those which render the seaman's career in our seas a life of danger and of hardship. The difference of temperature between the air and water occasions, during spring and autumn, dense fogs, increasing the perils of navigation, as well as adding still more to the resemblance between the climates of Nipon and Britain."*

But unlike Britain, Japan is wrapped in the darkness of unbroken heathenism, ruling over the land with a stern exclusiveness which interdicts the free publication of Gospel truth, and forbids the evangelization of the people. The American Consul-General, in his interview with the Tycoon's Prime Minister in the eventful year 1858, when treaties were entered into with various foreign powers—America, Russia, Great Britain, and France, brought before this official the whole question of religious toleration, and urged the repeal of the persecuting edict of 1638 in language such as this—

"You permit Buddhists, Jews, Mohammedans, and Parsees, to come to your country without any ban on their religion. You tolerate every religious creed and per-

secute Christianity alone. If you spill the blood of Japanese subjects for no other reason than that they have embraced the religion of the most powerful nations of the west, how will it be possible to prevent serious misunderstandings, and ultimately even war itself, unless you cease to persist in a policy so exceptional and so sanguinary?" The Japanese high functionary listened attentively, and avoided further reference to the unwelcome topic by replying—"The heart of this people is hard: you must wait awhile." In other words, he begged foreign nations to exercise patient forbearance, and to hope for the growth of a more liberal and tolerant policy.*

It is impossible to conceive that Christianity shall thus continue to be excluded from these populous regions. The commandment has gone forth that the Gospel be preached for a testimony to all people, and the providence of God appears to be actively engaged in removing obstructions and facilitating the advent of his messengers to the various nations of our world. In Japan, therefore, we must be prepared for great political convulsions, like the changes on the earth's surface from the force of volcanic agency, until a pathway has been opened to the Christian Missionary, and he finds himself free, as in India or China, to make known the salvation of Christ to these perishing orientals. Our readers, therefore will not be surprised to learn that a great revolution has just occurred in Japan.

It will be necessary, before we introduce the account of what has taken place in this far-off land, that we should retrace some of those changes to which Japan has been subjected through the lapse of ages, as this will render intelligible to our readers the character of the revolution and the relative position of the great officials referred to by their peculiar names and designations.

At an early period of Japanese history, the principalities into which the kingdom was divided were without cohesion, until about 600 years before the Christian era, when one of the chiefs succeeded in gaining the confidence of the tribes, and laid the foundations of the Japanese monarchy. This individual is referred to in Japanese histories by the name Zin-mow. He founded the sovereignty of Mikado, and from him to this day the Mikados descend.

* Osborn's "Japanese Fragments," pp. 17—20.

* Bishop of Victoria's "Ten Weeks in Japan," p. 236.

The Mikado was sole sovereign, both secular and spiritual, and claimed to rule by right divine. At length his hand became too feeble to sustain alone the sceptre; nor can we be surprised, if, beneath the weight of court ceremonies, he became unfitted for practical duties. By degrees, the monarchs ceased to lead their own armies, and entrusted the military command to sons and kinsmen, although the supreme power was still their's. Eventually, however, the new office passed into other hands; and in the twelfth century, Yoritomo, one of the most distinguished characters in Japanese history, assumed the title of *Sio i dai Ziogoon*, or, "Generalissimo fighting against barbarians." Thus the sovereignty of Japan became dualistic in its character, the Mikado being formally the autocrat, but with a sovereign deputy Ziogoon or Tycoon, who was the active and efficient ruler.

Among the most distinguished of the Tycoons was Nabonanga, by whom the Jesuit Missionaries and their converts were greatly favoured. The result was a rebellion of the native priesthood, suppressed by the emperor with great bloodshed, but followed by his own assassination. His general, Fideyosi, who, by his ability and powers, had raised himself from an obscure position, succeeded him, and by him the Romanists and their proceedings commenced to be distrusted. One of his state ministers thus addressed him—

"Be wary, O my liege! of these Christians; mistrust the union that exists among them. . . . Bethink thee what destruction there hath been of our temples and holy establishments, so that our provinces seem as if they had been laid waste by fire and sword. These priests proclaim that they have come from afar to save us from perdition; but may not some dangerous project lurk beneath this fair pretext. Have you not an example in the recent revolt of the bonzes of Osaka? Now treachery may be hid under the cloak of religion. The Europeans are not less traitorous, be assured. They have in Nagasaki a perfect fortress: by it they can obtain foreign aid. Not a moment should be lost if you consult the safety of the state!"

Accordingly, in the year 1587, "Taiko* sent two commissioners to the head of the Jesuit church in Bongo, calling for categorical

answers to the following questions: 'Why do you and your associates use force in the promulgation of your creed? Why do you invite my people to the destruction of the public temples, and persecution of native priesthood? Why do your countrymen consume cattle, so useful to man and needful for agricultural purposes? Finally, Why do your traders kidnap my subjects, and carry them off as slaves?'"†

The answer being unsatisfactory, an edict was issued against the further promulgation of Christianity, the stern determination of the Emperor to enforce it being proved by the execution of twenty-three priests from the Philippines, who, in the face of his prohibition, had persisted in landing and preaching. The native Romanists were drafted off in large numbers into the armies designed for the conquest of Corea.

On Tyecosama's death, his son was set aside, and Iyeyas became Ziogoon, by whom the hostility of the court of Yeddo to the foreign Missionaries and their proselytes was developed into active persecution, until, in the reign of his successor, the foreigners were first expelled, the Dutch excepted, and then the native Romanists exterminated.

We have now before us the two sovereigns, the Mikado and Ziogoon. With respect to the first of these personages, it must be remembered that he still continued to be the nominal head, and the fountain of honour. Supposed to be the lineal descendant of the sun-goddess, he is the reputed incarnation of the tutelary divinity of the empire; and so tenaciously has this dignity of position been retained, that the Ziogoon has never ventured to usurp the title of Emperor, and, in matters of importance, has continued to make at least a formal reference to the court at Miako. Living in the most opulent city of Japan, and in the midst of a vast and magnificent palace, the Mikado surrounds himself with the ancient national customs, and is regarded as an object of superstitious veneration, and that, indeed, to such an extent as to abridge his personal liberty, and render the ceremonial of his royal position extremely burdensome.

Having reduced the once absolute autocracy of the Mikado to such a shadow of temporal authority as is possessed by the Pope at the present time, the Ziogoons ruled supreme at Yeddo, concentrating in themselves all real power, and exercising an uncontrolled administration over the empire.

* Taiko, or Tyco-sama, the new name assumed by Fide-yosi.

† Osborn, pp. 47, 49.

In process of time, however, the Ziogoon commenced to share the fate of the Mikado. The once vigorous office began to shew symptoms of decrepitude, and a political element which had been long repressed, taking advantage of the opportunity, rose from its subordinate position, and claimed to share, and that largely, in the government of the empire. The great feudatories, forming themselves into a powerful oligarchy, began to control the Ziogoon, as he had controlled the Mikado, and to modify the action of public affairs as might suit their own peculiar views and interests.

The entire empire is said to be divided into sixty-eight great provinces, all but five of which are ruled over by feudal princes. It was when the Ziogoonship was in its vigour that, to fetter these powerful feudatories, they were compelled to submit to those peculiar laws which retained their families as hostages at Yeddo, and enforced upon them a residence of every alternate year, or every half year, at the Ziogoon's capital, the intervening periods being passed in their principalities, but without their families. Still further to control them, each noble had attached to him two gokaros, or secretaries, the one to reside in the principalities, the other at Yeddo, these men being spies on the proceedings of the lord. Nor did the subtle policy end here. Heavy expenses were placed upon them, to keep them in poverty, and deprive them of the means of entering upon a rebellious course. The military duty of the empire was thrown upon them. They were compelled to display extravagant pomp and magnificence during their residence at Yeddo. Thus they were "entangled in a net of suzerain policy which disabled even the mightiest from attempting aught against the Ziogoon and his council."

With the advent to power of this new element, the Ziogoonship was deprived of very much of its power, and an administrative council, instituted with the professed purpose of assisting the Tycoon in his official duties, has obtained a large measure of political influence. There is a higher council of five, entitled the "Go lo sew," ("imperial old men," or "imperial senators,") elected from the great feudal princes, and a lower council, into which are admitted members of "the second class of nobility, who hold their powers by condition of military service to either the Emperor or the princes." Over the council presides a councillor of the highest class, who is called the "Governor of the Empire."

Such is the complex system of government

prevailing in Japan, a strangely elaborated machinery, all these wheels and counter-wheels being moved and kept in action by a wide-spread system of espionage, which is all but ubiquitous through the empire. These ever-recurring spies may be regarded as the mainspring of Japanese government. "Their Japanese name of 'metsuka' is interpreted by Dr. Von Siebold to mean 'steady looker;' by the Dutch writers, 'looking across.' They are of every rank of life, from the lowest to the highest—beneath that of a prince—since even the proudest nobleman, in obedience to commands, which it were death, that is, imperative self-slaughter, to disobey, hesitates not to undertake the office." This system imposes great hardships on all classes, as those in power can never know how soon any of their acts, however harmless they may appear in themselves, may be construed into offences against the state. Hence, they "find their lives to be in continual jeopardy, and are often compelled to purchase safety by the most servile humility, or a good share of their substance. If by these means they fail to obtain immunity, they are forced to commit suicide, in order to save their fortunes from confiscation, and their families from ruin.

Notwithstanding the strong conservative tendency of the Japanese mind, and the unwillingness to part with old customs, it is nevertheless probable that the Ziogoonship would, ere this, have disappeared from the scene, but that the great feudatories are personally interested in its preservation. "The founder of the actual dynasty had three brothers. Their descendants are the chiefs of three distinct branches of the royal family, now called the three imperial brothers (Go san kay)." They are represented, at the present time, by the Prince of Owari, the Prince of Mito, and the Prince of Kii. In case of the failure of succession from the Go san kay, the third Ziogoon of the present dynasty gave a reversionary interest to his own three brothers, under the designation of Go san kio.

Having thus dealt with this preliminary information, we are now prepared to consider those more recent events which have issued in a new revolution.

The American treaty of Commodore Perry, signed on March 28, 1854, introduced a new epoch in the relations of Japan with foreign nations. The convention of Simoda, in June 1857, was an advance upon the first treaty, securing permanent residence to foreigners, and adding Nagasaki to the ports of Simoda and Hakodadi, already opened to commercial

purposes. But the American negotiation aimed at more, and a rough draft of a new treaty was prepared, with the concurrence of the Tycoon, in March 1858. Here, however, the conservative reactionary party made its influence to be felt. The consent of the Mikado and the Daimios remained to be obtained, and a long delay occurred, which very probably would have terminated adversely but for "the reverberating echoes of the British guns at the Peiho, in June 1858." The Daimios, dreading foreign interference, relaxed their opposition, and the treaty was signed. Throughout these negotiations, the American Consul-General had the advantage of transacting business with a Japanese statesman of superior intelligence and liberality, Hotta, Prince of Bitsu, Chief of the Great Council, and Minister for Foreign Affairs.

But so soon as it was deemed safe to do so, this decidedly progressive policy was followed by a reactionary movement in the Tycoon's council. The Prince of Bitsu was forced to retire, and a commission for the administering of public affairs was forthwith constituted, the senior commissioner being the Prince of Bongo, the leader of the ultra-conservative section of the Japanese aristocracy.

Scarcely had this change been effected, when two British steam-frigates and a gun-boat, having on board the British plenipotentiary, Lord Elgin, appeared in the secluded harbour of Yeddo. Whatever might have been the prejudices of the new ministry, they were not powerful enough to sustain their resolution under the guns of the British squadron, fresh from its exploits on the coast of China. There they lay, these barbarian ships, within gun-shot of the capital. The council held it was not the moment to avow their policy of exclusion. Lord Elgin's announcement of his arrival was responded to by the prompt appearance of commissioners from shore. They endeavoured, indeed, to temporize, and professed their willingness to permit the residence in the city of the ambassador, provided the ships returned to Kanagawa; but finding their efforts fruitless, they yielded altogether, and the ambassador landed with due honours. A residence was assigned to him in a part of a temple situated upon the outskirts of the imperial palace. At the rear stretched the aristocratic quarter, containing the numerous residences of the hereditary princes, the richly-planted grounds, enclosed within long walls of dark-coloured chunam, which concealed from view the widely-expanded

one-storied structures called palaces, where dwelt the lords and their retainers.

Negotiations with a view to a treaty-engagement quickly commenced. After one or two interviews with the Prince of Bungo, Lord Elgin found himself closeted with six Japanese officials, and so eager were they to rid themselves of their unexpected visitors, that in four conferences a treaty was discussed and agreed to. On August 26th, 1858, it was signed professedly by the Tycoon; but there is now reason to believe that at that time he was lying dead.

The British ships took their departure; and as soon as the stipulations of Lord Elgin's treaty were made known, British merchants prepared to take advantage of the new opening, and transfer themselves to Japan. But the concession wrung from the reactionary party was the signal for the commencement of a series of political convulsions in that country, which are still in progress.

The Tycoon having left no heir, the election of a successor became requisite.

The Prince of Mito, the chief of the Go san kay families, exerted himself to procure his own election, but the Daimios rejected him, suspecting him, it is said, of liberal views on the great question of foreign policy, and the son of the Prince of Kii, a minor, was elected to the vacant dignity. One of the great council of the state, the Prince of Iikamong, was appointed Goteiro, or regent of the empire. He did not long enjoy the office. In the spring of 1860 he was assassinated in open day by the retainers of the Prince of Mito.

The official quarter of Yeddo "abounds with objects of interest in the breadth and cleanliness of its roads, and the beautiful verdant appearance of the sloping moat-banks. The encompassing walls run in three concentric circles, or, more strictly speaking, in a triple coil-like form, a distance of nine miles. The innermost and most strongly-fortified portion contains the grounds and palace of the Tycoon." This latter, at the time of the Bishop of Victoria's visit in 1860, was in ruins, having been destroyed by fire, at the instigation, it was said, of the Prince of Mito. It was here, "at the foot of the wooden bridge, leading to the entrance of the long line of walled ramparts which form the citadel and enclose the imperial palace," that the Goteiro was assassinated. He was proceeding in his norimon to visit the young Tycoon, his ward, when twenty armed assassins drew forth the weapons which they had con-

cealed in the folds of their garments, and, having dispersed his followers, murdered the prince, carrying away his head as a bloody trophy. By this act the reactionary party removed the sole stay of the Tycoon's power at a most critical moment, that of the arrival of foreigners to reside in the country. A party pledged to elevate the Mikado on the ruins of the Ziogoonship, and to transfer the seat of the executive from Yeddo to Miako, with ulterior views as to the exclusion of foreigners, and the return of Japan to its old state of isolation, rose to power, Matzdaira Etzizen-no-Kami, who, during the previous regency, had been degraded and deprived of his estates, being appointed regent.

The formation of the Japanese islands being generally volcanic, and the number of volcanoes, extinct or active, considerable, earthquakes are of no unusual occurrence, causing great destruction of property and buildings, the Japanese themselves calculating on some city of the empire being swallowed up by an earthquake once in seven years.

These visitations are disagreeable; but the foreign residents in Japan suffer far more from the political convulsions of the country, and the sanguinary outbreaks of the Daimios and their followers. The recent murder of Mr. Richardson sufficiently proves, that beyond the limits of Yokuhama, Japan is not at present safe for the foreigner, and that they who venture into the interior, even with the most harmless objects, do so at the risk of their lives.

That event has been recorded in the daily press at home, and we suppose that our readers know of it. On September 14th, three English gentlemen and a lady rode out from Yokuhama, and after proceeding about seven miles, were met by Shimadzoo Soburo, father of the Prince of Satsuma, and a party of the Prince's retainers. These men motioned them to turn back. Unhappily they did not do so, but halted and stood aside while the procession passed. Fresh signals were made, which the Europeans were in the act of obeying, when an assault was made upon them by the Japanese. Two of the gentlemen were wounded: the lady escaped; but Mr. Richardson was slain, the head being severed from the body.

The strong excitement among the Europeans in connection with this sad event, and the danger of an embroglio with foreign powers, appear to have accelerated the course of political events in Japan, and to have brought matters to a crisis.

The friends and relatives of the murdered regent are all in disgrace. His son has been compelled to exchange with one of the existing regent's family his estate and castle of Hikonay, by which name his family has been known ever since the days of Iyeyas, his revenues at the same time being reduced from 320,000 kokos of rice to 150,000. Even the father of the empress, as one of those who had corresponded with the late Goteiro, has been compelled to shave his head and turn priest; and so heavy is the displeasure which has fallen upon him, that it is not improbable that the empress his daughter will be divorced. Two concubines of the emperor, daughters of two Koongays, also friends of the late regent, are in danger of the same punishment.

The Tycoon, long doomed, has begun to be publicly humiliated. The Government missives, which for 300 years have borne the name of the Tycoon, are now issued in the name of the Emperor. Moreover, the Emperor, as though waking out of a long sleep, has sent to inquire why the revenues of the custom-house at Yokuhama are not paid to him, as had been the case in the old times, when the Portuguese, having permission to trade at Sak-kye, the duties had been paid into his exchequer, as appeared from books still extant.

The hostility of the Emperor to Europeans has been manifested in the rewards and honours heaped upon Shimadzoo Saburo. The feelings, which others of his party entertain, this man has been the foremost to express. The retainers of his son, in his presence, assault and murder Europeans, while he himself shows his contempt for the Tycoon by breaking through the etiquette due, according to Japanese usages, to that personage. When near Miako, he met the Tycoon's tea-jars (Otcha-tsubo), to which he ought to have paid the utmost respect, getting out of his norimon, and waiting till they had passed, if not kneeling down—instead of this, he made the jars make way for him.

Finally, Yeddo, as the seat of the executive government, is being forsaken, and Miako elevated in its stead. Preparations for this change have been for some time going forward.

Some years before Commodore Perry's treaty, the Emperor had wished to restore Miako to the central position it had once occupied. The current of events has proved favourable; and from the strong reactionary movement against the admission of foreigners, and against those amongst the Japanese that

desired to concede to them this privilege, the Daimios have so thronged to Miako, the seat and centre of true Japanese royalty, that during the last few years it has nearly doubled in size.

But the constitution of Iyeyas had prohibited any Daimio or his retainers from residing at Miako; and this practical repeal of so ancient a constitution plainly showed that at any moment the contemplated change might take place, and Yeddo, for centuries the seat of government, and the appointed city residence of the Daimios, be left deserted.

At last, then, the mine has been sprung. The following article, from the "Japan Herald" of October 25th, narrates the important intelligence of the great revolution at Yeddo—

"During the past week Japan has undergone a revolution. Quietly, without any demonstration, the whole constitution has been changed. The laws enacted by Iyeyas in 1599-1600 have been abrogated. The power and influence of the Tycoon and eastern court, so to speak, have been curtailed. Yeddo has the prospect in no long time of being reduced to a second-rate town. Possibly even the Tycoon may have been requested to retire to make way for another. And this has been accomplished without the firing of a shot or the issuing of a proclamation. The whole empire, except probably the Emperor's court at Miako, is in ignorance of the change; a change of importance not only to the empire, but to the powers which have relations with it. For some time past every thing within the political horizon has been denoting this change: political influence and interests were deserting Yeddo, and clustering round Miako. We had not anticipated that so important a change, so complete a *bouleversement*, was to occur within so short a time. We will state shortly what these changes are.

"As is well known to all our local readers, the empire was originally governed by the Emperor as sole monarch. A series of Emperesses and children occasioned the appointment of a minister—the Ziogoon—who at first was a near relative of the sovereign. After the lapse of some time, the Ziogoonship fell into other hands, who at first were the real rulers, the *de facto* sovereigns of the country. But the empire was divided into numerous petty states, each as independent as it could make itself, but every one trying to increase his power and extend his borders at the expense of his neighbours. The result was unceasing civil wars, until the country

had the prospect of lapsing into total barbarism. Only two men were found in the country who understood the Chinese character, or had any knowledge whatever of literature. In the middle of the 16th century, Nobo-nanga, starting from the province of Mikawa, obtained among all these competitors for power a certain pre-eminence. He reduced to subjection, or compelled to be his friends, the possessors of all the provinces around Miako. The hereditary Ziogoons, who then lived at or near Miako, had become effete, with little spirit and no political power.

"Nobo-nanga was assassinated by his friend Akeechee-midsu, and was succeeded by his servant, Taiko-sama. Taiko-sama continued in the same course, and brought nearly all the empire into subjection. It was left for his successor Iyeyas, the founder of the present dynasty, to reduce the whole into one, and to frame a constitution and laws by which the empire should be governed in peace. This he endeavoured to accomplish by, first, removing the executive power to a distance from the Emperor's palace; secondly, by diminishing the power of the Emperor, yet still giving him the highest position in his countrymen's eyes; thirdly, by seating his own family firmly on the throne, and strengthening it in its relations; fourthly, by diminishing the power of the Daimios, and obliging them to spend the wealth of their provinces for the general good, and at the same time preventing that tendency to continual wars among this class; fifthly, by extending his own court and strengthening his influence in Yeddo as much as he could.

"The first of these objects he accomplished by removing his court and castle away from Miako and the Emperor, to Yeddo.

"The second he accomplished by making rank and titles, as conferred by the Emperor, a reality and an object of ambition to the highest of the Daimios, and even to himself, but at the same time only allowing him money for his expenses and the daily wants of the imperial court, and at the same time allowing about the court a class of men who, though living generally in poverty, ranked above the Daimio class.

"The third object he attained by the establishment of the Go san kay—the 'three families'—whose interest it became to support the dynasty, and whose descendants were not likely to fail. This was further strengthened afterwards by the establishment of the Go san kioh.

"The fourth object he attained by the laws compelling the Daimios to live alter-

nately at Yeddo (instead of Miako as formerly) and in their provinces, by detaining their families, their wives, and children in Yeddo, and not permitting them to leave the city; by making them thus spend their money in travelling to and fro, in keeping up large establishments, and in making presents to himself.

"The fifth object he attained by extending the powers of an office originally intended for the administration of the government of the Hatchishiu, or eight provinces near Musasi—the Kwanray—calling it the Gorogio; by denying to the higher Daimios, upon whom he had conferred wealth, the acquisition of political power through office; by giving office and political power into the hands of the lower Daimios, whose interest he retained by making them removable at his pleasure. Perhaps to these may be added the edict by which he expelled foreigners from the empire, and excommunicated those of his own countrymen who left it. By these and other more minute laws, all of which give a very exalted idea of his ability as an administrative statesman, he has conferred on Japan for 260 years the blessings of a continued unbroken peace.

"The first communication with European nations was at the most eventful period of Japanese history—the time of Nobonanga, who hated the Buddhists, of Taiko-sama, and of Iyeyas. The second opening up of communications has again taken place at an eventful period. The progress of the change which we now relate has been going on for some years. There has been gaining ground among the Daimios a feeling of dissatisfaction at their residence in Yeddo, and a failing in vigour of the power of the Tycoon's government. There has also been gaining ground a desire in the Emperor's court to restore the old state of things, and to make Miako, as of old, the metropolis of the empire.

"It was therefore with no small surprise and dismay that the populace of Yeddo learned this week that henceforth the highest Daimios are only to visit Yeddo once in seven years, and then only for a hundred days at a time; the second class once in three years only, and then for a hundred days; while the third are to remain as at present: but in their case, as in all the others, their wives and families are no longer to remain in Yeddo as hostages, but are to return and to remain in the provinces. This change, it will be seen at a glance, is a great diminution of the splendour of the Tycoon's position. That these highest Daimios, seven years hence, will

think of visiting Yeddo for a hundred days no one will be simple enough to believe, or that the second class will return is exceedingly doubtful. Thus shorn of its jewels, the crown of the Tycoonship becomes that of head of the lower Daimios only. The seat of power will probably in no long time be removed to Miako.

"For some days past it is said that the populace of Yeddo has been very much excited on the subject. The artificial nature of the greatness of this city is such, that in a moment it might be swept away, and that moment seems now to have arrived. The people at once recognised the peculiarities of their position, and besieged the gates of the city Governor. The city is supported by these Daimios and their retainers. Previous to the transference of the Tycoon's court, the place, though exceedingly well adapted for trade—on a fine bay, at the mouth of a large river—was nothing more than a few streets and a Daimio's castle. The only chance for them now is that foreign trade be allowed to go on in the city. The removal of the women and children does away with the necessity for officers at Hakonay and other gates, where they have hitherto been stationed to prevent their passing. What is the origin of this step we do not know; but in the opinion of a native (we give it for what it is worth), it is preparatory to war. The fear of an attack or bombardment of the city, may be the real reason. Nothing shows more than this that the Daimio power is preponderating in Yeddo over the Tycoon power. In fact, at the present moment the Tycoon is a cypher. Supplied with every thing to gratify his passions, and deprived of any instruction to tutor him or discipline his mind, he is kept in a state of confinement till his brain is addled. Thus kept in ignorance of what is going on, the Daimios are left to arrange matters as they please. Who the originator of the above changes is we have not heard; but we should think that the meeting of men like Ohara, Satsuma's father, and Mowori, with Matz Daira Etzizen no-Kami as regent, was very likely to produce such fruits. The first is a Koongay, from Miako, a clever intriguing man, who, thinking he had no prospect of succeeding to the family title, spent his younger days in the offices at Yeddo, and is too conversant with their working for the taste of the holders. The second we all know to be the unscrupulous, ambitious murderer Shimadzoo Saburo. The third was the son of a Hattamoto, and adopted by the very wealthy Daimio, generally known as Matz Daira

Daiza no-Dalboo, perhaps the cleverest and most business-like man of his class.

"The fourth is a clever old man, whose hobby is economy, who was degraded by the late regent, and, although the attainder was removed, could not by law regain his estates. He is now regent, and his political views are said to be much more what we should call 'liberal,' or even 'radical,' than is consistent with the views of two-sworded-ism.

"We have heard, further, of some sumptuary laws about dress, which have been enacted by the regent, and his wish to renew an old edict of twenty-three years ago, compelling every one to live in the most economical way possible, fine houses, matting, silk-dresses, ornaments, &c., all being interdicted. We fear that, in the present state of feeling, he will find it difficult to make the people of Yeddo agree to his way of thinking. It seems likely that some popular outbreak may take place which may prove the spark to light up a civil war.

"The return of the ladies was to commence to-day, as we understand, and already the Daimios are breaking up their establishments at Yeddo.

"We have heard it stated as a rumour, in addition to the above (but of this there is no certainty), that the Tycoon is to visit the Emperor; that he is then to visit Osaka, where it is likely he will remain. He will be requested to abdicate, and another, probably Stotsbashi, of the Mito line, will take his place as Tycoon at Yeddo.

"No doubt if the Tycoon was a man of powerful and vigorous mind, he might still retain his grasp of power; but circumstances—the growing venality of the Gorogio and high officers—speculation everywhere—denote that, brilliant and successful as Iyeyas' constitution has been, it has something inherently weak; and that even if the advent of foreigners had not given it a blow for which it was not prepared, it would before long spontaneously have crumbled down."

The excitement amongst the population of the city is, as might be supposed, intensely great.

"During the past fortnight there has been great excitement among all classes of society in Yeddo, as the interests of all are materially affected by the contemplated change. From the street coolie who carries the chair of the Daimio or his family, or from the servant girl who is a native of Yeddo, and whose mistress has orders to leave, to the highest Daimio, who is not sure whether his importance is enhanced or diminished by the re-

moval to his country castle, and to his lady, who sees nothing but her being removed from the seat of fashion and a city of gaiety to the melancholy contemplation of hill and wood, and the association of bumpkins and country lasses, where their brilliant-coloured dresses will fade in their boxes, and the beautiful belle of Yeddo will blush unseen;—these are all in rebellion: but the laws of Japan take little note of the grievances of coolies or of Moosmis, and go they must, and going they are. Their fine old lacquer and their curiosities they are selling off—curiosities that have been stowed away in the godowns, to be brought out only to excite the jealousy or cupidity of their less fortunate friends. The very houses are walking off to the country, for we hear that already much of the wood-work of the houses of the Daimios is being taken down to enlarge their country-houses, or to sell in Yeddo, to raise funds—a necessary operation before they can move."

There are, however, some amongst the Daimios opposed to these changes, and ready to support the Tycoon, and amongst them the Prince of Kanga and the Prince of Hosokawa. The first of these is reputed to be the wealthiest and most powerful of the eighteen territorial grandees of the empire. His revenue is estimated at 1,027,700 kokus* of rice; and he is said in Yeddo alone to have 40,000 men of arms dispersed over his various palaces in the suburbs and over the city.

Hosokawa, in the amount of his revenue, stands forth on the list of Daimios. This feudal chieftain, whose territories lie in Figo, the comparatively bleak district between Nagasaki and Satsuma, refuses, it is said, to leave Yeddo, and sets at defiance the sumptuary laws of the Shoongakoo.

Such is the disturbed state of Japan at the present moment. That it should be thus disquieted is not surprising; and we must be prepared to find it so, until opportunity be afforded for the free entrance of the Gospel of peace. "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is: and I shall give it Him." No nation on earth needs the Gospel more intensely than the Japanese,

* "A *koku* of rice is equivalent to 250 Chinese catties, or 333 English pounds avoirdupois, and is estimated, at the present rate of value, to amount to three or three and a half dollars in money. Thus, for every *koku*, we may substitute about fifteen shillings, or, bearing in mind the difference in the relative expense of living in Europe or Japan, about three times that sum."—*Bishop of Victoria.*

and their comparative civilization and intelligence only serve to exhibit in more repulsive colours the deep-dyed, immorality of that people, "whose lewd licentiousness,

unchecked by any moral restraint, flows onward with unabated force in its channel of social contamination and defilement."

GOVERNMENT AND ITS EDUCATIONAL RESPONSIBILITIES IN CONNEXION WITH THE ADMINISTERING OF CRIMINAL LAW IN INDIA.

We are in a position to place before our readers the statistics of Government Education in Bengal. They will be found suggestive of some very serious considerations.

We shall first refer to the Calcutta University. At the entrance examination of 1859-60, we find that 669 candidates presented themselves. Of these, 243 obtained the requisite number of marks to entitle them to pass.

Of the total of candidates, 490 were from Government and 215 from non-Government schools.

In 1860-61 the total number of candidates who presented themselves at the entrance examination were 759, of whom 399 were passed.

Of the total of candidates, 455 were from Government Institutions, and 304 from non-Government schools.

In 1861-62, the total number of candidates for entrance has been 1114, of whom 591 were from Government and 523 from non-Government institutions. The numbers, then, for the three past years, stand thus—

	1859-60.	1860-61.	1861-62.
Candidates for entrance examination . . .	669	759	1114
From Government Institutions	490	455	591
From other Institutions,	215	304	523

The increase in the total of candidates from year to year is worthy of attention ; but still more so is the growing importance of educational institutions not directly under the control of Government. In 1859-60 the candidates from such schools did not reach as high as one-third of the grand total ; in 1860-61 they had increased by 891, while from the Government Institutions the number of candidates had decreased by 35 ; in 1861-62 they amount to nearly one-half the grand total of 1114 : and whereas, in 1859-60, they were less than the candidates from Government institutions by 275, in 1861-62 they were less only by 68.

The conclusion we draw from this is, that so far as the education of the better classes, who aspire to a University course, is con-

cerned, the necessity of Government expenditure on institutions designed to promote this kind of education has nearly, if not altogether, ceased, and that other institutions, either aided or independent, will of themselves suffice to meet every requisite demand. The impulse has been given ; the schoolmaster has gone forth ; the Bengalee is sufficiently convinced that his sons must be educated if they are to push forward in the world. There is a demand for English education, and where there is the demand the supply will not be wanting. There is abundance of educated European element, which will gladly transfer itself from the overstocked market at home to this new field of India.

Not only is it evident that direct Government institutions for the education of the better classes will soon be supererogatory, but it would appear that it will not be even necessary by grants-in-aid to support the movement among the higher classes, and that if these were withdrawn it would go forward ; for we find that, of the 523 candidates of 1861-62, who presented themselves from non-Government schools, 171 only came from aided schools, and that by independent means the large number of 352 candidates were provided.

On the failure of Orientalism, and the resolution of March 1835, substituting the English for the Oriental scheme of education, the present system of English education was originated, and colleges and schools were opened for the purpose of affording to the native student a complete education in European literature, philosophy, and science. A subsequent resolution of October 1844 promised "a preference of selection for public employment to students of distinguished ability." Thus the system had in view the raising up of a native educated element, from whence native officials might be supplied to the Government. But now the necessity for such an artificial mode of procedure no longer exists, and the native will take care to provide himself with such educational attainments as will qualify him for Government employ. Thus, in every point of view, the

expenditure on such institutions on the part of Government appears to have become a needless outlay, the more to be deprecated, inasmuch as all the funds which can be spared for educational purposes are required in another direction. The education of a certain portion of the better class of native society is not the education of the masses. Some, indeed, think that the masses will best be reached by first instructing the higher orders, in the hope that, when thus benefited, they will not be contented to keep their advantages to themselves. But we do not find that the education they receive is thus reproductive. It is obtained and used for personal objects: it does not make the possessors of it philanthropic or patriotic. It is merely secular, and wants the vitalizing power of an imparted Christianity. Such expectations are illusory; the masses must be approached directly. The Government must address itself energetically to this great duty, the education of the people, not circuitously, but by a straightforward action.

The Government beareth the sword. Crimes must be repressed, and opportunity afforded for social order to prevail. But if it be the duty of the Government to administer the law, is it not its duty to make known the principles of the law which it administers, that none may ignorantly offend, and that the Government may never be placed in the painful position of inflicting penalties on those who are so ignorant, that, although committing crimes, they do not know themselves to be criminal? "Where no law is, there is no transgression." This is a divinely recognised principle, and a Government, to be ordinarily just, must be at pains to give such publicity to the law, which is to be the normal rule of its administration, that all may know it. And this the more imperatively, if it appear that, in the mind of those whom it governs, another rule has been set up, one, for instance, so diverse in its structure, that it permits, nay, even sanctions, acts which the Government standard pronounces to be of such an aggravated criminality as to be deserving of death. If, for instance, it were a widespread conviction amongst a people that each human being came into the world with certain predispositions contracted in a previous state, which necessitated him to a certain course of action, so that he was without moral responsibility in its performance; nay, more, if their religion was of so perverted a character, that it sanctioned crimes, and pronounced them to be meritorious; if it encouraged self-destruction as praiseworthy and deserving of heaven; if it encouraged as

pleasing to the gods the heartless exposure of the sick and dying on the banks of the Ganges; if obscenity be incorporated as a suitable element in the high festivals held in honour of the gods; what then? Shall a Christian nation, placed as lords paramount over a vast population so circumstanced, proceed to judge the natives by its Christian laws, while at the same time it makes no effort to instruct them in the nature of that law? Shall it not at least feel itself under an imperative obligation to make the natives acquainted with the moral law, that true standard of moral action, and that true criterion of human judgment, which can alone enable the native of India to understand what the administrative law of England understands by good and evil. Otherwise the judge and the prisoner at the bar are, as regards each other, in an inverted position; for what one esteems to be evil, the other esteems to be good, and the native, very probably, is being tried for an act which, according to his law of caste, he was free to do. What is evil to the one is not at all evil in the estimation of the other. The one understands by evil, moral delinquency: the heathen criminal knows of no other evil than a transgression of the law of caste. He is tried by a law in which he has received no instruction, and of which he is altogether ignorant. When the sentence of death is passed upon him, there exists within his mind no such consciousness of guilt as compels him to admit the justice of that sentence. His only anxiety is, that it may be so executed as to involve no loss of caste.

The following case in point is recorded in the "Bombay Guardian" of December 20, 1863. Two persons—an opium merchant and a woman of notoriously depraved character—had been sentenced to be hung at the sessions of the Criminal Court. The Chief Justice addressed them to the following effect—

"Kheenjee Khurramchund and Suntoo woman, after a full and patient investigation of the evidence that was brought against you, and of whatever evidence was brought forward in your defence, the jury has found you both guilty of the murder of Verbutia Gullapa. You both thought, at the time you were committing the murder, that there was no human eye to detect you in the perpetration of the crime. Providence ordained it otherwise, and there was a person watching you there, who has been the means of bringing you both to justice. If the evidence has disclosed any motive for the murder, it has been a motive so slight, that you must have been very wicked and depraved as to be incited to crave for, and purpose the gaining a

slight advantage, that of obtaining the woman Gunga for evil purposes. Your conduct has shown that you are unfit to live among your fellow-creatures. It is a painful duty, and the most painful duty which those sitting on the bench of justice have to perform, when they have to pass sentence of death upon a fellow-creature. But in justice to society, and for the protection of those that live in that society, such terrible examples must be made. Those who cannot be restrained by any moral or religious principle must be taught, if they dare to take the life of a fellow-creature, that their life must be forfeited to the law. I will not prolong your painful position at the bar by making any further observations upon the crime for which you have been convicted, but I will proceed to pass the dreadful sentence of the law upon you both ; and that is, that you be severally taken from the place where you stand in the dock to a common jail, and thence to the common place of execution, on a day to be hereafter named, and that there you be severally hanged by the neck until you are dead."

The prisoners, who appeared to be much affected at the sentence, requested that they might be allowed to put the noose round their necks by their own hands, so that a sweeper be not allowed to touch them. The prisoner Suntuo requested that her ornaments, which were in the hands of the police, might be given to her mother.

Now, it is quite true that the very existence of society requires that persons, who cannot be deterred by any moral or religious principle from the commission of great crimes, be so dealt with as that they be incapacitated from doing further mischief, and be subjected to such punishment as may deter others from following their example. But there is also a further and very serious consideration, and that is, whether the British nation, in its administrative functions, is doing all in its power to prevent the commission of those crimes, which, when perpetrated, it feels itself called upon to punish ? When we say of one or more individuals that they cannot be restrained by any moral or religious principle, it implies that they knew of such a principle, and had rejected it. Is this true of the wretched criminals now under our consideration, or is there any reason to believe that the opportunity of acquiring such knowledge ever had been afforded them ? If we are to form an opinion from the manner in which they met the sentence passed upon them, we should say not. They were murderers, and had committed, besides, other grievous sins, but these had not in-

juriously affected their caste-position. On these points, therefore, they felt no compunction. But that which an aggravated criminality could not do, the touch of a sweeper sufficed to effect. On this point, therefore, all their anxiety was concentrated. Caste, not morality, was their law, and provided that was observed, all else was to them a matter of little consequence.

Let it be remembered that the system of Oriental law, by which our administration of India is guided, is said to be founded on the Mohammedan code, but "so altered and added to by our own regulations, that it is hardly to be recognised ; and there has, in fact, by practice and continual emendative enactments, grown up a system of our own."* We have, in fact, introduced our own laws, based upon Christian principles, and having those principles inseparably interwoven with it, into our administration of India. Nor is this otherwise than desirable, provided we afford to the native the opportunity of knowing those principles by which we propose that justice should be administered. Otherwise we deal unjustly by him if we judge him by a law, the foundation principles of which are altogether strange to him.

But this opportunity the native cannot have unless he be taught to read, and be instructed in the moral law. This is the duty of the Government. It is a duty from which it cannot be exonerated. It is bound to discharge it in order that the natives may have the opportunity of knowing what those actions are which English law classifies as crimes, and for which punishment will be inflicted.

We consider, therefore, that the British Government, if it would act fairly by the natives of India, is called upon, First, to give a primary education to the masses, and teach them to read and write, so as to endue them with those necessary qualifications which will enable them to profit by the distribution of Christian books, and such other means of instruction as may be afforded them ; Secondly, to take care that, in all its schools, instruction be afforded to the native youth in those principles of Christian morality which constitute the basis of that law which the British authorities administer, and by which the native is to be judged ; Thirdly, that to do this effectively, the Christian Scriptures must be recognised in the Government system of education, and be taught and referred to in the schools.

Now, how far is the Government of India

* Campbell's "Modern India."

discharging these duties? The report on education for the year 1860-61 informs us that, so far as Bengal is concerned, the total under instruction in Government and aided schools, inclusive of vernacular, is 50,714.

But the population of Bengal is 40,000,000, amongst whom, according to the recognised proportions, there must be not less than 6,600,000 children of a school-going age. Of this great total, 50,000 only are receiving, at the hands of Government, instruction of any kind whatever.

In addition to this, it must be remembered that the education afforded is entirely secu-

lar. In the moral law, there is no instruction given. The Bible and its truths are not permitted to be taught, either in school buildings or during school hours. Defective, therefore, as it is on a vital point, it is not capable of qualifying the native for the position which he is to occupy as a British subject, and is altogether beside the mark.

In addition to this, it is to be remembered that, of the 50,000 under education, the greater part belongs to the higher-class education, and that 11,000 are all which can be assigned to the important department of vernacular education.

TIDINGS FROM THE YORUBA COUNTRY.

In the "Recent Intelligence" appended to our last Number we briefly stated the contents of letters recently received from our Missionaries in the Yoruba country. Knowing the widely-extended sympathy which has been felt towards the infant church of Abbeokuta, and the faithful men who, at whatever cost, are prepared to remain with the flocks which they have been instrumental in gathering out of the heathen wilderness,—a sympathy which has expressed itself in so many and earnest prayers, as well as in the inquiries which continue to be made, and the anxiety with which intelligence is looked for,—we proceed to place before our readers such extracts from those letters as will acquaint them with the present aspect of affairs.

The Rev. G. F. Bühler expresses the great consolation and support which had been afforded to himself and his brethren in knowing that so much prayer continued to be offered on their behalf by the Christians of England. "We too," he observes, "have prayer-meetings, and our Christians have taken refuge in Jesus Christ in this time of trouble, and have prayer-meetings among themselves, which are remarkably well attended; and I am sure the Lord will be with us, and bring much good out of this confusion. As far as I am able to judge, I believe the time is not far when peace will be established. The contending parties have learned one great lesson, namely, that neither party is strong enough to conquer the other. They will respect each other more in time."

The wild spirits of the country have been, as might be expected, disengaged by the confusion that prevails, and are active on both sides, committing new acts of provocation, and increasing the difficulties of bring-

ing about a reconciliation. One of their misdeeds is thus referred to—

"You will be sorry to hear of another outrage committed by some of the wicked chiefs of the town, at present in the camp at Makun. They wanted to prevent people trading, and plundered canoes with food from Lagos to Abbeokuta, to the amount of 2000*l*.—rum, tobacco, guns, and powder. Great excitement had been caused, native traders as well as Lagos merchants being alike sufferers.

"Such large quantities of rum are introduced, that the town gets more demoralized. When I arrived, in 1855, not one case of drunkenness in nine months was seen in the streets. At present they are numerous. Many elders complain that the white man's rum brings much mischief, and destroys the town. When Mr. H— went down to Lagos last month, he counted 120 casks of rum coming to Abbeokuta; but they were all plundered by two of the most mischievous war-chiefs, formerly great slave-dealers."

A proclamation was forthwith issued by the Governor of Lagos, ordering all British subjects to come down from Abbeokuta. This placed the Missionaries in much difficulty. They of course felt anxious, so far as they could consistently with higher duties, to comply with the requisitions of those in authority. But to leave their people at such a crisis would be most disastrous: the native Christians would be disheartened, and the national confidence in them injured, to the great hindrance of the future progress of the Gospel.

"After prayerful consideration, all the Missionaries thought it their duty to remain with the Christians; and many of the heathen declared that, if they went, they would go with us. An influential chief said that to those who remained behind one only alter-

native remained, to set the town on fire and go into the bush. The chiefs and people begged us not to leave now, when Dahomian rumours trouble them. The people are very sorry for the outrage, but they have no power to act against wicked and powerful war-chiefs. The excitement is very great. As soon as people learned that we had resolved to remain, they became quiet. They have commenced to collect money and pay the losses. I could not entertain the idea of leaving this field, when I consider that there have been, during the past year, nearly 200 baptisms in our churches, Wesleyans and Baptists not included, and that there are about 200 candidates for baptism connected with our church alone."

Amidst these entanglements, it came into the mind of an African brother, an earnest friend of Missionaries, and one who, from weight of character, possesses no small influence on the African coast—we mean, Captain Davies, who recently married in this country Miss Bonetta Forbes—to make an effort for the restoration of peace between the contending Egbas and Ibadans.

"Arriving at Lagos, and seeing the state of things, I thought to go into the interior in the name of the good men of England, to speak to the war-chiefs in the interior. The Rev. Mr. Lamb wished to go to Ibadan with supplies for the Hinderers, but did not know how to proceed. I promised to accompany him to Ibadan, and, by so doing, find opportunity to speak to Egbas and Ibadans about peace. This was therefore agreed upon, that we should make a trip to Ibadan. Knowing the journey to be perilous, unless the Egbas were consulted, a private messenger was sent to one of the most influential chiefs of the Egba camp to appoint a place of meeting. I also sent to Mr. Robbin, of Abbeokuta, to meet us there."

The result of this meeting was the despatch of the following letter from the Bashorun and other chiefs of Abbeokuta to the Balogun or war-chiefs of the camp at Makun—

"To all the Balogun or war chiefs in the camp at Makun or elsewhere, viz. Atumbala, Osa, Seriki of Imo, Akodu, Are of Iporo, Adubi, Matiku, Ogudipe, Solauke, Agbudu, Kosouwo, Balogun of Ijebu, Aguren, Olowgun of the King of Ijebu, Seriki of Igbo, Ijebu, &c.

"I hasten to drop you these few lines, acquainting you of the intelligence that two gentlemen arrived from Lagos yesterday, viz. The Rev. J. A. Lamb, and Captain J. T. Davies, who have brought me a message from the good friends of our country in England.

These good friends, in the first place, wish you all health, peace, and prosperity. They further beg to say, that hitherto some persons have been trying to mediate between the two contending tribes, viz. the Yorubas and the Egbas; but from some kind of misunderstanding or mismanagement, things have gone on very discouraging, and matters are getting worse instead of better. These good friends requested the two gentlemen to state that they now wish that peace be restored in your country, for which reason they beg that I would allow them to pass through Abbeokuta to Ibadan: they also told me that they will not require any help in any shape whatever, excepting that I should give them a permission to pass, for my name will not be mentioned, but only for them to go and deliver to the Ibadans the message of the good friends of our country. They also state that a further urgent case compels them to go to Ibadan at once, if possible, viz. that the Missionaries of Ibadan, and the white man who was caught and taken captive there when the Ijaye war broke up, are in distress now; that their people send them letters and other things, but that the roads are stopped: they are very desirous of helping them. As I, the Bashorun, could not give them a decided answer without consulting you on the subject, I now send this letter to acquaint you of the cause. I am anxiously waiting for an immediate reply, as the gentlemen are desirous to proceed further, to deliver their message to the Missionaries and to the Ibadan people. You will please return the reply in writing to me, as I do, and do not keep the bearer longer than is really necessary."

A few days subsequently the answer from the camp was received of which we also introduce a copy.

"To the Bashorun of Abbeokuta—

"We the undersigned war chiefs, and people of Abbeokuta, in Makun, have received your letter, and thank you very much for the same. In the first place, we must confess that we are very glad to see that you have taken the forethought of writing to us previous to your giving any decided reply to the two gentlemen, and we beg you will return them our sincere thanks for their kindness in offering themselves to mediate between the Ibadans and ourselves: we must admit that this is indeed very kind of the gentlemen, Captain James T. Davies and the Rev. J. A. Lamb. We are rather sorry that we cannot, without consulting Ijebus, send you a decided reply about allowing the gentlemen to pass through Abbeokuta to Ibadan, in order to mediate for us;

but as their reasons for wanting to go to Ibadan are so very urgent, viz. that their friends, the Missionaries, are in great distress, and that they want immediate relief, we will at once despatch a message to the King of Ijebu to acquaint him of the subject, and you will in a few days send a trustworthy person to come and hear the decided reply. We beg you will fully explain to the gentleman who wanted to go to Ibadan, that since the old Egba towns were destroyed by wars, the Ijebus and Ifes have returned to their land, but the Ibadans have not. We know them, and therefore cautioned the Missionaries not to go to their country. If they were as good a nation as some people make them appear, they would not have allowed the white men to be so much in want or distress, when they themselves have plenty to eat. The Yorubas or Ibadans are the cause of the present war. If the Ibadans return to their home, we will also return to Abeokuta in peace. As you fully understand the whole matter, you will explain it further to the two gentlemen, and thank them for their kindness. We send you, also, verbal message by some of our men."

It will be observed that this document seemed to imply that the peacemakers should be obliged to wait until the Ijebus had been consulted. But the verbal message to the Bashorun, by which the official document was supplemented, conceded to the friends from Lagos full permission to proceed, on the condition that the effort should be done without delay, that it should not be bruited about at Lagos, and that they should pass through Abeokuta in a very quiet way, no Egba, or Yoruba joining the company.

The little party, therefore, at the date of the last letter received, were on the point of setting out from Lagos, with every hope of succeeding in their great object of making peace, the general opinion being that the chiefs of Abeokuta and Ibadan understood one another, and that communications had been interchanged between them.

These despatches from the Yoruba country, bearing the date of December 4th and 7th, enclose also a letter from the Hinderers at Ibadan, dated so far back as September 25th. This will be perused with deep interest and sympathy. In the "Church Missionary Record" for this month will be found put together various notices of the Ibadan Mission leading up to this last communication of Sept. 25th, which we now introduce.

"The last we received from the Parent Committee was from Mr. Knight, of the 24th

of March 1862, and most sincerely do we thank them for the kind sympathy therein expressed. How truly comforting and elevating is Christian sympathy! In our present helpless, and, since the capture of Mr. Roper by our chief Otou, almost abandoned condition—I mean abandoned from this town and country—what can be more encouraging than the thought that we have an host fighting for us larger even than that which the holy prophet saw arranged against the Syrians, even the multitude of his saints upon earth, together with the innumerable company in heaven, and, above all, the Lord of Hosts, the Captain of our salvation. The thought of this even sweetens the bitter cup of the mournful intelligence which it is my painful duty now to communicate to you, to wit, that our dear brother Jefferies has exchanged this world of sin and sorrow for the pure and blessed realms above. He died on the 22nd inst., at about one o'clock at noon, without one sigh or groan or struggle: it was but a falling asleep. When his illness first got severe in May last, we took him to our house for the better nursing and using of remedies. He was with us fourteen weeks, during which time he got better and worse several times, but the complaint never completely left him. About four weeks ago, when he had been mending for some time, and when, after a long struggle from want of cowries, we got again some bags of them lent to us by a kind rich woman, before quite unknown to us, who at last even sold us some for dollars, he expressed a wish to go to his place again, and we all thought then even that change might do him good. Mr. Roper, too, went with him, and we could supply him with some of the above cowries, so that he could be without care. He at first went on still mending, but soon got worse again, though not alarmingly; till, by the end of last week, he all at once became so weak that he could no more be moved, and could hardly be left day or night. Still, as he was nearly as low before and got better, we hoped he might get over this again. Last Sunday morning Mrs. Hinderer went to stay with him in the forenoon, and neither he nor she seemed to think his end was drawing nigh, nor was there any indication of it during the night, according to the accounts of those that watched. On Monday morning I went, and stayed till noon, when I left him and Mr. Roper, as we thought, from some symptoms, changing for the better, though he was extremely weak. After I had left, he took a little food which Mr. Roper gave him, but with difficulty; then he seemed to want to

compose himself to sleep, when Mr. Roper left him but for a moment, and, on his return, found his spirit had taken its flight. We feel very much for his parents and relatives, who seemed to have been very fond of him, and cherished the hope of soon seeing him again. This also seems to have been the reason why it was hard to believe that he might not survive this illness; yet we do not fear for him on that account, knowing that he had learned to know in whom to believe to the saving of his soul long before it took its flight.

"I trust ere this you have received my last, which was a sort of journal extract, and was sent from here on the 5th of July, *via* Abbeokuta, by one of those secret bush-road travellers, who at that time went now and then to Abbeokuta. Having had no communication with the coast from the taking of Ijaye up to July, we at last determined, at all risks, to send to our brethren in the above manner: we were then also in the greatest distress for cowries, and hoped they might, with the help of the Governor, be able to induce the Egbas to let a few men come up, if possible, to get poor Jefferies down, and some few cowries carried up by the same men. I then wrote also to beg the Governor to induce the Egbas and Ibadans to make peace, and, if possible, also to get the Jebus to yield to peace, as I thought, from the appearance of things, that there was a most favourable time for it. Soon after that, it pleased the Lord to send us the Yoruba woman to relieve our every distress, so that the delay of an answer from Abbeokuta was considerably relieved. At last, after more than six weeks waiting for the man who was not to have been gone more than ten days, he arrived at Ibadan, but, alas! was caught at the Ibadan gate. It seems the man, whom we never knew ourselves, had been several times before to Abbeokuta, and smuggled away Egba captives from here, so he was watched for this time, and caught. It was said he had letters for us, and dollars, as well as some other things sent by the white people in Abbeokuta. The man was sent to the war camp in Egba to be judged, and, by what we can learn, would have lost his head, but that he had influential friends to beg for him, and he himself pleaded to have gone to Abbeokuta 'for white man.' This was as good as an untruth, as we never sent him on purpose, but only, as he was going for himself, begged him to take letters for us. We cannot, however, reconcile his being at liberty, and yet our things not to be delivered up to us; and yet what could we expect better in

such an immense heathen town as this, at a time of war and confusion as the present is; and, with no chief in the town, everybody does what seems right in his own evil and covetous eyes. Altogether, ever since Otou captured the white man at Ijaye, our position seems to be materially altered in this town, for every time, and especially since the last month or so, the baser sort of the people, especially the young, mock at and insult us wherever they can, and no wonder, if the chief hold us as slaves as Otou does, and as there is no Bale, or head chief, none will interfere. Many of the better portion of the people often comfort us by saying all will be right again when this present war-confusion will be over; but of course neither they nor we are able now to say what spirit they will evince towards us then. For my part, I cannot but feel that if we want to carry on our own Mission work for the future in the Yoruba country, it will become necessary, after this crisis, for our Society to come to a different understanding and agreement with the authorities of this town, with conditions that will be calculated to secure our and our native agents' safety and liberty, as well as the security of the Society's property, both here and elsewhere in the country. But I must now come to a conclusion, and, with it, just communicate to you that, to our unspeakable joy, the town-bell has rung yesterday, indicative of a speedy opening of the road to Abbeokuta. Oh, what mercies are always mingled with our sorrows! Mrs. Hinder and myself shall, God willing, soon avail ourselves of it, and go, for a change, to Abbeokuta and Lagos, chiefly for advice on account of my cough, which has now lasted more than three years, and has worn me out very much, though I believe my lungs have not yet suffered. If I can get a little better at Lagos, we shall be glad to return to Ibadan again for a few months, until the Parent Committee will make some further arrangement to supply Ibadan."

It is deeply interesting to find that, amidst all these distractions, the desire for Missionaries to come amongst them has not died out from amongst the Yoruba people.

The following letter, from the King of Igbesa to the Missionaries at Abbeokuta, is, in this respect, full of encouragement; and we cannot but entertain the hope, that, with the termination of the existing war, the entire of the Yoruba country will so open up to Missionary effort, that the difficulty will be to meet the demand.

"Your unworthy servant begs to write to

you, that when I came to reign as King at Igbesa, I was told that a piece of land was given to the Society to build a church, and I was glad to see such things; but it happened that when you sent your people to clean the place, two men rose up against them, and said that the place ought not to be given to the Society to build a church.

"I might have said much word to the same; but I was not here when this place was given to the Society, and no King was reigning here the same time, according to the country way.

"As I am now reigning here as King, and all the place is delivered into my hand, I therefore beg you in the name of the Lord to send a preacher to my country, for my sake, and for my people's sake. Unless a preacher stays in my country I cannot stand here as a King.

"Before I wrote this letter, I called all the chiefs and captains, and asked them if they would accept the preachers if they were sent here again: they all are very glad to receive the preacher. They said that you must come and commence your building, and the King will assist you a little in building, or in clearing up the place. Therefore I beg you again and again in the name of the Lord to look with pity on us, and send that good tidings to us again.

"This is what I beg to say to you, and hope it may not vex your mind when you finish reading it.

"P.S.—Please to send me an answer when this reaches to your hand."

One more fragment of intelligence remains to be added, and then our readers have before them all that we have ourselves received.

"Commodore A. Eardley Wilmot has gone up to the King of Dahomey at Abomey, accompanied by Captain Lewis, of Her Majesty's ship 'Brisk,' and the surgeon of the same vessel. Mr. Bernasco, the Wesleyan Missionary Society's native agent at Whydah, has gone with them as interpreter. It is to be hoped that we shall now at least find out whether there is any prospect of a spontaneous change of system, or of a yielding to what we have no doubt that great slave-dealer will think a very absurd prejudice on the part of the Christian people of England. The next mail will no doubt bring us important intelligence."

May it please God that very soon we may be enabled to present to our readers intelligence of a character so decisive, as at once to be recognised as the answer to the many prayers which have been offered up on behalf of the Missionaries and their people—prayers not confined to England, but embracing a

much wider circuit, as will appear from two extracts—one, from Montreux in Switzerland, the other, from Beyrout in Syria.

The friends in Switzerland say—"As soon as we heard of the distress of the Christians of Abbeokuta, and the threatened slaughter of Dahomey, they have been earnestly pleaded for in our weekly prayer-meeting. We felt sure the Lord would arise on their behalf. But still it seemed to hang in such long suspense, until you sent the Circular issued by the thoughtful love of the Church Missionary Society. Our hearts were filled to overflowing. M—— at once translated it into French, and circulated it among our anxious neighbours; and, oh, such a burst of thanksgiving arose from our prayer-meeting in the evening!"

The friend from Syria says—"As soon as we heard of the murderous plans of Dahomey, and the danger of the dear Christians and Missionaries in Africa, we went to the American Missionaries to propose that special intercession should be made on their behalf. They had heard nothing of these matters. However, we brought all the information together, also the invitation to united prayer on their behalf; and in this land, where 'the disciples were first called Christians,' we have remembered our far-off brethren in Africa."

Just as we were going to press, despatches from Abbeokuta, dated Jan. 5th, came to hand. We have time only to state a few particulars.

The Missionary party, consisting of Messrs. Bühler, Lamb, and Captain Davies, had accomplished their purpose of visiting Ibadan, and had returned in safety to Lagos. We cannot say that they have succeeded in consummating a peace, but every thing looks favourable. The pride of the respective combatants is the great hindrance now, neither of them being willing to make the first advance; but it is evident that both are tired of the war. So jealous are the Egbas of appearing to sue for peace, that they would not permit our brethren to take the direct and short road to Ibadan, but a circuitous one, by Isehin, Oyo, and Ijaye. This surprised the Ibadan chiefs. They were, indeed, much pleased with the visit of the Europeans, and for such a purpose; but they could not understand why the journey had been so unnecessarily long, and doubted whether the Egbas really desired peace. Eventually they decided, that, before the question of peace could be entertained, it was indispensable that the bearers of any message to this effect should come direct from the Egba camp; and unless this were done, that they could

not be admitted into the Ibadan camp. Whether the Egbas will consent to this is uncertain.

Captain Wilmot has returned from Dahomey, but the result of his visit has not yet

transpired. The general opinion, however, is, that the Dahomians cannot attack Abbeokuta this year. Our Missionary, Bühler, observes, "The prayers of God's people everywhere cannot be in vain."

MADAGASCAR.

INSTEAD of our usual engraving, we introduce into this Number a map of Madagascar. This will afford to us, on a future occasion, the opportunity of investigating in more detail the geography of the island. But at present, our space being limited, we can direct attention to one province only, as affording an interesting, and as yet unoccupied sphere of Missionary labour. It is the province of Betsileo, lying in the centre of the island, and immediately south of Ankova, the country of the Hovas. Ellis, in his history of Madagascar, thus describes it—

"Immediately to the north of Ibara is the province of Betsileo—the fourteenth. The name signifies, 'much, not conquered,' or 'invincible,' and denotes the independent and unconquered spirit of the inhabitants. It is separated from Ankova by a range of mountains called Ankaratra, and from Anteva by an extensive waste or desert. Betsileo is a fine grazing country. The cattle are exceedingly numerous, and among them some are found, called 'omby bory,' cattle without horns. The account given by some authors, of cattle in Madagascar having horns appended to the forehead by means of a small portion of skin appears fabulous. Such cattle are not now known in the island, and, it is believed, never were.

"The inhabitants of the Betsileo province, though not equally advanced in civilization with the people of Ankova, who have had more intercourse with the Europeans, are remarkable for the mildness of their dispositions, and the simplicity of their manners. Living in an inland province, and having had scarcely any communication with strangers visiting the island or settling on the coast, they naturally express the utmost surprise at the appearance, manners, and pursuits of the foreigners, when they meet with any of these, to them, singular and extraordinary beings.

"Generally speaking, the Betsileo lead an inactive life. The principal domestic occupation of the people consists in the manufacture of the native lamba, or long robe, from a kind of coarse silk, the produce of the country, which they render extremely heavy by ornamenting with an immense

quantity of small leaden beads fastened to the silk in rows, either straight or curved. They purchase the metal on the coast, or in the interior, and make the beads themselves. Their land is fertile, and, with but trifling labour, yields an ample supply for the few wants with which they are familiar; and to exert themselves beyond this, in their present grade of civilization, would be contrary to the known laws and history of the human species.

"Betsileo is divided into six districts,—three in the north, and an equal number in the south. The former, which are situated nearly in the centre of the island, are Andrasay, or Vakinankaratra, Fisakanana, and Vohidrahomby. To the south are Lalongina, Sandrabé, and Tsianipariha. The scenery of the country is not unfrequently rich and varied; occasionally it is picturesque, and sometimes bold and majestic; and the indications of former volcanic action are distinct and numerous."

We now continue the Bishop of Mauritius's narrative of his journey to the capital—

Aug. 7.—This has been a most interesting day. Starting at eight in the morning, I walked for two hours and a quarter. From one spot I counted fourteen villages. All the valleys are inundated artificially, so as to make rice-grounds. There are very fine herds of cattle. At nine o'clock we came on the most imposing view of the Silver Palace at Antananarivo. It must be a wonderful structure, and the perfection of a royal palace as to emblematic situation, for it crowns the summit of the highest land to which we can get from the sea. In the bright clear sunlight it looked so clear and light, as well as lofty, that it was almost as if it were hovering on wings over all the surrounding dwellings, which are far beneath it. Messenger after messenger met us, and at last we had to halt and to be received by a band of soldiers: there were thirteen officers in gorgeous, but well-made uniforms, of every shade of blue and every style of embroidery. Their splendid cocked-hats and waving plumes of red and blue gave them a most picturesque appearance. The band wore red tunics, and the common

soldiers were dressed in white. Nothing could be more cordial than the greeting they gave us, and it sounded very touching to me to hear them play "God save the Queen" with so much spirit, on the side of the hill where we met them. They escorted us several miles, and we were stopped once by an officer of high rank, who came as an extra messenger from Radama to express his very great satisfaction at our arrival. They brought us to this village, Amprasoeiro, where we are to pass the night in sight of Antananarivo. It was very touching to hear these young officers asking for "the Book of Jesus Christ." I hear that Mr. Ellis has plenty to do, and attends on the king every day to teach him English. I have been most mercifully cared for in this journey; provision for my wants of various kinds, such as a nice introduction to the king, a companion like the General, a faithful servant like Sarradié, a band of Christians with us in all our movements, and an excellent supply of all necessary food and accommodation, are matters for which I feel I ought to be very thankful. The severe trial to my chest in coming up makes it appear as if the work of regularly visiting Antananarivo was not to be mine, but much practical good may result, with God's blessing, from this journey of research and inquiry. I dare say I have mentioned it before, but it is a constant feeling with me that the urgency of the wants about which I am come quite makes even all the beautiful and magnificent scenery tame in comparison. I can now well understand why St. Paul himself said so little about the scenery of his journeys; he had the struggles of the first implanting of the Gospel among those people, and such struggles give birth to feelings of the most solemn character. I do not mean to say that I have the struggles, nor that I am the first in implanting the Gospel here; but the aspect of the whole country, *en masse*, is that of a nation sitting in darkness and in the shadow of death, and such an aspect has most engrossing thoughts and feelings connected with it.

Lord's-day: Aug. 10—This has been a very solemn day. I passed a night of much disquiet and pain, and had to send for the doctor early this morning, and was not able to go with Mr. Ellis, as I had arranged, to the Christian assembly. Their reception of me is deeply touching. To-night I had a man with me—accompanied by his sons, fine young men and younger children—who had a Bible which he had kept eighteen years in the midst of tremendous persecution. The texts which

he had found and fed upon were most remarkable, as matters have turned out—Jeremiah xli. 27; Jeremiah xlii. 11, 12; Isaiah xlix. 15. At eleven o'clock I was able to have service here, and all the English in Antananarivo, with one exception, were present. I had hoped to go to some Malagasy service this afternoon, but it was advisable for me not to move.

Aug. 11—We have just returned from a most interesting ceremony. Between twelve and one we were sent for to the Palace, to which we were conducted by several officers and a band of soldiers. General Johnstone had to present the Queen's letter, and to introduce the other members of the embassy, which he did in a very earnest and feeling manner, dwelling particularly on the affectionate interest felt by the Queen and people of England in the welfare of the rulers and people of Madagascar; on the satisfaction with which the King's policy was regarded in England; and on the hopes of future progress and advancement which that policy tended to encourage. He dwelt also on the personal pleasure which it afforded him to be commissioned to express these sentiments; and ended with placing in the King's hands the letter, with Her Majesty's sign manual appended to it, which was then read to the King, His Majesty looking over it, while Ra Haririka, the secretary, first read the English, and then gave a translation. The first reply the King made was to step forward and ask very earnestly about the health of Queen Victoria, whether she was well when the General heard about her, &c.; to which the reply was made that the last accounts were good, and that our earnest hope and prayer was that she was in the enjoyment of good health.

The General then introduced me, and as the Bible sent by the Queen was ready for presentation, it had been brought up in a palanquin by Sarradié and another native Christian, folded in a rich railway wrapper, over which were placed two handkerchiefs, one the union jack, and the other the royal standard. I then addressed His Majesty in the following words, which were interpreted to him paragraph by paragraph by Ra Haririka:—

"Sire, it is my pleasing duty to present to your Majesty, in the name of my gracious sovereign Queen Victoria, a copy of the best of all books, the holy word of God. I trust that your Majesty will receive it as a sign of the heartfelt interest with which the Queen of England and her people desire to help, as far as they can, in promoting the welfare of the

rulers and people of Madagascar. The Bible has been, to the Royal Family of England, the origin of many years of such public and domestic happiness as few princes have enjoyed. The Bible has been the solace and stay of our beloved Queen in that deep sorrow which befel her, when her Royal Consort was suddenly taken away by death. It is therefore a treasure of which she appreciates the value, a source of light and strength of which she knows the depth and purity. May it prove to your Majesty, under the teaching of that Holy Spirit by whom it was indited, a fountain of wisdom for guidance in the discharge of your high and important duties, a means of advancing in true and solid progress, and a channel by which the love of God in Christ Jesus may be more and more fully conveyed to your soul. It is a book full of encouragement, as your Majesty already knows, to all who desire to glorify God by doing good to man—a book which shows how the light of God Almighty's countenance and favour shines on every effort to teach and train the young in the way in which they should go; to alleviate the sorrows of the needy; to relieve the oppressed of their burdens; to maintain the cause of the helpless; to distribute equal justice to all classes in the state; and I cannot more fully express the earnest and affectionate solicitude which I trust I may be permitted to say I feel for your Majesties, and for all ranks and degrees of men in the large and beautiful island over which you are called to rule, than by offering the fervent prayer that the light of this sacred book may shine brightly in all the homes of Madagascar, from the King's palace to the peasant's cottage; and that, under that heavenly influence, peace and happiness, truth and justice, religion and piety, may be established amongst you for all generations."

The King seemed to enter with much feeling into some parts of the above, and shook my hand warmly at the close. Captain Anson was then presented, and informed the King that he was commissioned to offer to His Majesty several presents from the Queen, in token of the goodwill felt towards himself and his people, but as they were not all arrived, he hoped to have some future occasion of giving them.

Lieutenant Oliver, R.A., and Dr. Mellor, were afterwards presented, and then the King and Queen, who had remained standing up to this time, sat down, and the party retired to their seats, which were rather too far removed for general conversation. General Johnstone was placed on the right, then the

chief Secretary, Ra Harririka, then myself, Mr. Ellis, Captain Anson, Dr. Mellor, and Mr. Oliver. Behind their Majesties was a group of officers and attendants at the palace, and when any of these young men moved away, they observed the strictest care in not turning their backs on the King and Queen. A few pikemen against the wall behind the King recalled the mind to what Madagascar was not so very long ago. Opposite us, on the left hand of the King and Queen, was a long row of ladies, young and old, in great variety and gorgeousness of costume. Behind us were several officers of the palace, and towards the other end of the room, Mr. Caldwell, Mr. A. Wihé, Mr. Castray, of the commissariat, and Messrs. Wadling and Wilmot of the 5th Fusiliers. I was specially interested in two persons whom Mr. Ellis pointed out to me. One, the son of the late Prime Minister, himself a good man, but whose father was one of the chief instigators of all the evil deeds of the late Queen. Another, the son of Rambosolama, whose death is attributed to his disappointment in his schemes for seizing on the chief power. The son is a most promising youth, and has been adopted by the Queen. After the formal presentation was over, the General again went up to the King, and stated that the kind reception we had met on our appearing there exhibited a satisfactory proof of the continued friendship towards the Queen of England, entertained by himself and his country. He instanced the recent appointment of a Consul as an event likely to tend to the mutual advantage of both countries; and on the King making some observations with respect to the state of things in Europe, the General said that two ideas seemed especially to occupy the minds of men in Europe, Free trade and Nationalities; that he trusted the time was not distant when the principles of free trade maintained by him would result in great advantages to his people; that Madagascar was larger than England, and, under the well-directed skill and energy of its inhabitants, may rise to the same degree of wealth and importance; that the feeling seemed to be extending and increasing in strength that nationalities should be respected, and that every people should possess its own country, and not be in subjection to stronger powers; and at the close the General said that he could not withdraw without expressing to His Majesty the gratification we had all received, in passing through his territories, at the uniform kindness we had met with.

Captain Anson went up to the Queen and told her that he had a special present

intended for herself from Queen Victoria. This seemed to gratify Her Majesty very much. Captain Anson mentioned afterwards the fact that the Consuls of several nations in Mauritius were anxious to come to Antananarivo, and that he had advised those who came to him to wait till they were fully accredited for that purpose by their own courts. He then expressed his great satisfaction at the manner in which the soldiers had behaved, as well as the bearers, and all the inhabitants with whom we had had to do.

During one of the vacant intervals I went up to the King, and told him of the great interest which was felt in the International Exhibition, of the wonderful effect produced on the mind by seeing in one building the productions of so many countries, and of meeting the inhabitants of so many lands. I said that Madagascar contained many things which deserve to be placed in such a building, and alluded specially to beautiful vases of gold and silver, the work of native skill, which were on a stand in front of us. I also spoke of the pleasure it was to see the labouring people from the most distant parts of England coming in crowds to see such a sight, which they could do so quickly and cheaply by means of the railways. He seemed very much interested as this was said and interpreted to him; and after a time he made a move towards the place where I was sitting, which I anticipated by going up to him, and I found that he wished to talk again about the Exhibition, and about the possibility of sending some of those articles even now. His chief question, however, was as to the renewal of such an opportunity—whether it would be again in a short time, or not. When I mentioned the facilities of travelling, &c., in England, and hinted at the need of good roads and other means of intercommunication between the different parts of the island, the chief Secretary asked me if I knew that they had already established a Post-office. I took occasion to tell His Majesty how glad I should be to give him any help in the way of schools and teachers that he might need. I mentioned the great interest with which I had heard of the school in progress of erection, and told him that I had once been principal of a training school for masters, and therefore might be useful to him, and that it would give me much pleasure to be so. I expressed the great pleasure I felt in finding Mr. Ellis looking so well; and as I had not yet specially addressed the Queen, I said to her that I was sure Queen Victoria would be much pleased to hear how we had been

received; that she read the accounts of those matters; and that her kind feeling to the people of Madagascar was such that it would give her much satisfaction to hear of their goodwill and friendship, and kind inquiries for her. This seemed to give great pleasure, for the Queen at once seized my hand and pressed it warmly, and the King said he was glad to hear such things. I then asked him for a private interview the next day, which he said he would give me at twelve o'clock; and I told him how anxious I was to see the building he had begun for school purposes.

Aug. 12.—At twelve o'clock an officer came, who conducted Captain Anson and myself to a house near the palace, where the King and Queen, with Ra Harririka, were waiting, with several officers, two young ladies, and three little boys. I at once presented a copy of the Church Service to the King, and explained to him, through Ra Harririka, that a part of the book contained our prayers in public worship, a part the Psalms, another the Lessons, &c. I afterwards gave a manuscript copy of the prayer, which I have composed for use after the prayer for our Queen; and the chief Secretary took a great deal of pains to read to the King the prayer for Queen Victoria, and to translate it; and he then translated our prayer for the King and Queen of Madagascar, and I placed it in the Church Service.* In doing this, I told the King what my wishes were with reference to the diffusion of the Gospel in Madagascar, and the establishing of schools; that I found Antananarivo pretty well occupied by Mr. Ellis, and that I had no wish to interfere at all with his work; but that I desired, wherever an opening was presented, to try to avail myself of it, and alluded especially to places on the coast. The King's reply was that he would be glad for me to do any thing I could for the good of the people, whether at Antananarivo or elsewhere; and I said that I was very thankful to have his sanction so clearly expressed.

* PRAYER FOR THE KING AND QUEEN OF
MADAGASCAR.

O Almighty God, by whom kings reign and princes decree justice, we earnestly beseech thee to give thy blessing to Radama, King of this Island, and to his Queen, and to make them instruments in Thy hand for promoting the temporal and spiritual welfare of the people committed to their charge. May they be guided by Thy grace in the performance of their high duties, and at length obtain the crown of eternal life, through Jesus Christ our Lord. Amen.

I then spoke of the Royal College at Mauritius, and the advantages which might be reaped there by youths from Madagascar. The reply was, that any families desiring to send their sons were at perfect liberty to do so. Schools for the children of the lower classes were then spoken of, and I offered to do any thing I could in procuring the requisite appliances, in the way of slates, books, maps, &c.

Mr. Ellis, who came in soon after we had begun, spoke of the love of the English people for Queen Victoria, as connected with their habit of constantly praying for her, and with the diffusion of the word of God among the people, adding some plain and faithful remarks on the paramount influence of such facts as these. I then gave an account of the sympathy of the Queen with the sufferers from the Hartley Colliery explosion, and the consolation which that sympathy had given to many poor widows and orphans. The King, who appears to have a very practical turn of mind, seemed much struck with this, and inquired particularly into the nature of the accident, and the number of sufferers. The Queen was also very attentive.

"Photography and geography gave a pleasing variety to our interview. Captain Anson presented to the King a gold key with a small aperture at the top, through which a photograph of Queen Victoria was very distinctly seen, and looked at with much interest. The King having handed it to the Queen, it was carefully appropriated by the latter.

There were two good atlases on the tables, sent from Mr. Ellis's native town, and we took occasion to show how Madagascar occupied the same sort of relative position to Africa, as Great Britain did to Europe. Also we pointed out the relative sizes of Mauritius, Madagascar, and Bourbon. This last point seemed greatly to interest the Queen. Then, the King taking my arm, we went on to the school, which he is building, and for some time heard very nice singing in English and native music. The national song struck us as very beautiful, and also one in praise of Antananarivo. The King seemed passionately fond of music, and was greatly pleased at our approval of several of the pieces. After remaining some time we took our leave, and the King remained behind, keeping Mr. Ellis with him.

In the evening of the same day, a large body of Christians, representing the three congregations of Antananarivo, and several of them related to the nobles, came, with Mr. Ellis as their interpreter, to express their very great pleasure at our visit, the love they felt for us, and their wish to show in some substantial way their goodwill and affection. These words were accompanied by a present of a fine fat ox and other gifts. The General replied, through Mr. Ellis, that he felt their kindness very deeply; that he rejoiced in receiving such a mark of the goodwill of those whom he trusted he could regard as Christians, not only in name, but in reality; that the fact of many of them being related to the higher families in the land, added much to the importance of their being real servants of the Lord Jesus Christ, as their good example might have so great an influence on others; that he prayed they might be blessed of God in their basket and in their store, in their persons and in their families, and that we might meet together hereafter in a better land above. A very marked effect was produced on them as Mr. Ellis interpreted the address, of which the above is only a summary; and I then spoke to them, in substance as follows, Mr. Ellis again acting as interpreter—"I am very thankful to receive such words of affectionate kindness from you and other Christian brethren here. They answer to the feelings of my heart towards you, and I have had such feelings for many years now. I have read a great deal about Madagascar in Mr. Ellis's books and others, and I have thought about you and prayed for you often. And now, on coming to visit you, I am received by all the Christians I have seen, with much love and kindness, and I am very thankful for it. If I can do any thing for you, it will give me much pleasure, for I earnestly desire your happiness. You have given us a very valuable present, but we value it chiefly because of the affectionate feeling and kind words with which you have accompanied it. I shall now pray that God may bless you all; and though I do not know your language well, I shall say the words in Malagasy, taking them from the New Testament, 2 Cor. xiii. 14.—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

THE KUTCHIN OR LOUCHEUX INDIANS.

WE have now arrived at the most interesting portion of Mr. Kirkby's journal, when he descends the waters of the Yoncon, the first Christian Missionary who had ever reached that stream, and enters into communication with a new tribe of Indians, to whom the message of the Gospel had never been before imparted. The first entrance of the waters of life into a new region must ever be of interest.

July 6—It has been told me several times that it would not be safe for a Missionary to come among the Indians at the Yoncon, at least not to declare the Gospel among them, which would necessarily clash with their habits of infanticide, polygamy, and Shamanism. I desired, therefore, to act with caution and prudence. The Indians who had been in the boat I knew would report favourably of what they had heard and seen. Mr. Hardisty, chief trader, who long resided here, gave me a letter for them, which Mr. Lockhart, the gentleman now in charge, took out and read to them, supplementing it with an address from himself commending me to their attention. On his return I went out, and, seating them in semicircles upon the ground, delivered to them my message. I said nothing about the peculiar sins of which they were guilty, but, as plainly and earnestly as possible, their ruin by nature, and the marvellous yet merciful way of salvation our God hath provided for us. After which, with the aid of those who had been with the boat, I sung the hymn, and then all, for the first time, knelt in prayer. Oh, it was a goodly sight to see that vast number, who had never prayed before, bending their knees, and trying to syllable the name of Jesus. The service being ended, the principal chief, a rough, bold, energetic man, made a long vigorous speech, and, after him, another, the purport of which, though deeply anxious to know, I could not learn until they were ended, when the Fort interpreter, Antoine, informed me that all was favourable: they were glad that I had come down, and that the chief had declared his intention of being guided by what I said, and requested all his followers to do the same. The second chief re-echoed his sentiments. Joy filled my very soul, and, like Joseph of old, I sought my chamber to weep tears of gratitude there. Mr. Lockhart kindly placed the largest room in the Fort at my disposal; and having arranged my Bible illustrations round it, and divided the Indians into four parties, with a chief at the head of each, I

purpose having one party in at a time for instruction, and, morning and evening, to have service outside with them collectively. On those occasions the Fort interpreter has kindly promised to assist me; and, as he will be engaged during the day, William, who came down with me from La Pierre's House, will do admirably for the classes.

July 7: Lord's-day—A glorious day. God be praised for it! At six o'clock we had service outside, when I addressed them on the duties of God's blessed day. Every soul was present, and paid the greatest attention to what was said, and were really rejoiced when I told them of the way it was observed by the Indians of Norway House, Cumberland, &c. After breakfast, had a short service for the Europeans, of which there are seven here; and then the Indians in their classes till evening; when, at nine o'clock, we had service outside again, and thus closed the blessed day. It is not a little singular or gratifying to myself, that, every Sabbath-day since I left home, or, indeed, since I left Fort des Liards, has been spent at a Fort, and has thus enabled me not only to keep it holy myself, but has enabled me to call others together to do likewise. Nothing could have happened better, or more in accordance with my own desires. The Indians to-night warmed much with our subject, and appear more and more delighted to hear. I cannot doubt that God is inclining their hearts to Himself. They have hitherto been notorious for violence and turbulence of character. Only last autumn a man was stabbed close to the Fort here, and his wife stolen. The poor sufferer lingered a day or so, and then died.

July 8—Another blessed and happy day with the Indians. At the six o'clock service this morning I exhorted them very strongly to repentance for their sins past, and to holiness of heart and life for the future. At the close of the service the Doctor, the most notorious medicine-man here, and the one who has wielded unlimited influence over the minds of all, stood up, and, in the presence of all, renounced his curious arts. If he is really sincere the Gospel will have achieved a noble victory. He is certainly the great high-priest of Shamanism here, and with him I hope it will fall. Being, however, so thoroughly rooted in their minds, and possessing, as they all do, such confidence in its powers, it will not be a little effort that will overcome it, and therefore I must not be too sanguine. At my classes no less than five

men declared openly that they had been guilty of murder, and expressed much sorrow for the same, with the determination, God helping them, never to do so again. At the evening service, depending upon God's gracious assistance, I addressed them upon the first four commandments, with a view of leading them to-morrow morning to the sixth and seventh, the sins of which I cannot longer refrain from bringing before them and openly denouncing.

July 9—Blessed be God for the success which He has granted to his holy word to-day. The sixth and seventh commandments were explained this morning at the early service; and so far from the Indians taking offence at them, as I had been again and again assured they would, nothing could have had a better effect. Cenati, a notorious character, who has killed many Indians, and who now has no fewer than five wives, stood up in the presence of all, and acknowledged his transgression, and voluntarily offered to give up four of his wives. Others who had two followed his example. On all it was imperatively enjoined that from this day polygamy was to cease. This met with the most hearty approval of all, young and old, men and women, chiefs and followers. Then came the sad and harrowing tales of murder and infanticide, which sickened one to hear. No fewer than thirteen women confessed to having slain their infant girls; some in the most cruel and heartless manner. Verily "the dark places of the earth are full of the habitations of cruelty." On expostulating with them for their inhumanity, they assured me that they had done it to prevent their children from sharing the sorrows they themselves had often to endure. But nothing can justify the brutality manifested in the way some of them accomplished the fearful deed. The day was fully occupied in these matters, and in the evening the remaining three commandments were explained. Thank God the way is now clear, the whole counsel of God may be fully declared unto them. The gentlemen of the Fort testify that they could never have believed that the Indians would be so tractable.

July 10—At morning service declared fully unto them the way of salvation through a crucified Redeemer. Every one present, and the greatest attention paid. In the afternoon had the classes as usual, when three more men acknowledged having killed others, but said they were then like people in a thick wood, not knowing the right track from the wrong: now they can see a little, and will never do so again. This afternoon about twenty of the Indians left, their provisions

being spent they could remain no longer. All the others were at the evening service as usual. As I had done at La Pierre's House, so I endeavoured here to teach the hymn and prayers to five or six of the young men thoroughly, so that they may teach others after my departure. To-night three of them, at my request, conducted service with all the others, just as if I were not present, and all of them managed it admirably. As these will each be with a separate party or tribe during the winter, God's praise will be sung, I trust, from day to day, in places where it has never been sung before. They are also learning the ten commandments by heart likewise; and to-night the Doctor, the great medicine-man, stood up before all the others, as they were seated upon the ground, and said them all perfectly, his countrymen repeating them after him. Lest he should forget, he had assigned one for each finger and thumb; and, as he said them, the particular finger was pointed to, all following him just in the same way. Of course the larger commandments were not said in full. Each one consisted only of a single sentence: thus, the fourth was, "Thou shalt keep God's day holy," and so on with the others. It will be a great point gained, however, if one from each tribe learns them even thus, to teach through the winter to the others.

July 12—Service and classes this morning as usual. At three o'clock in the afternoon assembled them again for a brief farewell address. Earnestly did I press upon them the necessity for firmness in the truths in which they had been taught, and besought them with all diligence to cleave unto the Lord Jesus Christ. They were all deeply moved, and begged of me to come again next year so earnestly, that they extorted the promise from me. I could not refuse, and yet I ought to have done so, as I had, in a manner, pledged myself to go to Bear Lake, having disappointed them there this year. My hope is, however, that a fellow-labourer will be in by the boats, and we shall thus be able to meet the wishes of both parties. The speech of Bā-chin-ā-cha-ta, the principal chief, and the Doctor, were very noble and good, and manifested a good deal of wisdom and good feeling. A chief from the Russian territory, indeed from near Behring's Straits, said it had all been like a dream to him. He did not know whether he could carry much of what he had heard to his people; but as I had promised to come down again next year, he would, if alive, bring a number of his people up, that they might hear for themselves.



BRAHMIN LADIES. (*From a Photograph.*)

PROFESSOR STANLEY'S LECTURES ON THE JEWISH CHURCH.

PROFESSOR STANLEY'S second lecture is on "Abraham and Isaac," and summed up under this head we find the following sub-divisions—1. The halting-places of Abraham. 2. Simplicity of the patriarchal age. 3. External relations. 4. Sacrifice of Isaac.

The last of these has specially arrested our attention. The interpretation which Professor Stanley has put on that remarkable transaction appears to us to be in the highest degree objectionable. We must enter our protest; but in order that the remarks we have too often may be intelligible to our readers, it will be necessary to quote at length the paragraph in which the Professor deals with Abraham's sacrifice of Isaac.

"The history of the world and of the church requires us to notice the act of faith which takes us back into the innermost life of Abraham himself, and makes at least one critical stage in the progress of the true religion. There have been, in almost all ancient forms of religion, in most modern forms also, strong tendencies, each in itself springing from the best and purest feelings of humanity, yet each, if carried into the extremes suggested by passion or by logic, incompatible with the other, and with its own highest purpose. One is the craving to please, or to propitiate, or to communicate with the powers above us by surrendering some object near and dear to ourselves. This is the source of all sacrifice. The other is the profound moral instinct that the Creator of the world cannot be pleased, or propitiated, or approached, by any other means than a pure life and good deeds. On the exaggeration, on the contact, on the collision of these two tendencies, have turned some of the chief corruptions and some of the chief difficulties of ecclesiastical history. The earliest of them we are about to witness in the life of Abraham. There came, we are told, the divine intimation, 'Take now thy son, thine only son Isaac, whom thou lovest, and . . . offer him for a burnt-offering upon one of the mountains which I will tell thee of.' It was in its spirit the exact expression of the feeling of self-devotion, without which religion cannot exist, and of which the whole life of the Patriarch had been the great example. But the form taken by this divine trial or temptation* was

that which a stern logical consequence of the ancient view of sacrifice did actually assume, if not then, yet certainly in after ages, among the surrounding tribes, and which cannot, therefore, be left out of sight in considering the whole historical aspect of the narrative. Deep in the heart of the Canaanitish nations was laid the practice of human sacrifice, the very offering here described, of children 'passing through the fire,' of 'their sons and daughters,' of the 'first-born for their transgressions, the fruit of their body for the sin of their soul.' On the altars of Moab and of Phœnicia, and of the distant Canaanite settlements in Carthage and in Spain, nay, even at times on the confines of the chosen people itself, in the wild vow of Jephthah, in the sacrifice of Saul's sons at Gibeah, in the dark sacrifices of the valley of Hinnom under the very walls of Jerusalem—this almost irrepressible tendency of the burning zeal of a primitive race found its terrible expression. Such was the trial which presented itself to Abraham. From the tents of Beersheba he set forth at the rising of the sun, and went unto the place of which God had told him. It was not the place which Jewish tradition has selected on Mount Moriah, at Jerusalem, still less that which Christian tradition shows, even to the thicket in which the ram was caught, hard by the church of the Holy Sepulchre; still less that which Mussulman tradition indicates on Mount Arafat at Mecca. Rather we must look to that ancient sanctuary, the natural altar on the summit of Mount Gerizim. On that spot, at that time the holiest in Palestine, the crisis was to take place. One, two, three days' journey from Beersheba, in the distance the high crest of the mountain appears. And 'Abraham lifted up his eyes and saw the place afar off.'

"The sacrifice, the resignation of the will in the father and the son† was accepted; the literal sacrifice of the act was repelled. On the one hand, the great principle was proclaimed that mercy is better than sacrifice—that the sacrifice of self is the highest and holiest offering that God can receive. On

more striking instance is contained in the history of David, where the same temptation which in one book is ascribed to God, is, in another, ascribed to Satan. "The Lord moved David to say, Go, number Israel" (2 Sam. xxiv. 1); "Satan provoked David to number Israel" (1 Chron. xxi. 1). —Stanley.

† The dialogue between Abraham and Isaac is given with considerable pathos in the collection of legends in Beer's "Leben Abrahams," 56—70. —*Ibid.*

* That this temptation or trial, through whatever means it was suggested, should in the sacred narrative be ascribed to the over-riding voice of God, is in exact accordance with the general tenor of the Hebrew Scriptures. A still

the other hand, the inhuman superstitions towards which the ancient ceremonial of sacrifice was perpetually tending, were condemned and cast out of the true worship of the church for ever.*

"There are doubtless many difficulties which may be raised on the offering of Isaac, but there are few, if any, which will not vanish away before the simple pathos and lofty spirit of the narrative itself, provided that we take it, as in fairness it must be taken, as a whole; its close not parted from its commencement, nor its commencement from its close—the subordinate parts of the transaction not raised above its essential primary intention. And there is no difficulty which will not be amply compensated by reflecting on the near approach, and yet the complete repulse, of the danger which might have threatened the early church. Nothing is so remarkable a proof of a divine and watchful interposition, as the deliverance from the infirmity, the exaggeration, the excess, whatever it is, to which the noblest minds and the noblest powers of religion are subject. We have a proverb which tells us that 'Man's extremity is God's opportunity.' St. Jerome tells us that the corresponding proverb among the Jews was, 'In the mount of the Lord it shall be seen,' or 'In the mountain the Lord will provide,' that is, 'As He had pity on Abraham, so He will have pity upon us.'

"A few words remain to be added on the relation of this crowning scene of the beginning of sacred history to the crowning scene of its close. The thoughts of Christian readers almost inevitably wander from one to the other; and without entering into details of controversy or doctrine, which would be here out of place, there is a common ground which no one need fear to recognise. The doctrine of the *types* of the ancient dispensations has often been pushed to excess. But there is a sense in which the connexion indicated thereby admits of no dispute, and which may be illustrated even by other history than that with which we are now concerned. Not only in sacred, but even in Grecian and Roman history, do the earliest records sometimes foreshadow and represent

to us the latest fortunes of the nation or power then coming into existence. Whoever is (if we may thus combine the older and more modern use of the word) the *type* of the nation or race at any marked period of its course, is also the *type* of its final consummation. Abraham and Abraham's son, in obedience, in resignation, in the sacrifice of whatever could be sacrificed short of sin, form an anticipation which cannot be mistaken of that last and greatest event, which closes the history of the Chosen People. We leap, as by a natural instinct, from the sacrifice in the land of Moriah to the sacrifice of Calvary. There are many difficulties—there is a danger of exaggeration in the resemblance, or of confounding in either case what is subordinate with what is essential. But the general feeling of Christendom has, in this respect, not far gone astray. Each event, if we look at it well, and understand it rightly, will serve to explain the other. On the very point of view in which I have just been speaking of it, the likeness is most remarkable. Human sacrifice, it has been well said, which, in the outward form, most nearly resembled the death of the cross, is in spirit the furthest removed from it. Human sacrifice, as we have seen, which was in outward form nearest to the offering of Isaac, was in fact and spirit most entirely condemned and repudiated by it. The union of parental love with the total denial of self is held up in both cases as the highest model of human, and therefore as the shadow of divine, love. Sacrifice 'is rejected,' but to do Thy will, O God, 'is accepted.'**

Such is the paragraph as we have found it. Professor Stanley professedly declines entering into details of doctrine, yet in fact the above passage does contain a doctrinal statement of a very serious character. Let us separate it from what is ornate and descriptive.

The Professor is of opinion that in almost all the ancient forms of religion there are strong tendencies, each, indeed, in itself springing from the best and purest feelings of humanity, but each liable, under the promptings of passion or logic, to be carried into extremes, and thus become incompatible with its own highest object. One of these tendencies is the craving to propitiate. This is the source of sacrifice; but this tendency may be exaggerated. It did eventually assume an exaggerated form in the offering up of human sacrifices, which, either in Abraham's time or subsequently, prevailed

† According to the Phœnician tradition, "Israel, king of the country, having by a nymph called Anobret ('the Hebrew fountain'), an only son, whom they called Icored, the Phœnician word for only son (so applied to Isaac, Gen. xxii. 2), on occasion of a great national calamity, adorned him with royal attire, and sacrificed him on an altar which he "had prepared."—"Sanchoniathon," see Kenrick's *Phœnicia*, 288.—Stanley.

* Stanley's "Lectures on the History of the Jewish Church," Part I., pp. 47—51.

amongst the surrounding tribes. It was this form of exaggeration to which Abraham was tempted when he proceeded to offer up Isaac; but from such an excess he was preserved by a divine and watchful interposition. The resignation of the will on the part of the father and the son was "accepted: the literal sacrifice of the act was repelled." God had not commanded that; it was a temptation from Satan which had come on Abraham. The sacrifice of self was, indeed, pleasing to God, "but the inhuman superstition towards which the ancient ceremonial of sacrifice was perpetually tending," viz. the sacrifice of a man by bloodshedding and taking away life, in order to propitiate, "that was condemned and cast out of the true worship of the church for ever." There had been at that moment "the near approach of a great danger which threatened the early church," but man's extremity is God's opportunity, and that moment was rendered memorable by "the complete repulse of it."

This is "the crowning scene of the beginning of the sacred history," as the cross of Jesus is "the crowning scene of its close," and "the thoughts of Christian readers wander almost inevitably from the one to the other." The two facts have "a common ground," "one which we need not fear to recognise." What, then, is this precise point of similitude? Let the learned Professor accurately define it for us, for it appears that "the types of the ancient dispensation have often been pushed to excess." It consists "in obedience, resignation, in the sacrifice of whatever could be sacrificed, short of sin;" but the sacrifice of a man by bloodshedding, in order to propitiate, is just that point in which the original holy tendency becomes exaggerated into sin. "Human sacrifice, which was, in outward form, nearest to the offering of Isaac, was, in fact and spirit, most entirely condemned and repudiated." This "sin" had no place in the cross of Christ.

We have thus paraphrased this remarkable passage in Professor Stanley's lecture, and have divested his thoughts of the beautiful vestments of his style and eloquence, that we may deal with them in the way of a stern logical necessity.

And on carefully perusing the whole passage, we cannot be at a loss to ascertain what it is that the Professor is labouring to accomplish: it is to eliminate the idea of sacrifice by bloodshedding, from the type, the offering up of Isaac, and thus to facilitate its removal from the great reality, the offering of Christ upon the cross. Such a sacrifice the writer would wish to be regarded as

having originated, not in a divine communication, but as borrowed from the practice of the heathen nations around. It was an extreme, to which the ancient ceremonial of sacrifice was continually tending, but which, in this remarkable chapter, so far from being commanded or approved of by God, was "condemned and cast out of the true worship of the church for ever."

To such a reading, however, of Abraham's offering up of Isaac, a great difficulty presents itself *in limine*, namely, that it was by the command of God that Abraham took the knife to slay his son. This impediment has, therefore, in the first instance, to be removed, and the Professor addresses himself to his task by affirming it to be, not a divine command, but a temptation. The precise means by which it was suggested he does not specify, but this at least he does not hesitate to state, that its being ascribed to God means no more than that he permitted it, and did not prevent it; as in the case of David's numbering the people, to which, in 1 Chron. xxi. 1, *Satan* is said to have provoked David, and to which, in 2 Sam. xxiv. 1, *the Lord* is said to have moved him; the fact being, that Satan suggested the temptation, and the Lord interfered not to prevent him. In the same way, therefore, and "in exact accordance with the general tenor of the Hebrew Scriptures," Abraham's temptation is ascribed to the Lord.

Let it be observed, however, that there is a marked difference between the two cases. In reference to David's temptation, it is expressly said, "the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." It was because of this anger, therefore, that He restrained himself, and Satan had thus free scope to carry out his mischievous intention. But Abraham was not in these circumstances. So manifestly was he under the divine favour and protection, that in the preceding chapter (Gen. xxi.) Abimelech had acknowledged, "God is with thee in all that thou doest."

But again, this is said to have been "a temptation," that is, not a test or trial to prove Abraham whether he would take up his cross and deny himself, that he might obey God, but a temptation to do evil, in yielding to which Abraham was betrayed into an "infirmity, an exaggeration, an excess;" so much so, that it was "by a divine and watchful interposition" that he was delivered from it.

Now temptations to evil may be distinguished into temptations to violate a

divine command, in order to gratify our natural inclinations, or temptations to an exaggerated self-denial under a mistaken sense of religious obligation. To the first of these Abraham's temptation has evidently no reference whatever. If, indeed, a temptation, it must be regarded as belonging to the second class: he must have been tempted to do that which was in the highest degree painful to him, because he conceived himself to be under a religious obligation to act so. But how could such a temptation have any force with him, when he knew that Isaac was a special object of divine promise; that it had been said, "in Isaac shall thy seed be called" (Gen. xxi. 12); that he had thus been brought into the divine arrangements, and had become, in the prolongation of his life, an essential link in the development of the divine purposes? Surely, in the mind of Abraham, the promise of God would have been more than enough to repel such a temptation.

Let Abraham's circumstances be fully considered; let it be remembered that he was no stranger to divine communications; that the Lord had often been pleased to speak with him; that on one occasion, at least, as we are informed in Gen. xvii. 1, "the Lord appeared to Abram;" that this experience must have qualified him to distinguish between a temptation and a divine command: let it be remembered how intensely his parental affections were centered in Isaac; how indispensable the prolongation of Isaac's life appeared to him to be, in order to the fulfilment of the divine purposes, and the advent of enlarged blessings to all nations; and then it will be perceived that nothing short of a divine command, clearly and unmistakably conveyed, could ever have prevailed with Abraham to enter upon a task so intensely painful, and so entirely repugnant to his feelings, as that of offering up, not a lamb out of the fold, but "his only son Isaac, whom he loved."

But what is of more importance, because in itself decisive of the controversy—with all those, at least, who admit its inspiration—Scripture expressly testifies, that, in offering Isaac, Abraham yielded not to a temptation, but obeyed an express command of God. This is affirmed in Heb. xi. 17. There the apostle says, "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only-begotten Son, of whom it was said, That in Isaac shall thy seed be called." And what is faith? The belief of testimony; and such faith as is spoken of in the verse, faith

towards God, is the belief of divine testimony. It presupposes a divine communication, which it receives, and by which it is influenced and guided. "Faith cometh by hearing, and hearing by the word of God." The word of God is the instrument by which faith is generated, and then the same word becomes the element on which faith rests, and by which it is sustained and fed. When therefore, Scripture informs us that by faith Abraham offered up Isaac, it testifies that he had received an express command on that point, and that he had obeyed it.

But again, there is another reference to this remarkable fact of Abraham's life, in James ii. 21, where the inspired writer says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

Justification may be regarded in different aspects. We are justified effectively by Christ, apprehensively by faith, declaratively by works. Faith in the belief of the promise apprehends Christ, in whom our persons are justified, and we are accepted before God. Good works, which are the fruits of faith, and follow after justification, justify our faith, and prove it to be no pretence, but that genuine and influential principle which is the implanting of God's Spirit in the soul. It is of this declarative justification the apostle speaks, when he says, "Abraham was justified by his works." And amongst the works which, in this sense, justified him, he mentions pre-eminently the offering up of Isaac. What! was Abraham justified by yielding to a temptation? So it would be according to Professor Stanley's reading.

This gloss, therefore, cannot be received: it is contradictory to the declarations of the Scripture.

We must adhere to the old Scripture-warranted interpretation. Abraham, in this matter, was severely tried, but for a sufficient purpose; it was the more clearly to instruct him in the great mystery of redemption, and in the mode by which God had decided to accomplish that redemption, namely, by substitution and sacrifice.

The redemption of a sinner presented a work of stupendous difficulty. To God alone was it possible; to all else impossible: and even to God possible only by a costly expenditure of Himself.

The redemption of a sinner involved many and apparently irreconcilable requirements.

If the offender had to be saved, then must his sin be pardoned; but if evil was to be discouraged, if the standard of righteousness

was to be upheld, and the divine administration of the universe duly sustained, then must sin be punished, and that in such wise as to prove, beyond the possibility of doubt, that it is an object of the divine abhorrence and indignation. How, then, was this to be done? By the intervention of a surety, and his substitution in the offender's place. This mode of proceeding is usual in human affairs, and men, in matters of greater and less moment, come under the liabilities of others, and are regarded as their sureties. No man can be compelled into such a position; it must be his own voluntary act. Should he, however, so decide, no one can dispute his right to do so. But when he has done so, and the original debtor proves to be insolvent, it is perfectly consistent with the principles of justice that the debt should be reclaimed at the surety's hand.

In the adoption, moreover, of such a mode of proceeding in order to the redemption of man, there was introduced an admirable principle of compensation, of equitable and harmonious adjustment. We have all suffered by the act of another: there was the opportunity, therefore, that we should be benefited by the act of another. If the misdeed of one was to our injury, the good deed of another might be to our advantage. The imputation of Adam's sin opened the way for the imputation of Christ's righteousness, and this is the magnificent parallelism which St. Paul draws in Rom. v. 14—21, and which he sums up in verses 18 and 19—"Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

God decided Himself to find the surety, as Abraham intimated prophetically, when he said to Isaac, "My son, God will provide Himself a lamb for a burnt offering;" nor had He to go out of Himself to find the suitable person; and that because of the special constitution and mode of existence of the one living and true God. It is evident that of this we can know nothing, except so far as God is pleased to make Himself known to us, "for what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." We can, indeed, in his works, perceive something of his attributes, "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead." But of the

interior of God we can know nothing, except so far as He has been pleased to reveal it to us. To this revelation, therefore, we must come, and take our place beside it with the docility of children, that we may be taught; and there, at the very commencement of the Bible, we find the grand truth of a Trinity of persons in the unity of the Godhead. These three persons are essentially and indivisibly one, yet capable of distinct, personal actions, each having his own office, with the high functions attached to it, yet all these actions promoted in oneness of purpose and co-operation, and prosecuted to the accomplishment of one grand end. So was it in the creation of the world, when "The Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light;" and so it is in redemption. In this, the Trinity in Unity, God is powerful to be to us the God of salvation, for "God was in Christ reconciling the world to Himself." It was to God the world needed to be reconciled; yet none but God could reconcile. None but God could effect that which was needed to reconcile the world to God. None save the Triune God could tender, and yet receive the reconciliation, and be at the same moment the reconciler and the reconciled. A God of single personality, the God of the Socinian, of the Unitarian, could not have fulfilled this.

God, within Himself, found the surety. The second of these co-equal persons, the eternal Son, preferred Himself for the high office to be discharged. He did so by a voluntary act, in the exercise of his philanthropy, his speciality of love to man. In the councils of eternity, before the foundations of the earth were laid, He offered Himself—"Lo, I come;—and He was accepted of the Father, and thus became "the Lamb slain from the foundation of the world." As the sinner's surety, He was prepared to take upon Him the sinner's obligations, and make Himself responsible for his debt; and as the penalty which the sinner had incurred was death, that He might be in a position to endure it on the sinner's behalf, He stooped from his high estate, in which, being "in the form of God, He thought it not robbery to be equal with God," and making "Himself of no reputation, took upon Him the form of a servant." And thus we find Him introduced to us, in the prophetic language of Isaiah liii., as sin laden, but laden with the sins of others, for "the Lord hath laid on Him the iniquities of us all;" as sorrow-stricken, "a man of sorrows and acquainted with grief;" yet stricken for the ill-deserts of others, for He "was

wounded for our transgressions, He was bruised for our iniquities;" as a sufferer, because the sins of others were put upon Him, and the liabilities of the insolvent debtor required at his hands, for "He bare the sins of many;" and yet, like his type the scapegoat, so bearing them, as to bear them away, for "by his stripes we are healed." Thus, although travelling, yet not unsuccessfully, for "He shall see of the travail of his soul and be satisfied." Although ignominiously dealt with as the surety of sinners, yet so bearing their iniquities, as "to justify many," and that deservedly, because, as God manifested in the flesh, there was an infinite meritoriousness in his sufferings, so that the blood He shed was the blood of God, and the righteousness He fulfilled, the righteousness of God. Infinite as was the demerit of human sin, it was compensated for by the infiniteness of his merit. Grievously as the law had been insulted by our offence, yet by his endurance of its penalties was that insult amply atoned for; nor could that law be otherwise than magnified and made honourable by his obedience, when it was the obedience of the law-giver Himself. Alone He endured the stress of the great conflict; the weight of human sin being accumulated upon Him; the powers of darkness malignantly besetting him, like Sampson's enemies, when they made sport of him in the moment of his weakness, and his father's face being averted from him for a moment, because he was dealt with as though he were Himself the sinner whom he represented; yet alone on that battle-field He prevailed. Like Samson, in His death he was most mighty; He spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross.

All throughout, "surety," "sacrifice," "propitiation," are the ideas which are put prominently forward; and it is because of this expiatory work of Christ that the curse is removed, and the divine favour, which had been lost, restored to all who believe in and submit themselves to Him whom God has exalted to be a Prince and a Saviour.

These are high thoughts. There is in this sublimity of procedure in the consideration of which we may well say, "Oh the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." Such a grandeur of interference as this the human mind could never have thought of. Not only was it beyond the conception of man, but in order that he might understand it when the time for the unfolding of the great mystery arrived, and so be in a position to be benefited and restored thereby, it was neces-

sary he should be placed under training and preparation. Hence the appointment of typical sacrifices by bloodshedding, the use of which among the Hebrews and elsewhere is so continually mentioned in the pages of the Old Testament.

And here again we have to notice the light in which the sacrifices of bulls and goats, as in use among the ancient Hebrews, are regarded by Professor Stanley. We have been wont to regard them as possessing the value which Paul attaches to them in his Epistle to the Hebrews, having indeed no efficacy to take away sin, but nevertheless "figures for the time then present," and, for that purpose, of divine institution. This, however, the Professor does not admit; nor can we be surprised at this, for if there be no substance there can be no shadow, nor would there be any thing to prefigure if eventually there was to be no reality of sacrifice. But how, then, does he dispose of these ritual observances? or how, if not of divine institution, did they obtain in the worship of the true God? "Sacrifice," he observes, "was peculiarly fitted to the mind of an Arabian tribe." "It was adapted to the peculiar period of the Israelitish existence, in which we find it at first described at length. But it perished everywhere else among the worshippers of the one God. It is extinct almost entirely in the Jewish race itself, and now lingers among the Bedouin Arabs and in the rites of Mecca." What are we to understand from all this? That sacrifice is of human origin? That, in compliance with the peculiar tendencies of ancient Israel, it was suffered to be incorporated in their system? But that it had no permanent status; it embodied no reference to the future, and was intended to grow into desuetude and to die out; as it has done among Christians, and has nearly so among Jews? But has the use of sacrifice ceased among Christians? Is there no sacrifice to which they continually apply themselves? Is there not the sacrifice, once made, and, because effectual, not repeated, "the offering of the body of Jesus Christ once for all?" And is not this the reason that such sacrifices, as the ancient Israelites used, have disappeared, because, as figures for the time then present, they have been absorbed into the great reality which they were designed to shadow forth?

The German commentator, Von Gerlach, coincides with the Professor in the opinion that sacrifices were of human origin. "There is no mention made of an express divine appointment of sacrifices. They appear to have originated in the direct feeling of man's mind." We have to examine, then, this ques-

tion—Was sacrifice of human or divine origin? To determine it, we must go back to a much earlier period than the delivery of the law at Sinai, nay, even than the times of Abraham.

Abel is the first sacrificer by bloodshedding who appears upon the page of Scripture. He had no Arab tendencies, and therefore Professor Stanley's suggestions as to its introduction into the worship of the Israelites can have no reference to him. Von Gerlach's theory, put forth in his *Commentary on Gen. iv.*, has alone any relation to the case of Abel. Must we conclude with him, that it originated from the direct feeling of man's heart? But whence, then, the diversity in the sacrifices? "The natural promptings," it will be said, "in different individuals affected different sacrificial objects." But how was it that these brothers inverted the objects, which, judging from their respective characters, their natural feelings would have prompted them to select? We should not have been surprised, nay, we should have expected, that Cain, who subsequently shed his brother's blood, would have preferred to slay a lamb. Yet the bloody sacrifice was Abel's choice; the bloodless one that of Cain. But how did it occur to either of these men to approach God with such a sacrifice as Abel offered?

Amongst the heathen, where evil spirits are worshipped, we are not surprised at any rites which may be used, however sanguinary. But it was not so with these men. They had at least correct views of God; they knew Him to be a good God. Abel knew it, not merely theoretically, but practically and experimentally. How, then, did it ever come into his mind to conceive that the slaying of such an harmless, docile, useful animal as a lamb could be pleasing to Him whose "tender mercies are over all his works?" How was it that the gentle, pious Abel could prevail on himself to take and slay one of his mute dependants, whom he was wont to care for and protect? If Cain brought of the fruit of the ground, why might not he have done so likewise, and thus spared himself the pain of taking away life? But how is it that Abel's sacrifice was the accepted one, while the other was rejected? There must have been some decisive reason for so marked a difference. "The ground of the acceptableness or non-acceptableness lay," we are told,* "in the believing temper of Abel, who brought his sacrifice in a child-like spirit, as a thank-offering to the gracious

God: on the other hand, in the unbelieving temper of Cain, who, inwardly alienated from God, had thought by a gift, as if meritorious in itself, to acquire the favour of God." But irrespective of the sacrifices, what is there to show this, for of these men no antecedents are stated? Until they come forward with their sacrifices, there is nothing mentioned from whence their respective character can be collected. If we are not to look for the difference between them in the diversity of their offerings, where are we to find it? If Abel's was only a thank-offering, why did he slay a lamb to express his thanks? And if Cain's also was intended to be a thank-offering, why was not his offering of fruit accepted? His sacrifice was rejected, in order that he might fall back on Abel's sacrifice. He had not done well; but there was a remedy. "Sin," or the sin-offering, "lieth at the door;" be humble enough to use it; acknowledge yourself, as your brother has done, to be a sinner, needing the intervention of a sacrifice by bloodshedding, and there shall be no preference of the younger before the elder—"unto thee shall be his desire, and thou shalt rule over him."

But it is here again that the New Testament comes in with weight of testimony to clear up all difficulties, and to inform us why it was that Abel's sacrifice was preferred to Cain's. It was because the sacrifice of bloodshedding was of divine appointment. So we find in Hebrews xi. 4—"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." It was by faith he was led to present this peculiarity of sacrifice. It was done in the belief of, and in obedience to, a divine communication. It was God Himself, who, now that man had become a sinner, had appointed, that if he would have access to Himself, it must be by bloodshedding, for "without shedding of blood there is no redemption;" and who was pleased, thus early, to enjoin on man these typical sacrifices, in order to prepare the human mind for the advent of Him who was to "put away sin by the sacrifice of Himself;" and who, not "by the blood of bulls and goats, but by his own blood, entered in once into the holy place, having obtained eternal redemption for us."

But it was the divine pleasure to place this great mystery more distinctly than could be done by mere animal sacrifices, before the pre-advent times, and to pourtray it in all the touching expressiveness of Abraham's surrender of his son. The sacrifices of lambs,

* Otto Von Gerlach's "Commentary on the Pentateuch," p. 49.

&c., did not convey all that God designed to teach. They indeed familiarized man with the ideas of substitution and bloodshedding, but they did not distinctively point out who the substitute was to be; that it was not to be an involuntary substitute, such as animal sacrifices had been, but One who, by his own choice and will, substituting himself for the sinner, should offer up his humanity by bloodshedding and death as a sacrifice for human sin.

It was this great mystery which, in the offering of Isaac, Abraham was to shadow forth, so far as it could be done without the death-stroke being actually given. In the offering up of his son, Abraham was not morbidly imitating "the human sacrifices of the Canaanites;" neither was he borrowing a precedent from the "altars of Moab and of Phenicia, or from the distant Canaanite settlements in Carthage and in Spain;" but, by the divine appointment, and for the instruction of pre-advent times, he was acting out a type, of all others the most closely imitative of the great sacrifice, which God manifest in the flesh was to offer up in his own bloodshedding unto death, for the sin of man. We have in the type, the intimacy of relationship, the fervency of affection—"thy son, thine only son"—faint shadows of something higher—"the only-begotten of the Father:" "my beloved Son, in whom I am well pleased." We have also here the foregoing of strong affections, and, from regard to another, a beloved object surrendered. We have the self-denial of Abraham in the surrender of his son, and the self-denial of Isaac in the surrender of himself. We think how much this father and this son must have loved God, when, in compliance with his command, the one virtually slew his son, and the other virtually permitted himself to be slain. But what a living personification have we not here of a great reality, when, in love to sinners, "God spared not his Son, but delivered Him up for us all;" and, when actuated by the same love, the Son spared not Himself, but "gave Himself a ransom for all!" And how far more wonderful the love of God the Father, and of God the Son, than the love of Abraham and of Isaac; for their sacrifice was to one to whom they owed every thing, but God's costly sacrifice was for those to whom there was due at his hands only wrath and indignation.

Let not the attempt be made now, at this late hour of a long day, to bereave this glorious passage of that divine meaning, which rendered it the light and consolation of God's true people in many a dark pre-advent age.

More especially let us be jealous of its integrity, when it is remembered that this is the outwork to the citadel of the cross which lies beyond it; and that if the idea of sacrifice by bloodshedding be removed from the one, the process of eliminating it from the other is thereby facilitated.

But if this be done, what is the residuum that is left, either in the type or the antitype? Is it any thing of value, or that can meet the necessities of man? "The sacrifice, the resignation of the will, was accepted; the literal sacrifice of the act was repelled." Why, then, was not Isaac released without a substitution? The sacrifice of the will was complete without this. Why should Abraham have spoiled its completeness by taking the ram caught in the thicket, and offering him up for a burnt-offering *in the stead* of his son? Were they not taught here, that, as sinners who deserved to die, they must be saved by a vicarious sacrifice?

But it was, we are told, human sacrifice that, by the divine arresting of Abraham's hand, was "in act and spirit most entirely condemned and repudiated." Why, then, was not the process of Jesus' death arrested? He had said, "Father, if it be possible, let this cup pass from me." Why, then, was it not possible? There was nothing sacrificial in his death. Why, then, was it consummated? It was the sacrifice of self, we are informed. It was a total denial of self, which was thus "held up as the highest model of human, and therefore as the shadow of divine love." But if, as in the case of Isaac, this might be rendered without the death-stroke being actually inflicted; if the intention, although not carried out into the act, sufficed for the full expression of self-surrender, why not also in the case of Jesus? Nay, more, if this were all that was required, might not as great a model of self-denial have been afforded in another way, and that without recourse being had to a procedure which had so much the appearance of human sacrifice? If there was no bloodshedding necessary, no prostration to be offered, might not the needed example of self-denial have been as powerfully exhibited by the Saviour's continuing to live amongst men, as by his laying down his life and submitting to a death which, after all, was only of an ordinary character, in which there was nothing punitive, nothing special, nothing of penalty or of mental anguish because of sin imputed, to be endured? Living amongst men was indeed, to the instinctive holiness of God manifested in the flesh, a sore trial. He gave expression to his feelings in this respect, when He said,

"How long shall I be with you, how long shall I suffer you." The earnestness of his longing for that purer atmosphere to which he had been accustomed was forcibly expressed when He cried, "I have glorified thee on the earth ; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

In the aspect in which it is placed by Professor Stanley, the death of Christ was altogether needless. Those great sorrows were for no sufficient reason. We are told that in such a scene we behold the union of parental love with the total denial of self. But if this interpretation be accepted, we find in the cross of Christ no traces of parental love : we find neither love to the Son, nor love to the sinner ; while in the self-denial that is proclaimed, we see only that kind of self-denial which might be pleaded as a model for asceticism and self-inflicted austerities, persevered in until life itself be sacrificed, and that for no purpose whatever, except to comply with the Professor's ideal of a total self-denial, as "the highest and holiest offering that God can receive." Undoubtedly,

if it be in this way that God is to be best pleased, there will be many in the recesses of monasteries and convents to offer such a sacrifice, for it is easier to crucify the body, than to humble the pride of the heart and bend the will to the reception of the humbling doctrines of the cross.

No. When Christ so suffered it was for an object. There was to be one human sacrifice, and only one. Therefore it was that Abraham's procedure was arrested. The type was carried forward as far as it could be without the sacrifice of a human life, which would have had no value in it, and could have accomplished nothing. But the type thus left imperfect was consummated by the addition and sacrifice of the ram.

We are zealous for this truth, the propitiation accomplished by the bloodshedding and life-surrendering of the Lord Jesus Christ on the cross. As a Missionary periodical we feel that we have a right to lift up our voice in its defence, because it is the grand Missionary principle, in which consists the vitality of Missionary effort ; so that if this be eliminated from the preaching of the Missionaries, they are left powerless to save souls, and may as well remain at home.

THE FEMALES OF INDIA.

THE native gentlemen of India are evidently becoming increasingly perplexed as to the position which their wives and daughters are to occupy in society. Numbers there are who would gladly perpetuate the old system of barbarous seclusion, but how is this practicable ? Railways are gradually extending themselves over India. From Calcutta to Benares a continuous line is now open, and the traveller who leaves Calcutta in one evening finds himself at Benares on the next evening. And this facility of communication, is it to be reserved for the use of native gentlemen only, and the females of their families, must they continue to use the hackery ? But then various difficulties present themselves. The Grand Trunk Road, unable to compete with the railway, will soon become comparatively deserted, and thus robberies will be more easily perpetrated, and travelling become unsafe. And then, besides, the railways may be made to subserve the purposes of native superstition, and facilitate pilgrimages to shrines at Benares and elsewhere. "It was the boast," observes the 'Indian Reformer,' "of a half-human and half-demon sage of antiquity, that he could rinse his teeth at Benares and breakfast at Puri or Orissa. That fact, rendered im-

practicable for ages, by the cessation of miraculous agency, is possible by the power of steam. How does it gladden the heart of a devotee to learn that in twenty-four hours he may transport himself from Calcutta to Benares, the sacred city of Siva, and that, in a few months' hence, he may, in the course of forty-eight hours, seek repose amidst the groves of Brindavan, rendered memorable by the pranks of the great shepherd-god ! A Bengal devotee looks upon a pilgrimage to Dwarka, in Gujerat, as a feat ; but when, in a few years, the railways are completed, a Calcutta devotee will start upon a journey, or rather a ride, to Dwarka, with as light a heart as he now undertakes a journey to Kalighat in the suburbs of the metropolis." But from all these advantages, as unhappily they are as yet regarded in native society, are the females of the better classes to be precluded ? What, when "it is well known that the majority of Hindu pilgrims, whether to Juggernaut's temple in Orissa, or to Benares, or to Brindavan, is composed of females ?" But then, how travel by railway and yet avoid exposure to the public gaze ? How shall *they* be indiscriminately looked upon, on whom "the sun was not destined to shine," and be transferred from

the bars and bolts and latticed windows of the inner house into the promiscuous assemblage of a railway carriage? True, indeed, wealthy fathers and husbands can afford to engage an entire carriage, and thus preserve the female portion of their families from such contamination. But what shall they do, whom "fortune has placed in the golden mediocre state, or whose income is barely sufficient to maintain their families?" What shall they do "who are too poor to give fare for an entire third-class carriage, and at the same time too proud to stoop to such degradation as to allow their wives and daughters to travel promiscuously in a third-class carriage?" Manifestly old Bengal is in a difficulty, and his intellectual powers are taxed to the utmost in endeavouring to reconcile old prejudices and habits with the improvements of modern society. It is not, indeed, an impossibility for a Hindu lady to travel, in a railway carriage open to the public, yet, in the midst of strangers, preserve her seclusion; but it can only be done by enduring an amount of personal discomfort, which, we should think, ought of itself suffice to constitute a pilgrimage of the most meritorious character. "Some time since," observes a writer in the 'Indian Reformer,' "while returning from Burdwan, I entered at the station into a second-class railway carriage. There were in the carriage about half a dozen European gentlemen and one up-country native gentleman. Close to the last-mentioned person, and in the furthest corner of the carriage, there rested what seemed to be a large package of goods, completely covered over with cloth. Wondering what a bale of cotton, or a package of any other goods, had to do in a second-class carriage, we directed our eyes towards it, when, lo and behold, the supposed package seemed to move. One of the European passengers, reading surprise in our countenance, said, 'I suppose you are wondering what that thing in the corner is: it is a Hindu lady, the wife, I suppose, of the gentleman sitting beside her.' It was past noon, in one of the hottest days of May. It was perfectly sultry—not a leaf of a single tree moved. The weather was perfectly grilling. And yet this Hindu lady was sitting beside her inhuman husband, completely covered over from head to foot with sevenfold cloth! Whether the poor creature, thus treated more like a bale of cotton than a human being, caught fever during the operation we did not hear, though it was to us a marvel that she did not die of suffocation in the carriage."

This may be done; and if the native ladies of Hindustan are contented, during the transit from one place to another, to be reduced to a condition somewhat like that of a silk-worm in a cocoon, they may travel without contamination indeed, but in manifest peril of being either suffocated on the way, or afflicted by some serious illness on the expiration of their journey.

These perplexities have troubled much the Baboos of Calcutta, and in their sapience they have devised a plan which shall solve the difficulty, and enable female seclusion, as practiced among Hindus to become a railway passenger. They have decided to memorialize Government in the railway department, praying for the setting apart of some covered railway carriages for the use of native women. But will this meet all the difficulties of the case? "Let us imagine a company of Hindu ladies about to start on a railway trip from Calcutta. They go to the railway station in covered carriages. But where are they to alight? Is there to be a covered jetty for them? This can scarcely be. Suppose their tickets bought by their husbands or other male relatives, what accommodation is there for them in the ferry steamer? Is there to be a covered cabin especially provided for them? But they may not cross the river in the ferry steamer at all; they will cross over in *pansis* and *dingis*. Good. In what part of the platform at Howrah are they to take their station? Will there be a covered platform for them? Every one knows that immediately before the whistle is heard, sometimes a railway subordinate comes up and asks—'Your ticket, please.' Who are to see the tickets of the Hindu ladies in the zenana carriages? Will English ladies be employed by the railway company for the purpose? And, when the carriages reach their destination, how are the tickets to be taken from the Hindu ladies? And, last of all, what security is there that evil-disposed men, putting on women's dress, and covering their faces with long veils, will not get admission into the zenana carriages? We are decidedly of opinion that the Baboos of the British Indian Association should look all these difficulties in the face, and then go up with the proposed petition to Government in the railway department."

So writes a member of the native press upon the subject, and we agree with him. Ingenious as the scheme is, it is not commensurate with the difficulties of the problem. After all, there must be publicity; nor do we see how the seclusion can be preserved, unless

certain days should be set apart for female transit, care being taken that all along the line none but female officials should be in attendance.

Let us look a little below the surface in this matter. What is the root of this custom of female seclusion which prevails amongst the natives of India? Why should the gentlemen of Hindustan think it necessary to do what western nations do not think of—isolate their females? It is simply this—they are well aware, that, deprived as they have been of all intellectual cultivation, they are not qualified to take their place in general society, and would not know how to conduct themselves. But this is the result of the cruel and unnatural restrictions to which they have been subjected; and shall the injuries and evils of which the system has been productive be urged as a reason for its retention? Let them have those educational advantages and opportunities of moral and mental improvement for which numbers of them long, and they will become such as neither in morals or manners to bring discredit on their families. And this conviction is gaining ground amongst Hindu gentlemen. Modern usages imperatively demand the remodelling of family customs. They are, in these demands, as inexorable as the system of railway extension. The old roads by which the coach and the cart were wont to travel were, at the time of their formation, very accommodating, and public convenience being sacrificed to private interests, they inclined themselves with an uncomplaining submissiveness to the right or left, as the lord of this manor, or the titled owner of this or that property, so willed it. Not so, however, the railway. Embodying in itself the essential features of this utilitarian age, it must go straight to its destination. It breaks down the wall of the old ancestral park, and burrows a way for itself not far from the castellated mansion, which had so long and proudly dominated over the secluded acres. The ancient rookery is disturbed by strange and unusual sounds, and the peacock's shrill scream is silenced by other and intensified screams of an unearthly character. So it is in India. Modern requisitions will not deviate from the straight-onward path, lest the usages of caste be interfered with, or the sad mysteries of native privacy, deprived of their gloomy seclusion, be thrown open to the light of day. The utilitarianism of the age will not listen for an instant to the complaints and repinings of antiquated prejudices.

It is not surprising if these convictions

have had their result, and that the grand question of female education is now under discussion amongst the gentlemen of India. The Parsees of Bombay have led the way. First, the subject was sifted and examined; at length the time for action arrived; and in 1849 the work was inaugurated. Schools were opened, the number in attendance increasing from year to year, until last year they amounted to 628 girls. They are liberally supported by the Parsee community. The example thus set has been followed by the Hindus. The late Rev. G. G. Cuthbert describes an examination of certain native female schools in Bombay, at which he was present. It was held in the mansion of a Hindu gentleman, where were found gathered together many European ladies, including some of the leading personages in the Presidency, together with a number of Hindu and Parsee gentlemen.

"There were assembled several classes of lovely and most intelligent little Hindu girls, many of them magnificently dressed, and evidencing, both by their fairness and high-born cast of their features, as well as by the costly and splendid jewels wherewith their persons were adorned, the respectability of their families as to caste, wealth, and social standing, as indeed most of them were, I believe, the children of Brahmins. A number of these, in classes, were brought forward for examination in the Mahrathee, and, I think, the Guzeratee languages, and answered as intelligently as well-taught Hindu children always do.

"After this, they all passed over to the ground opposite, where they were regaled with fruits and sweetmeats, whilst a highly-creditable display of fireworks was being exhibited; and this again being over, they were gathered together to receive their rewards, consisting, as usual, of silk and other dresses, books, toys, &c. We conversed a little with many of the children in Hindustanee, which they all seemed to understand, and found them pleasing and interesting in their manner, neither shy nor forward. Some of them appeared to be about twelve years of age: the majority were much younger.

"The teachers were natives, and spoke English. From some of these I gathered that 400 children thus brought together composed five schools, maintained altogether by Hindus for the instruction of the daughters of their poorer neighbours."

On witnessing these and other instances of the advance of female education in the Western Presidency, Mr. Cuthbert expresses his regret at the backwardness of Calcutta

and Bengal; the only two institutions in Calcutta for the promotion of female education amongst the better classes being the Bethune school and Dr. Duff's Institution.

The former of these is under the direct patronage of Government, its management being placed in the hands of a Committee of native gentlemen, with a native Secretary. The number of pupils at the close of 1862 was only ninety-three, being a slight increase on that of the preceding year. The Report observes that "the wealthier classes of native gentlemen do not indeed seem as yet to be availing themselves directly of the advantages offered by the school, a very few admissions having been as yet made from these classes. The Committee, however, are happy to believe that home education for females is being resorted to in many families amongst the wealthier classes, a result, they believe, to be, in a considerable degree, owing to the beneficial influence of the Bethune school." The Lieut.-Governor's answer to the Report, after adverting to the great expense of the school, refers especially to this point—

"Nevertheless, the money, the Lieut.-Governor believes, is well spent in inducing the Hindus of Calcutta, especially those who belong to the higher classes of society, to regard the education of their daughters as an essential element of their own social elevation, in rendering the idea of educating women familiar, and the practice of it fashionable among those who lead the public opinion on such subjects, and in setting a practical example which has already been followed to some extent, and which may fairly be expected to exercise a wider and daily-increasing influence.

"The Lieut.-Governor looks forward to the time when no Hindu of respectable family will consider that he has done justice to his daughters, or fulfilled his duty to his country in respect to them, until he has given them as good an education as the means within his reach afford.

"The Lieut.-Governor fully concurs with the Committee in thinking that the influence of the Bethune school is by no means confined to those who are educated within its walls, and that it has led many Hindus, who otherwise would not have thought of educating their daughters at all, to provide instruction for them at home. It is natural that those whose means enable them to employ a governess or a teacher in their families should prefer this course to that of sending their female children to school; but it may be well for every Hindu gentleman to consider whether, if it be found by expe-

rience that the girls who attend the Bethune school gain nothing but good from the instruction they receive there, and from the beneficial influence of mutual companionship and common studies under the guidance of a capable and conscientious head mistress, it would not be well, in the present condition of Hindu society, to give his daughters the benefit of a more systematic education than they can obtain at home, and at the same time publicly to evince his approval of the principle, and encourage others to follow the same course."

No doubt it was with a view to arouse the native aristocracy to the growing requirements of the times, and the necessity of prompt effort, that, at a meeting of the Bethune Society, in December last, a lecture on "Hindu Women, and their connexion with the improvement of the country," was delivered by Baboo Kissory Chund Mittra, in the Medical College theatre, which was crowded by an attentive audience. Amongst those present were the Lieut.-Governor of Bengal and other European functionaries, and many Rajahs and Baboos. Some extracts from this address we shall introduce, as exhibiting the precise position which the question of female education occupies in Bengal at the present time—

"The lecturer commenced with congratulating his countrymen on the change that has come over the spirit of their opinions and sentiments in regard to the necessity and importance of female improvement, but he was inclined to think it was more speculative than practical. He admitted it was something to acknowledge an evil and to realize its magnitude, but he believed it would not the less powerfully eat into the vitals of society until the remedy was applied. What was wanted was not a lip-deep acquiescence in the propriety of female improvement, but a living conviction of its imperative necessity and superlative importance.

"The lecturer then drew a picture of the condition of the Hindu woman. He described her as depressed by the institutions of the country, depressed by the public opinion resulting from those institutions, depressed by the prejudices of the relatives, depressed by an ignorance the most dense, and a superstition the most demoralizing.

"The lecturer, while admitting and deploring this depressed condition, endeavoured to show that it was neither unparalleled nor so intolerable as might be generally supposed.

"He thus proceeded—

"While I am not insensible to the hard-

ship of the condition of our women, I am not prepared to go the length of maintaining and representing, as several of these highly-coloured pictures have represented, that it is one of unmitigated and intolerable misery. The Hindu woman is not certainly what she ought and is intended to be. She has not attained her true position. Her rights are not respected and her mission not understood. But she is neither a slave nor a drudge. Her life is not such a round of monotonous toil and trouble as several old and some recent writers would have the European world believe. She exercises, on the contrary, considerable influence on our domestic and social concerns. She has 'a voice potential' in every thing that regulates the economy of the inner life of the Hindu. She not only assumes, as of right she should, the control of the domestic republic, but has an important share in the management of the family estate. In truth, the laws of nature must triumph over the institutions of man. Human laws, which violate divine laws, are not laws but lies, which soon become inoperative, and must perish in the long run. These may condemn her to a life of misery, but those must mitigate its severity. Theoretically she may be of little avail, but practically she is often all in all. To say, therefore, that her prestige is *nil* is absurd. The truth lies frequently on the other way.'

"He was of opinion, that though women under the Hindu *régime*, were more reserved and retired than with Englishmen, yet there was nothing like complete seclusion. Such a thing was neither sanctioned by the *Shastras*, nor did it obtain in practice. Far from its being sanctioned by Menu, it was distinctly condemned by him. 'By close confinement,' says the Hindu legislator, 'at home, even under affectionate and observant guardians, they (women) are not secure, but those women are truly secure who are guided by their own good inclinations.' His Institutes provide for women being decorated at festivals and jubilees; and the *Mahabharat*, *Ramayana*, *Vishnu Pooran*, *Maloti Madhoba*, *Rotnavolli*, and *Vicromorboshi*, describe their appearance openly in public at religious festivals and various other occasions, and the accessibility of strangers to their presence at such times. There was no doubt a certain chivalry in the ancient Hindu world. It is evidenced in the perfect ease and grace with which *Sacountala's* companions receive *Rajah Dushmunto*. 'There is no impropriety in our sitting here with our guest.' The seclusion came in with the Mohammedans, with whom it is an institution. The practice of immur-

ing women, being essentially Mohammedan, was adopted by the Hindus, partly from fear and partly from love of imitation.

"The lecturer, coming to the practical part of the subject, traced the degeneration of the condition of the Hindu females to four distinct causes. 'I come now to the question, What are the causes which prevent the development of the Hindu female character, as well in the present age as in the past? I have no hesitation in declaring those causes to be idolatrous rites and antiquated customs, early marriage, polygamy, and the utter want of education. These are all evils which may each and all be described to be monster evils. They have contributed to dwarf the intellect and depress the female character.'

After pointing out the unhappy results to which this system has led, the lecturer thus concluded—

"Referring to the last, but most formidable cause of female degradation, viz. the utter want of education, he lamented that the Hindu females were condemned to fritter away life in the narrow circle of the *zenana*, without any society save that of those who are as uneducated as themselves, without any books, without any knowledge, without any cultivation of those mental or moral faculties with which they are endowed. Knowledge is certainly the food of the mind. Ignorance cannot be good for any mind, and its evils are fearfully aggravated in the case of those who are not only left in ignorance themselves, but are doomed to associate with others who are equally ignorant.

"The lecturer dwelt upon the peculiar call of woman to right education, as compared with that of men. He then gave a sketch of the educational efforts made on behalf of the Hindu women. He adverted to the labours of Mrs. Wilson and the late Honorable Drinkwater Bethune in the field of native-female education. He described the steps that had been, and are now being taken, by the Missionaries and other high-minded natives and Europeans, officials and non-officials, and the obstacles that are in the way of carrying out the noble project. He concluded this part of the subject with adverting to the progress of Dr. Duff's school, as evidenced by its last annual examination on the 4th instant, and thus proceeded—

"'The Bethune school and Dr. Duff's girls' school are admittedly powerful instruments for the elevation of Hindu women. But one or two such institutions are obviously inadequate, and cannot meet the necessities of the case. Why, then, should they not be multiplied through the length and breadth of the

land? A tithe of the money now frittered away in idle exhibitions would suffice to maintain many such institutions. We have a Chamber of Commerce, which represents the interests of our merchants. We have a British-Indian Association, which is an exponent of the views and wants and wishes of the native community, and which aims at their political elevation. Why should not a Society be formed for the promotion of female education by the extension of such schools and the preparation of vernacular books for their use? The proposed Society should direct its attention to the supply of books. I advocate the multiplication of schools, because I believe school instruction is, after all, the best and most efficacious means for the promotion of female education. I am aware that the great drawback to it is the early marriage of the girls, and their consequent withdrawal from school. I know that very often the mind of a girl is cultivated to a point of intellectual activity and capacity for varied and right sympathies, and then left to the resources of cooking and jewel-wearing. I admit that, in a country where girls marry, and exchange their father's home for a husband's at an early age, any great success cannot be immediately anticipated from schools. But the evil complained of is daily diminishing, and will, I hope and trust, soon cease to impede the operations and neutralize the benefit of schools. The necessity of postponing the celebration of the marriage of their girls pending their further advancement in knowledge is now recognised by many native parents.'

"I cannot conclude without reminding you again that the social status held by its women in any country is the true test of its civilization. It is now self-evident that the political and social position of a people is very greatly dependent on that which its females are permitted to occupy. The poet has truthfully and beautifully said—

"The woman's cause is man's: they rise or sink
Together, dwarfed or godlike, bond or free."

I therefore call upon you, who represent enlightened Bengal, to compassionate the condition of the weaker portion of benighted Bengal. I call upon you to respond with all earnestness to their appeal, now speaking with the "sound of thunder heard remote," and urging the advent of a force which will also bless our fatherland with fertilizing showers, and sweep away the plague spots from its surface. I call upon you in the name of your country to put forth all your energies for the emancipation and elevation

of your women. I call upon you in the name of justice and freedom to strike off their fetters and restore them to their rightful position. I call upon you in the name of the principles you have imbibed to enter a practical protest against those superstitious laws and institutions which outrage the laws and institutions of God, and which have so long tended to degrade our women in the eyes of men, interfered with the sacredness of the domestic relation, and infected the whole social system.

"I know such a protest would be followed by some inconvenience and trouble, but these ought to incite to increased exertions, instead of being allowed to paralyze them. . . .

"When I consider what was the state of the Hindu mind a few years ago, and contrast it with what I now see; when I remember the once dead level of ignorance, and its first breaking up—how the entire national heart was eaten up by superstition and manacled by prejudices—how it has since begun to throw off those fetters—has risen above priestly domination, and asserted its independence—how the disabilities of the Hindu women are ignored and their capabilities recognised,—I do not despair of the cause of female improvement, and cannot but feel that there is ample cause of thankfulness to the Almighty Disposer of events."

It is impossible not to feel interested in any effort which may be made to roll away the clouds of ignorance in which the females of India have been so long immersed; yet still our conviction must be recorded, that the education which the Bethune institution affords is not that which their necessities require. They want Christian teaching in all its invigorating action. On this subject we find the following valuable letter on "True Female Education," addressed to the editor of the "Indian Reformer," and published in its Number of the 16th of January last—

"It has been the custom now-a-days among our educated countrymen to over-rate the extent and progress of female education in this country. I have heard some rich and influential native gentlemen say, that, in their family circle, there are no less than two dozen of women, including wives, mothers, and daughters, who are competent to read and explain books like Kadambari, Vidya-sundar, and Natak of all sorts. With very few exceptions, such, I have been told, is the case with almost every family, one or two members at least being found possessed of a tolerable knowledge of the Bengalee language.

I do not wish to contend for the truth of the fact that there has been some amount of progress in some way or other, but I would ask what is the worth of this sort of education (if at all it deserves the name) when taken in a moral point of view? It proves that the moral aspect of our female world presents a blank and a void, and is likely to change for the worse. It portends that a cloud of moral depravity overhangs the brow of this land. It forebodes the melancholy truth, that the day of India's true greatness is far distant, and that it will be long before our countrymen will come to a true understanding and appreciation of the term 'education.' It has been an established truth, borne out by the records of ages, that a nation cannot flourish unless it has a sacred regard for morality and religion. These must be taken as the fountains from which all its laws and institutions should derive their due supply and enforce their just restraint. The immutable and eternal law of God must be taken as the ultimate standard from which all other lower laws become imperative. God's law and God's goodness are manifest in the provision made for the education of infants. The initiatory teaching of infants has been committed by infinite wisdom to the care of parents. To this teaching they owe their future greatness. Their character and habits will be moulded and shaped according as they are taught from the cradle. It has been said by eminent men that education begins with the first breath of life, and this is clearly seen in the secret and unintelligible influence which the mother has upon the feelings and passions of her child. Our first education begins at home, and this education is almost of a purely moral character, speaking, as it does, gently though imperatively, to the tender feelings and emotions of the soul. Now, it is from a disregard of this order of nature, a violation and perversion of the general course of Providence—it is from a want of this moral education among the mothers and daughters of India that I infer such sad forebodings upon the rising generation. The reading of dramas and books, such as I have mentioned, may touch and excite the imaginations and the intellect, but it will do little towards educating the heart. . . . True greatness lies in greatness of soul. Moral education must therefore precede the intellectual, or should at least go hand in hand with it. There must be a sincere and disinterested love of truth and justice before any one can aspire to the attainment of true knowledge or glory.

"Many of our native friends believe, that

by the reading of Natakas their females will learn to love and reverence their husbands, but this, I say, is a sad mistake. Many Bengalee authors do indeed make a heroine of love, but they represent her watching over unhallowed scenes blindfolded, and furnished with carnal beauty. It is the love that burns and not that which sanctifies. It is love that confines itself to a few individuals or a family, and not that which embraces the whole world with its great Author, and which is 'all in all.' By the observance of a strict regard for moral rectitude and piety, England holds a position of political and spiritual greatness almost unrivalled in the annals of mankind. It is to the educated mother taking her infant by the hand, and instilling into its bosom, from simple things and circumstances, the sound doctrines of faith, love, and charity, that Englishmen owe all their power and glory. Every individual man stands in relation to the whole human race and to God. The education of one single soul has an influence extending through communities and nations, and the final consequences of which will be fully unfolded in the life to come. To educate, therefore, is not a simple task. It has difficulties and responsibilities inconceivable. We should therefore be cautious how we take up this mighty process of female education. Mere intellectual education tends to foster pride and self-conceit, at the sacrifice of every noble principle and moral greatness. If, in this depraved state of the world, where sin and evil reign supreme, we exasperate already existing evils, by an unwholesome, corrupt, and debasing system of education, where will the soul fly for a refuge for the vindication of its just claims, and for the exercise of its noble powers? It will then darken and fade through all eternity.

"Come, therefore, friends! while the whole responsibility rests upon our shoulders, let us uphold our position in the best possible way. Let us give our females a sound moral education along with intellectual enlightenment, and then will they be possessed of a 'large and comprehensive soul, well purged from vulgar fears, perturbations, and prejudices, and able to comprehend and interpret the works of God and man.' Then will the sons of India see brighter days dawning upon her, and finally, when the consummation of all things shall come, they will be able to give a just account before their great moral Governor and Judge."

Our conviction coincides with that of the writer, that if the present movement in favour of female education confines itself to

mere secular education it will not answer the purpose intended. There must be disappointment and a reaction. It is therefore that we regard Dr. Duff's school, and not the Bethune school, as the true model of forthcoming efforts. The superiority of this school is, that the education given is scriptural, and that the pupils are taught as well the precepts of true morality, as those doctrines of revealed religion, in the belief of which there is afforded alike the disposition and the power to walk according to those precepts. It commenced in May 1857, with six or

eight girls only, and these have now so increased, that there were sixty actually present on the occasion of the sixth annual examination in December last, and that notwithstanding that, during the course of the year, twenty other girls had been taken out of the school on account of one of the great evils of the country, early marriage.

Nor is Dr. Duff single-handed in this important work. The native girls in the Missionary schools throughout Bengal number at the present time not less than 1977.

TIDINGS FROM THE YORUBA COUNTRY.

IN our last Number we stated that, just as we were going to press, despatches had arrived, acquainting us with the success of the Missionary party from Lagos in the attempt to advance from Abbeokuta to Ibadan. Their object was twofold; first, to relieve our beleaguered brethren at Ibadan, suffering as they were under diverse privations; and, secondly, to initiate, if possible, some such communication between the hostile Yorubas and Egbas as might eventually result in peace. So much real sympathy has been expressed on behalf of our Mission in this part of Africa, imperilled as it is, and so many inquiries have been addressed to us on this subject from various quarters, that we think it right to introduce into the pages of this periodical the Rev. G. F. Bühler's narrative of the proceedings of this peacemaking expedition. Our readers will thus be enabled to understand more clearly the actual state of these countries, exposed, by the exhaustive process of civil war, to the great danger of a foreign invasion, and what prospects there are of that danger being averted. The following is Mr. Bühler's narrative of the journey to Ibadan. It is dated Abbeokuta, Jan. 5th, 1863—

"No doubt Mr. Lamb has informed you by the last mail of his intention to go to Ibadan, if possible. Mr. Lamb and Captain Davies had a conference with one of the chiefs in the Egba camp, and, through his influence, and the Bashorun's consent also, the other war-chiefs agreed to let white men pass to Ibadan. The Bashorun desired that either Mr. Townsend or one of us should accompany Mr. Lamb and Captain Davies. It was agreed that I should go with them. Our object was necessarily two-fold—to bring relief to our

friends in the interior, and try to reconcile the contending parties, Egbas and Ibadians. We started from Abbeokuta on Thursday, December, 11th, very early; not by the direct and short road, but by the longest, *via* Isein, Oyo, and Ijaye. We were not told why we could not pass by the short road, and reach Ibadan in two days; but the reason was, probably, that the Egbas wished to avoid the appearance of begging for peace: but there was at the same time a party among the Ogbonis who were against our going. We left for Iberekodu, a town towards the north-west, about twenty miles from Abbeokuta, now under the rule of Ibadan. Although we left Abbeokuta at five o'clock, A.M., we did not arrive at Iberekodu until half-past three o'clock P.M., very tired. The road having been shut up during the last war, the Iberekodu farms towards Abbeokuta were forsaken, and turned into a large grass field, scarcely enabling us to find our way through for a distance of about eight miles. When I passed there, seven years ago, I saw nothing but splendid farms, with plenty of corn, yams, beans, cotton, &c. No sooner had we arrived in Iberekodu than we were surrounded by great numbers of the inhabitants, who were highly delighted to see white men coming again to their town. We were sitting inside the gate, waiting for an answer from the authorities whether we would be received and allowed to pass on. Meanwhile the people expressed their delight to see us again, and how much they had suffered during the last three years, in consequence of the war. Poor people! they thirsted after peace. I must not forget to mention their kindness in giving us immediately some warm yams and good water; rather a treat, after so fatiguing a journey. The women were active in providing our carriers and horses with water.

The Ibadan Consul (Ajele) provided us with a guide, as we had now to travel through Ibadan territory all the way to Oyo and Ibadan.

"Dec. 12—Started after six o'clock, proceeding for a short distance through farms, then through grass fields, till about three o'clock P.M., when we arrived at Bioku, or Biolorunpellu. This neighbourhood had been much visited by kidnappers: the people had consequently only small farms around the hill on which their town lies. The young chief, with the people, felt very happy to see us again, considering us as the forerunners of peace. Our Christian visitor (Mr. Macaulay) died about two years ago; but we found Mrs. Macaulay and her son Aaron, about sixteen years old, respected by all the people. Here about six candidates for baptism made their appearance, among whom were two Sierra-Leone men. When asking the latter whether they were wont to pray and read the word of God, they replied, 'Oh, yes; to-day (Friday), to-morrow (Saturday), then Sunday.' On inquiry, we found that the young son of our Christian visitor, after his father's death, kept up Sunday school regularly, though he is not well instructed, only just as much as his father could do: I found, however, he had a good knowledge of the Bible, and read the Yoruba Scriptures very well. He introduced the inquirers, and they look up to him and love him. The mother said the boy never grieved her; never speaks a hard word. He did all for her that he could do. We were highly delighted and thankful that the Lord had placed this little but shining light on that hill. The people themselves had suffered during this time of war; no cowries; no salt; no trade. During the Ijaye war some of the people of this town had been kidnapping, and were kidnapped; now, everybody groans under the burden of war.

"Dec. 13—Arrived at five o'clock P.M. before Awaye, formerly one of our out-stations, but now a desolation. The Awaye people kept neutral during the Ijaye war, but no sooner was Ijaye destroyed, than a formidable body of Ibadan warriors besieged Awaye. They begged the Ibadan chiefs to desist, and these called the army away; but the army refused. Many of the Ibadans, as I have learnt in Ibadan, had got no slaves in Ijaye; they therefore wanted to help themselves in Awaye. When the Awaye people saw begging was of no use, they defended themselves as well as they could: with their poisoned arrows they killed many Ibadans. These, therefore, surrounded the town,

so as to force Awaye to surrender by hunger. After every thing was eaten up, the people gathered leaves from trees; and when nothing remained, and the people were suffering frightfully from want of food, they surrendered. Our agent (Mr. Williams), with his wife and children, suffered beyond description. I could not help shedding tears when Mrs. Williams told me of her trials. When Awaye was taken, one warrior took Mr. Williams, another took Mrs. Williams, a third took their eldest girl with them (Cordelia), about eleven years old, and a fourth wanted to tear her little child from her, but she resisted successfully. As soon as they were brought to Ibadan, Mr. Hinderer exerted himself on their behalf, and effected their liberty, the ransom money to be paid after the war. I cannot describe my feelings when looking at the desolated town where, seven years ago, I preached to very attentive hearers, who are now scattered all over the Yoruba country.

"Very early next morning we arrived at Isehin, another of our out-stations. Here also we met with a hearty welcome. 'Peace' is a word very precious to all. We had many interesting conversations with many of the people. Mr. Lamb had, in the evening an interesting discussion with some intelligent and good-natured Mohammedans, which lasted about two hours.

"Next morning we started for Oyo, which we reached on the following day at eleven o'clock. We had to pass through immense grass fields, the grass being so high and dense that we had our hands and faces cut, our shoes broken, and trousers torn. For two days I suffered very much from illness, so that I could with difficulty proceed. Mr. Lamb and Captain Davies did all they could for me. Finally, after six days' continual travelling on horseback, we got a few days' rest in Oyo. The new King was informed of our plan: he rejoiced exceedingly, and wished for peace from his whole heart. As everywhere, so here too, the people rejoiced at the prospect of having peace soon restored to this land. Our agents had suffered too, but they made farms, which yielded so much as to supply them with the daily bread. After the fall of Ijaye the King did more for them, and sent them, now and then, cowries. The American Missionary, Mr. Read, told us of his great trials, and how wonderfully the Lord provided for him. One day he had the last bit of food on his table—nothing for the evening, nor for the morrow—no cowries in his house, nor any thing left which he might sell, and no prospect of

getting any relief. He fell upon his knees and prayed with great fervency. When he got up, and looked through his window, behold, one of the King's people entered his yard and brought him a bag of cowries! Such like instances we heard, many especially in Ibadan.

On the second day I inspected our house furniture. Mr. Wilhelm, the schoolmaster, and Mr. Williams, the Christian visitor, then represented to Mr. Lamb and myself that there were six candidates most anxious to receive baptism. After full inquiry into their conduct, and after a close examination, I baptized them, and one child belonging to Mr. Williams, in the presence of Mr. Lamb, Captain Davies, Andrew Wilhelm, our Oyo agents, and our Christians, who went with us as carriers. It was a most solemn hour when we thus laid the foundation of the Oyo church, and gathered in the first-fruits. Mr. Meakin will rejoice to hear his work in Oyo has not been in vain. Many people inquired after him, and were very sorry to hear of his illness. After baptism I addressed the converts, exhorting them to abide in Jesus and to be faithful unto death. They themselves appeared very happy to be admitted into Christ's visible church. May they prove a light among the Gentiles. On the second day of our stay I addressed a large number of people before the King's palace, but only few were really attentive; others made light of it; others mocked: precisely as Mr. Meakin once described them to me. When we arrived at our station, Mrs. Wilhelm was so surprised when seeing us—and especially her father-in-law—that she burst out into loud weeping. Poor people! they had no communication for four years. I was struck with the esteem in which our agents—more especially Andrew Wilhelm—stand among all classes: he is everywhere known as “The Teacher;” he possesses more influence than I ever expected a native would obtain in such a town as Oyo.

Dec. 10.—Left Oyo at four o'clock A.M., for Ibadan, *via* Ijaye: at eleven o'clock we stood within the broken walls of that large town. I did not recognise it again, though I had been there twice before. Oh what a desolation! the houses burnt and broken down, nothing remaining but the naked walls, partly fallen down, partly washed down by the heavy rains; the whole town overgrown with bush, thorns, and briars; a small single footpath leading from one end to the other: in the very rooms where, nine months ago, the inhabitants dwelt and slept, and where others again preached the Gospel

and offered up prayers to Almighty God, there stood now popo-trees full of fruit, but nobody to gather them; beans had grown up, but nobody ventures to fetch them. I never saw the work of destruction so complete. Oh, my heart bled when remembering the trials, hardships, anxieties of God's servants in this town, how little effect their preaching made, and how now the whole population of between 60,000 and 70,000 is scattered over the whole land in bondage, or without home, and how many died by the sword, how many by famine; but now, nobody to preach the everlasting Gospel, but also nobody to hear it. How many among them have formerly despised the word of God, and blasphemed when hearing it, as I heard from an eye and ear-witness. Our station, dwelling-house, and church, are now a heap of ruins—a perfect wilderness, and so is the station of the Baptists. After we had passed through it, and over the battle-field, we breakfasted at eleven o'clock A.M., but our hearts were sad, and so were our people, several of whom were Ijaye people. Then, on proceeding towards Ibadan, we passed through the immense camp of the Ibadans, quite large enough for an army of 100,000 men. After a most fatiguing march and great exertion, we reach Ibadan at ten o'clock in the night, very, very tired, after we had been on horseback from four o'clock in the morning till ten o'clock in the night. How thankful we were to our merciful God, who had preserved us from all evil, and had answered all our prayers, which we offered up every morning before starting, and every evening before we went to sleep.

“In Ibadan we found Mr. and Mrs. Hinderer already at rest, but in a few minutes all our people were on their legs, all rejoicing: the children did not know what to do or what to say, especially those who knew me from former years. It was a happy meeting indeed. During the following days many people came to salute us, and to express their joy at our arrival. But, oh! how often were our hearts wounded when we heard of the trials and privations of Mr. and Mrs. Hinderer; how often they went to bed hungry, and not knowing what to eat on the coming day; besides the many difficulties they were placed in through this unhappy war. Mr. Roper and Mr. Roberts, Christian visitors of Ijaye, told us of their hardships; and Mr. Williams, of Awaye, and his good wife, of their unprecedented trials during the siege of Awaye; then our native agents of Ibadan of their own privations; but all agreed in one word, ‘The Lord does not forsake us.’ He helped

them wonderfully through, and stirred up here a rich woman and there a wealthy man to assist them. Verily, we must have been shot-proof and fire-proof if we had not been touched deeply by all these things. On Sunday, December 11th, we rested, and were refreshed by seeing such a nice congregation. On Monday and Tuesday we had interviews with the authorities respecting our coming to Ibadan. They would have gladly heard we were sent by Abbeokuta to beg for peace, but we told them that the Egbas do not *beg*, but have let us pass, and they *desire* peace with Ibadan; and we come for ourselves, and in the name of thousands of God's people at home, to make peace with them. They were much pleased with our statement. They now sent to the camp to ask for instructions from two powerful chiefs. The answer was, that if we had passed through the Egba camp to them it would be good, but they could not understand why we made such a long journey. In fact, they appeared doubtful whether the Egbas really want peace. They were glad to hear our message, and if we would come to them through the Egba camp they would follow our advice. We were consequently not admitted to the camp, but everybody considered the answer favourable. Neither party will appear as begging for peace. All said they had nothing against Abbeokuta; and it is of importance that also here, in Abbeokuta, there is, in general, a goodwill manifested towards Ibadan. Before we started from Abbeokuta, a law was enacted, prohibiting by capital punishment kidnapping towards Ibadan. In Ibadan a law was passed at the same time, 'No Egba should be molested who came to redeem his relatives.' But there is a great indignation against the Ijebus, who have done more harm than Ijaye and Abbeokuta together. The war in Ijebu is a difficult one for Ibadan, although they have a very large army. The Ijebus live in small towns, have plenty of thick forests, bad roads, and little food. According to all that I saw and heard, it appears to me all parties are tired, and wish for peace. The only difficulty is, how to get out of it in an honourable manner. Ibadan has suffered much more from this war than I expected.

"Very many houses are in dilapidation; trade at a stand still; salt very scarce; cowries exceedingly scarce; many farms uncultivated; and though there is sufficient food, there is no abundance; an enormous quantity of food is carried to the camp; people look sad and long for peace. I learnt from a good source that very many of the warriors are disgusted with the war, as they cannot catch any slaves: the few they catch fall into the hands of the

chiefs. The Ijebus are prevented, too, from attending to their farms, and will finally suffer severely. What is Ibadan fighting for? This is an important question. Some say they were pursued by some of the Ijebu towns, which supplied Ibadan with provisions and ammunitions during the Ijaye war. But why should such an enormous army move on account of a few small towns, who have only profited by the Ijaye war? Others say Ibadan wants a road of their own to the coast, and they will fight for it; but then they must conquer a large portion of the Ijebu country, for the Ijebus will never submit to such things.

"I must observe, that in most of these wars there is a cause, a provocation, and the *chiefs* determined to make war on that account, but the soldiers can only be induced to go to war if there be any hope of catching slaves. When the Ibadan chiefs made war against Ijaye it was on account of the chiefs of Ijaye's provocation, but the army followed because they knew they would enrich themselves. The Egbas assisted Ijaye because they were allies, and the Ijayes begged hard: Ijaye also was a sort of outwork for Abbeokuta, and secured their trade with Ilorin, but the people followed because they had a prospect of catching slaves.

"I must not forget to mention that the people of Ibadan showed their goodwill towards us by sending presents, consisting of fowls, ducks, sheep, goats, and yams, for us and our many carriers. Some rich traders also came forward, and exchanged dollars for cowries. Our friends there are now relieved for some time, having cowries in hand and European provisions. The people also found how much Missionaries are thought of at home, and that they are not outcasts, as some imagine. If the chiefs in the Egba camp, at Makun, were to allow us to proceed from thence to Ipara, the Ibadan camp, there would be apparently every prospect of having peace soon restored to this unhappy country. I will go to the Bashorun, and tell him all that we have seen and heard, and then we Missionaries together will again try and do our utmost towards peace. Some of the chiefs have assured us of their assistance.

"On December 31st, we left Ibadan again, *via* Ijaye, and arrived here in good health on January 2nd, in the evening. The road was bad, and the journey extremely fatiguing. But we have every reason to be thankful to our gracious God for all His mercies and blessings.

"Every morning and evening we commended ourselves and our people to the gracious keeping and guidance of our God.

"Our people in Abbeokuta feared for us, not knowing what might befall us; but they, too, remembered us daily before the Throne of God. And thus we rejoiced together after our safe return.

"I believe the time is not far when peace—a long and lasting peace—will return to this land, which will be more appreciated than before.

"As regards Mrs. Macaulay in Biolorunpellu, and her son, I have forgotten to say that she is a sincere and pious woman, full of kindness and humility; I know few women in this country like her. She has superintended the Sunday school and instruction on Sunday, when usually twelve, sometimes fifteen or sixteen inquirers, attend; whilst her quiet, amiable, faithful, and devoted Aaron is the teacher, having no salary for his services except the Saviour's promises and comfort, and the affection and regard of the people under his instruction. I asked him after the date of his father's death, but having no almanack he did not know the month, but he nevertheless enabled us to find out the date exactly. His father left him a slip or two of paper and a lead-pencil, and although he had received but little instruction in the rudiments of writing, yet he commenced from that Monday when his father died, and put down 1st Monday, and so went on, putting down 2nd Monday, 3rd Monday, never omitting one Monday, until he had ninety-two Mondays (or weeks) when we arrived there. These papers were carefully kept in his Yoruba translations. Some of the rich people there entrusted some money to Mrs. Macaulay's keeping, thinking it was much safer with this widow than with themselves.

"I hope you will excuse the imperfections of grammar and style of my letter, time being so short, and I am rather tired out, but I wanted to give at least a statement of our journey. We have no news from Dahomey as yet, at least not here in Abbeokuta, except rumours to the effect that they would not attack Abbeokuta this year. But the prayers of God's people everywhere cannot be in vain. We trust in the Lord God of Hosts; His kingdom must and will come. But 'oh for a closer walk with God.' Nevertheless, there are many here to whom Jesus is precious. Yes, He is *very precious*. Amen. We owe so much to God's people at home for their earnest and effectual prayers: may our precious Saviour reward them a hundredfold!"

Just as we were going to press, despatches arrived from the Yoruba country.

The first point of importance is the result of the efforts made in the direction of peace:

this will be found in the following paragraph from the "Iwe Irohin" of January 1863—

"On the 12th inst. the European residents of Abbeokuta called on the Bashorun, to thank him for allowing Messrs. Bühler, Lamb, and Davies to pass through Abbeokuta to Ibadan, who went with the view of carrying supplies to the Missionaries there, and with the desire of doing something towards bringing the present war to a peaceful termination. It was stated to the Bashorun and the assembly that the above gentlemen had been received everywhere with great kindness, and that the chiefs and people, in the various towns through which they passed on their way to Ibadan, expressed an earnest desire for peace; that the gentlemen had been well received in Ibadan, and that their proposals for peace up to a certain point had also been well received there; that, however, they were refused permission to visit the Ibadan camp, without which nothing effectual could be done by the Ibadan chiefs, unless they passed through the Egba camp at Makun to come to them. We earnestly requested the Bashorun to give that permission, that the gentlemen may obtain access to the Ibadan camp. He said, in reply, that they had given permission to the party conducted by Lieutenant Lodder to pass through their country, to try to effect a reconciliation, who were not allowed to see the war-chiefs of Ibadan; now the second time they had permitted a party to pass through their country to effect a peace, and this party also have not been able to gain access to the Ibadan war-chiefs: surely they had done all that could be reasonably expected of them. He was sorry he could not grant our request."

But besides this, our readers will learn with regret that the apprehensions of an attack on Abbeokuta, by the Dahomian King, have revived; and that whatever may have been the beneficent effects of Commodore Wilmot's visit to Abomey, it does not appear to have altered the hostile feelings of Baidung towards Abbeokuta. The information on this point will be found in the following paragraph of the "Iwe Irohin" of February 1863—

"The time has come round when the Dahomians are thought of in Abbeokuta. The statement that he would come in November the natives regarded from the first as not likely to come to pass, for they knew the rivers would be full and the lowlands flooded; but this is the season when the King of Dahomey usually sets forth to war, and they are expected accordingly. The Egbas are at work preparing their walls, cleaning out their trenches, and making such arrange-

ments as their ability admits of to give the King a befitting reception. It is reported, that the concession Commodore Wilmot has obtained, is, favourable treatment for Christians should they fall into his hands. We are thankful to Commodore Wilmot for obtaining this favour, but we trust the Christian church in Abbeokuta will not be brought to such a state of desolation as to need it. We are given to understand that the Dahomey King says he will not come to Abbeokuta, but will appear in its neighbourhood. Perhaps he wishes them to believe this, that when they hear of his being near they may not be alarmed, but thrown off their guard. From what we have heard of the Dahomians, 'Craft is better than force' would be a right motto for them. We hope, however, the Egbas will not be beguiled by any profession of that

King, as he is not to be trusted. Our trust, however, is not in man, but in God, the living God. He saved us in days gone by, and will still keep us. He who has moved so many to offer up supplications and prayers for this place, will answer the prayers offered in his own time and way. No people in this country have been so willing to receive the messengers of the Gospel, and nowhere have they been better treated. Christianity is now regarded with respect, and is producing good results: frequent testimony is borne to the benefit it confers on the country. It advances steadily, we hope surely, making converts from the heathen. The church here is in the hands of its Saviour: He will not suffer the heathen nations around to rejoice over its destruction, nor the scoffer to say, 'Where is now thy God?' "

MADAGASCAR.

WE now introduce the concluding portion of the Bishop of Mauritius' narrative of his visit to Antananarivo. In order to find space for it we are compelled to defer Mr. Kirkby's journal of his proceedings among the Kutchin Indians to our next Number.

VISIT TO THE PLACES WHERE THE MARTYRS SUFFERED.

Aug. 13—Captain Anson accompanied me to Mr. Ellis's house, from whence he guided us to places of most touching interest, the spots where the martyrs were put to death. Several native Christians, most of them leading in the congregations, accompanied us; and while their presence added greatly to the reality of the impression made on us, they were also able to fill up many of the little incidents which give so much effect to the description of such events. We proceeded along the crest of the hill on which the city is built, passing by the King's palace, the house of Prince Ramonga, the school which is being erected, and at last came to an unoccupied space, at the end of which, overlooking the steep ascent at the Southern extremity, was first of all a slightly elevated mound, with the remains of the perpendicular part of the cross, on which several had suffered, still in the ground, and the transverse part lying on the grass, and then a ditch some feet down the slope, where many Christians had been speared, some of whose bones were there when we visited the spot. The subdued, and yet eager manner in which the native

Christians described what had happened was quite exciting to witness. It made old stories of martyrdom appear quite recent and fresh. From the parts interpreted and explained to me, I gathered the following facts:—That the Christians went to their death with cheerful countenance, singing hymns as long as they were able to do so. Straw was stuffed into their mouths by their persecutors to stop them, but, until violently hindered, they sang loudly the praises of God. Some of the heathen, who were particularly desirous of seeing how they behaved when the last hour of suffering came, confessed afterwards that nothing so impressed them as the courageous demeanour and glad singing of those who were being led out to death. A large crowd seems to have followed on the occasion to which our friends referred, with shouting and imprecations against the Christians. The victims were taken into the ditch and made to bend forward, and then two spears were struck into their bodies, one on each side of the backbone; and when they fell prostrate with their wounds, their heads were cut off, and placed in rows along the edge of the ditch. The heads of five members of one family were placed thus in a row on one occasion, and thirteen others behind them, and were left a long time there, till removed secretly, as I understood, by their friends. The whole scene, the description, the mournful tone of voice, the affectionate earnestness of manner of those who told us, some of whom had been for years exposed to the most imminent

danger themselves, all produced a most solemn effect on the mind.

On going from that extremity of the hill back towards the town, we descended by a very steep path, so as to go under the rock from which many had been hurled. Mr. Ellis pointed out in one of the many villages which are, as it were, dependent on Antananarivo, the spot where several persons were stoned or beheaded, I think as recently as 1858, because they were Christians. We then passed along the base of the town hill, crossed a very deep ditch, and ascended as near as we could get to the fatal rock, from which many had been hurled, and, on a comparatively recent occasion, as many as eighteen at once. The summit of the rock is in sight of the western verandah of the large palace: one fall, appearing to be more than 70 feet, brought the victims to a rounded-off ledge, over which they went some 50 feet more, and peach-trees were in blossom when we were there, at the very spot where the bodies generally stopped. It was a very harrowing spectacle to witness, the actual rock from which our brethren and sisters had been thrown with so much cruelty to meet so fearful a death; but the evidence was clear, that they had died with unfailing faith and triumphant hope. The brother of one of the sufferers was with us: a manly and devoted Christian he seemed to be. I saw him every day, I believe, while I was in Antananarivo, and sometimes twice a-day, and oftener. He brought his children to see me, and from all that I saw of him, I was led to form the highest opinion of his straightforward, earnest, Christian character; but when we afterwards came to the spot to which the bodies of those eighteen were taken to be burnt, he wept like a child at the recollection of his brother's sufferings. One severe part of the fiery trial through which these Christians passed on to their rest with God, was their being placed where they could see their brethren fall from the rock, and then being asked whether they would not recant: all such attempts to move them proved ineffectual. They seemed so filled with the love of their Saviour, and with joyful hope of heaven, that they utterly despised all offers of life on such conditions. One very striking instance I heard of from an old officer of the palace, as well as from our companions on that day. A young woman, who was very beautiful and accomplished, and who was very much liked by the Queen, was placed where she could see her companions fall, and was asked, at the instance of the Queen—who wished to save her life, but could not exempt her from the common

sentence against the Christians—whether she would not worship the gods and save her life: she refused, manifesting so much determination to go with her brethren and sisters to heaven, that the officer standing by struck her on the head, and said, “You are a fool: you are mad;” and they sent to the Queen, and told her she had lost her reason, and should be sent to some place of safe keeping. She was sent away strongly guarded into the country, some thirty miles away, and afterwards was married to a Christian man, and died only two years ago, leaving two or three children behind her.

It may well be conceived that our feelings were very deeply stirred by all this, and that we were prepared to look with no ordinary interest on the houses of the first Missionaries, on the sites of the first chapels, and on the European graveyard, all of which we passed on our way to the last of the four spots we had to visit. This was just at the opposite end of the town from the first, forming the northern or north-western bluff of the hill, and visible from the palace. Here four nobles were burnt because they were Christians, that kind of death being inflicted, because it is not counted right to shed the blood of a noble. One of them was a woman, and the child which was born while she was at the stake was pushed back into the flames by the ruthless persecutors. The bodies of those who had been hurled from the rock were brought hither to be buried, and it was here that the brother of one of the sufferers was so much overcome by his grief. The object of bringing those bodies so great a distance seems to have been to intimidate the residents in that quarter, where Christianity had especially flourished among the artisans by whom it is chiefly inhabited.

Each of these four spots is likely to be had in lasting remembrance, for Mr. Ellis has secured these four sites for chapels, which he hopes soon to be able to erect. The congregations have so long been in a state of extreme depression as to worldly circumstances, and so many of their members have so recently been delivered from ardent persecution and imminent danger of death, that they are not able to do this of themselves, and it is to be hoped that there will be no difficulty on the part of friends and brethren at home in showing their practical sympathy with the survivors of such devoted servants of Christ, by giving gladly of their substance to help them. I was very much struck with the similarity of the accounts given by these Madagascar Christians to the martyrologies of earlier days. The insulting taunts and the insidious questions, met with calm courage

and unbending firmness, were points on which one might have expected an agreement; but the supernatural appearances, the beautiful rainbows, and other such well-known accompaniments of ancient stories, were repeated with an earnestness, which was the more striking because I did not expect it. Then that the genuine instinct of the Christian heart should so naturally lead to the selection of those places of suffering as sites for places of worship by those who desire so carefully to eschew all that looks like mere form, or that approaches to superstition, is remarkable! God grant that the national church of Madagascar, which has yet to be formed, may approach in some other points to the early model, and that we may be able to hold sweet communion in public worship with those whom we ought so fully to esteem and love.

August 14—I breakfasted with a native family, going with Mr. Ellis to the house. The father, mother, and six children were assembled, the youngest in its grandmother's arms. It was a beautiful sight to see the little things with their foreheads on the ground, in oriental fashion, at prayers, the infant in its grandmother's arms, covered by her lamba. The old lady seemed much pleased when I made a remark on the affection of grandparents for the little ones.

Afterwards I visited the King's school with the General. We found the King there, as he was reading with Mr. Ellis in a room close at hand: Ra Harririka's sons were there again, and Ra Harririka repeated my request for the music of the national anthem, and the song in praise of Antananarivo. The General was also much pleased with the singing. After that was over we came away, and afterwards heard that the King had resumed the reading with Mr. Ellis.

I had a parting interview with the King: Mr. Ellis, Dr. Mellor, and Ra Harririka, were there: again I thanked the King and Queen for their kindness, and expressed my earnest wishes for their prosperity, and for God's blessing on their people. Afterwards I called at Ra Harririka's house: I found that a beautiful lamba had been sent for me instead of being presented to me.

August 17—On the last Sunday I was up early, and witnessed in various ways the gatherings of the Christians on their way to their public worship. The groups of people, in their white lambas, going to the chapels, which begin to be filled quite early, were a most interesting sight, and the cheerfulness of countenance of such as I met on my way to Mr. Ellis's, was very pleasant to witness. I had before used my glass in

making out, from our elevated place of residence, the little bands wending their way to the chapels towards the eastern end of the town. A little before nine o'clock Mr. Ellis called for me, and I went with him to one chapel, the doors of which were so densely thronged that we went round to the others, hoping to find an easier entrance, and at last were obliged to force our way through a crowd, and, in passing to the central part of the chapel, it needed the greatest care not to tread upon the closely packed people. We thought about 1200 were present. A native evangelist was speaking with much fluency and apparent effect when we went in. When he had done, Mr. Ellis officiated for a time, and then introduced me as their friend. I addressed them through Mr. Ellis, as interpreter, on the words "the fulness of the blessing of the Gospel of Christ." We afterwards looked in at another chapel, just to say "Veloma," pronounced "veloom," and I read the blessing, 2 Cor. xiii. 14, in Malagasy. I then proceeded to my own English service, which was attended, as on the previous Sunday, with the addition of several young Malagasy officers, most of whom I have often seen and conversed with. Not long after the conclusion of this service, I was told that the leaders of the singing in the chapels wished to come and sing with me before parting. About seventy men and women came into the room and sang. I prayed with them in English, ending with the Lord's Prayer and the blessing in Malagasy; and since they left I have had one or two quiet hours, in part of which I have been reading a very interesting portion of the life of Bishop Wilson. The evening service was chiefly in French. It is probable that my public work in Antananarivo is now over. I feel very thankful to be so much better to-day than I was last Sunday.

The simplicity, fervour, and zeal, of these native Christians are most remarkable. Their enjoyment of Sunday services has reminded me forcibly of the lines—

"In holy duties let the day,
In holy pleasures pass away."

And one part of their practice is very suggestive of a pleasant explanation of some of our anthems. I mean the very great repetition which there is in their singing. They go over the same verse eight times and oftener, without the least indication of any thing like weariness, as if the heart was so taken up with the sentiment that it is quite a pleasure to repeat it.

August 18—The morning of my departure from Antananarivo was full of interesting

incidents. Before I bade good-bye to the little party at Mr. Ellis's, Psalm cxxi. was read, and prayer offered, and I left them with many assurances of their kind wishes and good will. Large numbers came to our residence, and amongst them one young man whom I had often seen, who, with many apologies, said that he hoped I would not be offended at his offering me a present, but that he did not like me to go without one from him, and that he wished to give me money to procure my breakfast on the road. I thanked him very heartily, but told him that I could not accept money; and that, as I had a breakfast already provided, I could not take two any more than I could wear two hats. I said this to try to pass off the disappointment which he expressed, but I fear I did not succeed. This was the last token at Antananarivo of a generous kindness, which had manifested itself every day, and often several times each day, during the whole of our residence there.

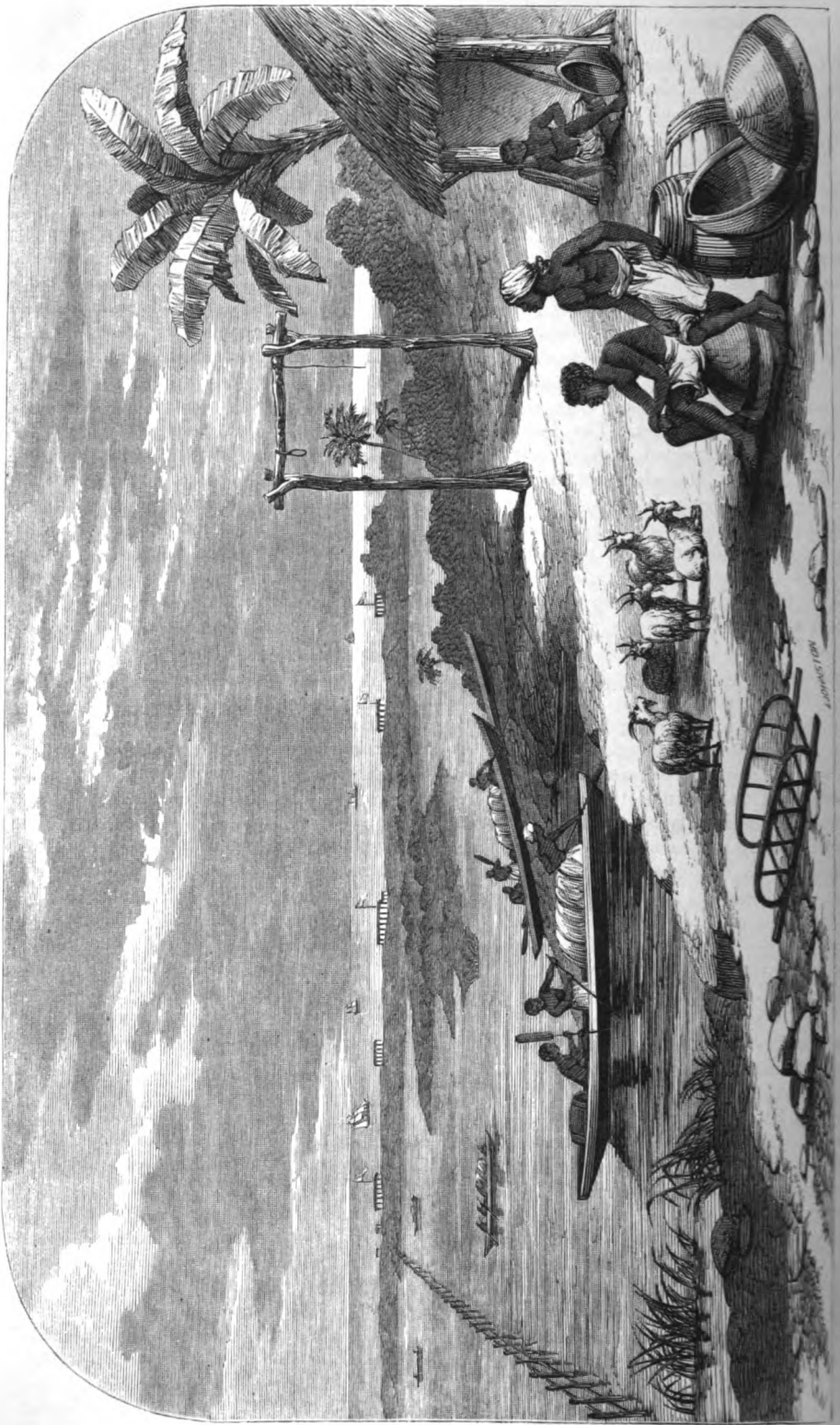
About seven miles from Antananarivo, with a bright sun, a clear blue sky, and a delicious animating breeze, I saw before me on the plain several groups of people, among whom the white lamba, and very white, too, predominated; and on looking through my glass, found that some of them were Christian friends who had come to the capital to see me, and who were mindful of my statement to them that I should probably pass not far from their village on the Monday. The whole was most Pilgrim's-Progress-like; and the similarity was not diminished by the fact that twenty-six of them—eight men and eighteen women—came to our resting-place of a few hours, and we had singing and prayer together, and they gave me their names, and asked me for mine, and left a present of poultry and rice for our journey.

Andanaka Menarana (which means Hole of Serpents), August 26—Here we are, I am thankful, to say, on the coast again, having come this morning from the other side of Marombe, at the head of the Iheroqua river; and, after three hours and a half rowing, reached Andovorante, from which place we have come on here, after I had had a most refreshing bathe in the breakers on the coast. It was twenty-nine days since I had left the salt water. Last Sunday was a very remarkable one. We were resting at a place called Ampassimbe, when who should come into the village but two of the London Missionary Society's Missionaries, with their wives and the Missionary Superintendent of Schools. We soon made their acquaintance, and they came in to our Litany service, at the close of which we sang "How beauteous are their

feet," &c.; and then a Malagasy service began, singing, prayer, and reading, and I pronounced the blessing. We then dismissed the Malagasy congregation, amongst whom I counted nine or ten native Christians; and instead of a sermon I read the account of my visit to the four spots where the martyrs had suffered in Antananarivo. Yesterday morning we parted with them, and yesterday evening, as I was walking across the hilly country of our last stage, I met the three others, looking in excellent health and spirits. They have a vast work before them.

Tamatave, September 1—Through God's grace and blessing, I have got back safely thus far, and it is now the fifth day that we have been here, waiting for our ship. This is a great disappointment to me, especially as I have had some very unpleasant symptoms of illness since we arrived; but I am thankful to say that I feel much better to-day, and I hope that the delay here may help me in the work for which I am come to Madagascar. The time of my journey has been a very solemn one, with spiritual and eternal realities pressing very closely on my soul. The degraded state of the heathen here, and the fervent piety of many of the Christians, bring the kingdom of Satan and that of Jesus Christ into very palpable contrast; and the joy of the Christians in their present liberty is very clearly explained by the sad tales of persecution and suffering, even unto death, of which they have to tell. It seemed strange as well as delightful to be holding service, as I did all the way up, when there was the opportunity, in places where one short year before it would have been death to have attended them. Amongst my bearers were some very earnest Christians, who are still clinging to me, though their employment is over; and one fine young man, an inquirer, who, like all others into whose case I have inquired, has been attracted to Christianity by some striking circumstance in the history of friends, masters, or relatives. The recovery of a rich heathen's child, after he had asked the prayers of Christians for it, all other means having failed, was what made this youth first think of attending to Christianity.

September 8—Last night fifteen native Christians came in to our evening prayers, and this morning about nine. Two of my best bearers have returned to-day to the capital. I quite feel that I have parted with brethren in saying "good-bye" to them: such society has been the great charm of my travels here. The "Gorgon" arrived at Tamatave on Friday morning, September 3, and we started the next day, reaching Mauritius in three days and a-half.



STATUS OF THE SOCIETY AT THE PRESENT TIME.

THE season of our anniversary is at hand, and it may be well that we should consider the precise position of the Society, and the aspect of its work at the present moment.

The past year has been one of a mingled character, of light and shadow, of encouragement and the reverse. It is a great cause of thankfulness, however, that the trials have been from without, and the encouragements from within the work itself,

Political disturbances, resulting in war, have troubled several of our Mission fields. The Yoruba Mission has been thus tried. The strife between the Yorubas and Egbas has raged fiercely, and one town after another has been destroyed. The Dahomians, as might be expected, taking advantage of this disorder, invaded Yoruba about a year ago, destroying Ishagga, a town westward of Abbeokuta, and carrying away into captivity the remnant of its population, and amongst them our native catechist and his flock of Christians, who were afterwards savagely murdered at Abomey. By the last accounts the Dahomian King, breathing vengeance against its people, the Missionaries, and their flocks, was close to Abbeokuta, and his onslaught was momentarily expected. Our Missionaries, although advised by the British authorities to consult their own safety, and retire from the city, have resolved that their duty is to remain with their people. Many and earnest prayers have been offered up in this country for the preservation of Abbeokuta, and we are now in daily expectation of such intelligence from the coast, as, by God's blessing, may assure us of the safety of our Missionaries and their people.

The China Mission has also suffered greatly from the efforts of the Taepings to establish themselves in the coast districts, and the counter-efforts of the Imperialists, aided by European help, to repel them. Our out-stations, which were rapidly advancing into the interior of the Chekeang province, have been driven back, and either given up for the present, or held under all the difficulties of an intermitted communication. The condition of China is most piteous. The proceedings of Imperialists and Taepings are alike marked by cruelty, and between them both the population is miserably afflicted.

In New Zealand, also, although there has not been actual war, yet the relations between the Government and that portion of the population which supports the King-movement, have been far from satisfactory,

and the prevalence of an uneasy feeling has been very disadvantageous to the advance of Christian influence in that land.

Yet amidst all these difficulties, there is, in the aspect of the Missions, much to encourage. If the bush be on fire, yet is it not consumed; nay, in the midst of flames, it exhibits growth. Many have been added to the congregations in Abbeokuta, and the Missionaries plead the large number of baptisms and inquirers as an additional reason why it would be impossible for them to desert their posts. Even in Ibadan, where there has been so much indisposition to hear and embrace the Gospel, men's minds are evidently softening, and there are indications which promise the advent of a more encouraging period. In China, too, the weight of tribulation laid upon them is breaking down the self-complacency of the Chinese. In their own estimation they had been so rich that they needed nothing; but now, in the midst of great tribulation, they begin to feel the need of help, and to listen to that Gospel-message which tells them where help is to be found. In the New-Zealand churches there is, moreover, rich promise for the future in the rapid increase of the native pastorate, and in the liberal manner in which the churches are contributing to their maintenance.

Christian Missions, indeed, if rightly and scripturally conducted, are no longer an experiment. The results they produce are so marked and important, that British officials, to whom is committed the arduous duty of administering the affairs of heathen provinces and kingdoms under the British sway, feel how important is the aid which Christian Missionary action is capable of rendering them, and earnestly invite its co-operation. It is thus, that, at the request of the Punjab authorities, we have added the Trans-Indus province of the Derajat to our previous fields of labour. Nor is this all. Beyond the frontier of British India lies the kingdom of Cashmere, under British influence, although not under British rule. A memorial, signed by Sir Robert Montgomery and all the high officials of the Punjab, has been addressed to the Church Missionary Society, requesting the extension of its labours into this beautiful region. It is as follows—

"SIRS,—We, the undersigned residents in the Punjab, feeling deeply our responsibility, as Christians living in a heathen land, to use every means that lies in our power to spread abroad the knowledge of the word of God, desire to express to the Committee of the

Church Missionary Society our confidence in its principles, and our earnest hope that its work in this land and in other countries may be abundantly blessed. We have observed, with much thankfulness, the extension of the Society's labours in the Punjab—to Umritsur, Kangra, Peshawur, Mooltan, and the Derajāt; but we continually witness many other important districts which still remain unevangelized; and we trust that their efforts in this province may yet be very largely increased.

"A great desire has been lately felt by many persons in the Punjab for the introduction of the word of God into the neighbouring country of Cashmere, where no systematic efforts have as yet been made to preach the Gospel. We wish now to draw the attention of your Society to that country, for we hope that the door to Cashmere is now open, inviting you to enter in; and we feel that the time has come for the propagation of Christianity in that dark land. Cashmere is very populous, and its inhabitants are intelligent. The country is healthy, and presents great advantages. It has long been the resort of English travellers during the summer months, for whose spiritual welfare no provision has yet been made; and although it may be hoped that the Government of India will not long allow this state of things to continue, we believe that the commencement of Missionary work in that country will do much to strengthen the hands of any pastor who may be appointed specially to administer amongst our countrymen, or to supply his place when absent; and that your Mission would not only be a light to lighten the nations sunk in darkness, but would become a nucleus, round which all the well-disposed amongst the yearly visitors to Cashmere would gather themselves, promoting amongst them a desire to advance the spread of the Gospel. It could not, we think, fail to oppose a barrier to an exhibition of the open immorality and transgression of the precepts of our holy religion, which are but too apt to manifest themselves amongst those who are avowedly in search of pleasure; and it would thus tend greatly to remove this stumbling-block to the reception of the Gospel by the natives.

"We appeal, therefore, to you for Missionaries, whom we will endeavour to aid. About 9600 rupees have been already subscribed towards a Mission to Cashmere, and we confidently express our belief that a considerable sum will be yearly raised in the Punjab to meet its expenses when once established. As the country is governed by an

independent prince, we ask that the Missionaries may be men of experience, and men who are intent only on their one duty of making known the word of God. It is possible, indeed, that they may have at first to retire, with other English visitors, from the valley during the winter months; but for six months at least in the year they can continue their labours in Cashmere itself; and there is always ample scope for their highest exertions in the adjoining plains during the cold season. We therefore ask urgently for labourers; we feel how greatly they are required. We ask for them as soon as they can be sent: we feel the importance that no time be lost in such a cause.

"We remain, Sirs,

"Your obedient servants,

(Signed) "ROBERT MONTGOMERY.
 "D. F. M'LEOD.
 "HERBERT B. EDWARDES.
 "EDWARD LAKE.
 "ROBERT CUST.
 "EDWARD A. PRINSEP.
 "T. DOUGLAS FORSYTH.
 "ROBERT MACLAGAN.
 "JAMES CROFTON."

&c. &c.

Thus the field of opportunity enlarges, and there is every reason to believe that it will continue so to do. As the wars and agitations, to which reference has been made, quiet down, and the confusion inseparable from them has cleared away, it will be found that they have been made to work for the furtherance of the Gospel; and as the waters of tribulation subside, they will leave behind them a soil prepared for the sowing of the Gospel seed.

It has been so with Madagascar. The door so long closed has been thrown wide open. Missionary operations are being recommenced under the most favourable circumstances, and, as will be seen, the Church Missionary Society, at the invitation of those who prepared the way, is sending its Missionaries to assist in the common work of preaching the Gospel and winning souls to Christ.

Such, then, are our prospects. The field of labour is rapidly expanding, and a world-wide opportunity is being placed before us.

Is the work to go on? Is Cashmere to be occupied? Is the Niger Mission and its infant congregations to be sustained? Is the work in Madagascar to be vigorously prosecuted? Are our advanced posts to be strengthened until they become the basis of new movements? Is the Society willing? Undoubtedly. But the United Church must afford to her the means. Supplies of men

and money are necessary, and these must be generously yielded if the work is to be done. At the present moment the Society is suffering under a deficiency of both these important requisites. The work is advancing, and the expenses connected have necessarily increased; yet the income has not increased, nay, it has very seriously diminished, during the same period.

But the want of Missionaries is also urgent. The Society has suffered severely, through the past year, by the loss of valuable labourers, removed by sickness or death. Thus, in the course of a few months, four Missionaries have been removed, two of them by death, from the Trans-Indus field. The Corresponding Committee at Peshawur has addressed to the Parent Committee the following most affecting minute on this subject—

“Resolved, That this Committee desire to bow with deep humility before the mysterious providence of God, who has been pleased to afflict and weaken this empire, within a period of only three months, by the removal by death of two of its four Missionaries, and of a third to seek the restoration of his shattered health in his native land; and that they desire to thank God for the grace given to those who have died at their post of duty, which enabled them in life faithfully and humbly to do what they could for the spread of the knowledge of his salvation, ‘which supported them in the bitter hour of death,’ and by which they have been received to their reward and rest above. That this Committee, remembering how other Missions, and especially those in Africa, have been tried in a still greater manner, and yet, after witnessing the death of many Missionaries, have received the abundant outpouring of God’s Holy Spirit, and have now become large and self-supporting churches, would call upon the Society at home not to be cast down by their grievous trials, but to use every effort to send forth faithful evangelists to this outpost of Christianity in India, in the same hope that God will yet own his own work amongst the Affghans, and call many of them to be partakers of eternal life through the preaching of the word.

“The Rev. T. Tuting, B.A. of Lincoln College, Oxford, and Mrs. Tuting, arrived in India in the autumn of 1857, and proceeded to Benares as soon as the road from Calcutta to that place became safe after the mutinies. He remained there till the winter of 1858, and arrived at Peshawur in February 1859. He at once devoted himself to the study of the Pushtoo language, in which, and also in

the Urdu language, he attained great proficiency by perseverance and unremitting labour; and daily, in the bazaars of that city, he made known the word of God in one or other of their tongues. In the summer of 1861 he was preserved in a remarkable manner from imminent danger, once from the bite of a poisonous serpent, and once from the knife of an Affghan fanatic, who attacked him when preaching in the bazaar. His great diligence and devotion to his work, together with his business habits and thriving health of body, all combined to render him a most useful Missionary, while his straightforward, honest character had endeared him to his fellow-labourers and to all who knew him. He had but just returned to Peshawur, after bringing his sick wife and children from Abbotabad, when he was attacked immediately after his arrival by the epidemic, which was then prevailing, and was taken away by dysentery, which at last terminated in cholera on the 27th October 1862.

“The Rev. Roger E. Clark, B.A. of Trinity College, Cambridge, landed in India in the winter of 1859, and after also spending one year in Benares, arrived at Peshawur in January 1861. In January 1862, he took charge of the Peshawur school, which was made over to him by Mr. M’Carthy, and which he retained unto his death. The school prospered greatly under his superintendence, and the number of scholars became greater than it had ever been before. To great industry and steadfastness of purpose he united a simplicity of faith and spirit of humility and prayer which gave promise of many blessings and of much success in his Missionary labours; whilst his gentle disposition and patient forbearance endeared him to his pupils and to the natives, who many of them shed tears at his early death. After an illness of a few weeks he was carried off by internal inflammation, the result of dysentery, on the 14th February 1863.

“The Peshawur Committee desire to draw attention to the lives and deaths of these two Missionaries, in the hope that the mercies and the faithfulness of God which were manifested to them may stimulate and encourage many others to devote themselves to that work for which they gave their lives. There was no fear of death in their last hours, no anxiety on behalf of themselves or others, no doubt of acceptance or of the forgiveness of their every sin, no regret that they had become Missionaries. On the contrary, it will be heard with thankfulness that they were able to feel the calm, quiet assur-

ance of faith and hope, which one of them appears to have received at the time when he first devoted himself to the Missionary work, and which he attributed to be one of ten thousand blessings which fall especially to the Missionary's lot. Even in the pangs of death he could thank God that he had been a Missionary. The Committee trust that instances like these will weigh much with those persons who are now balancing in their minds the question of going forth themselves as Missionaries to the heathen; and that the death-beds of these two Missionaries may prove the means, in God's hands, of the sending forth of many others.

"But this is not all. There is one Mission more in a denuded state. The Derajât, so newly entered upon, is similarly weakened. The Rev. T. V. French, after severe fever, was compelled to leave, if life were to be saved. 'Thus,' observes Colonel R. Taylor, 'in a few months four Missionaries—no common men any of them—have been removed from the Trans-Indus field, and the result is not unnaturally that we are all in much anxiety regarding the future.

"The whole community here will be anxious to see the Mission ranks filled up. The Mission is an institution here, and those who act now as if they were indifferent regarding it, would yet regret its loss greatly, and would come forward, if necessary, to rescue it; while to a circle of warm friends the Mission is a centre of interest and comfort that they could in nowise afford to lose. We trust, therefore, that the Committee will be able to send out fresh men, who will enter on this certainly interesting field with the vigour and interest it deserves.'"

We cannot but repeat the words of the Peshawur Committee—

"We trust that instances like these will weigh much with those persons who are now balancing in their minds the question of going forth themselves as Missionaries to the heathen; and that the death-beds of these two Missionaries may prove the means, in God's hands, of sending forth many others."

Oh that we might be permitted to see the gushing forth of a new stream of Christian love and zeal in connexion with this great work of Missions! That this anniversary might be rendered memorable by a renewal of the Missionary spirit, and such a deep stirring of men's consciences in relation to the great duty of preaching the Gospel to the heathen, that they shall no longer be able to hold back! What! did the Son of God come down from heaven to earth, from

the glory which he had with the Father before the world was, to the pains and extreme humiliation which awaited him here, that He might seek and save that which was lost, and shall men, who not only bear his name, but have tasted of his graciousness, hesitate to transfer themselves from Great Britain to India, or elsewhere, that they may carry on his work? Do they think so much of the sacrifice and so little of the duty, that they consider the one too heavy a cost to pay for the discharge of the other? What must the great Head of the church think of this reluctance, this want of likemindedness with Himself, this poor response to love and tenderness so great, this neglect of that work which, as his last charge, he bequeathed to his church? When the physician wishes to ascertain the state of the patient's health, he tries the pulse. The Missionary enterprise is the pulse of the church. In the discharge of home duties various motives of a subordinate character may exercise an influence; but in this communication of the Gospel to the extra-colonial heathen there can be but one prompting—obedience to the will of Christ. Here, then, lies the test. This is the pulse which may be felt, and as it beats vigorously or feebly, such is the condition of the church's health. She is now in the midst of an unhealthy season: there are morbid influences abroad. Sceptical opinions spring up in various directions, like the fungi amidst the damp and decay of the autumnal season. A healthful stimulant at such a moment is important—an energetic movement, which, pervading the whole system, shall call forth the latent energies, and powerfully react against "the profane and vain babblings" of the present day, "and oppositions of science falsely so-called." May a sense of the obligation manifestly resting on this great country to be increasingly a centre of light to the dark nations of the earth be so pressed home by the power of the Spirit of God to many hearts and consciences, that it shall be as when men, engaged in towing a boat upwards against a powerful stream, wake up suddenly from a sleep into which they have fallen, and discover that they have not only lost ground, but are in danger of being wrecked; and, grasping at once the oars, endeavour, by increased energy, to recover themselves, and regain the advantages they had lost. A revival in regard to the great duty of Missions would healthfully pervade the whole land, and in doing the Lord's work the Lord's people will best conserve the Lord's truth.

LATEST INTELLIGENCE FROM ABBEOKUTA.

KNOWING the great anxiety felt throughout the country for Abbeokuta and all that it contains—valuable Missionaries, interesting Christian flocks, and vast masses of an industrious and intelligent people, now placed in circumstances of extreme danger—we hasten to throw together, in a rude way, the various points of information contained in the despatches which this day (April 13th) have reached us from the west coast of Africa.

Abbeokuta is isolated from all human help. The English authorities have broken off all communication with that city, blockaded the road from Lagos to the interior, and prevented the necessary supplies for defensive purposes reaching that endangered people; while the Dahomians, intent on slaughter and plunder, were rapidly approaching the walls.

This is not the first time that Dahomey with deadly intent has approached the walls of Abbeokuta. The year 1851 was marked by a similar attempt, which is thus briefly referred to in the "Iwe Irohin" of last month—

"The last attack on Abbeokuta was made just twelve years ago, on March 3, 1851. Only five days before, Lieutenant Dew landed at Whydah, and was assured by the Cabocceer at Whydah that it was not the intention of the King of Dahomey to make war on Abbeokuta, and that he wished to put a stop to the slave-trade. At the time he said this, he no doubt knew that the Dahomians were on their way to Abbeokuta. On the morning of the 3rd, the Egbas, hearing that the Dahomians were coming, a party of them went out, and met them at the ford, but were driven back within the town. For some time the Egbas fought behind their walls; but soon, getting more confident, they made sallies; they also out-flanked the Dahomians, and, after much hard fighting, drove them back to the river, but they were unable to break and scatter them. In the night the Dahomians retreated, having first beheaded some fifty Egbas—men, women, and children—chiefly persons engaged in farming, whom they had picked up on the road. The Egbas pursued the Dahomians to Ishagga, where they defeated them a second time in the open field. The number killed before the walls of Abbeokuta appears to have been considerably over 1200. Kosoko, the then King of Lagos, fired a salute when he heard that the Dahomians were really attacking Abbeokuta; and Possu, who was then at Badagry, had many of his people in the Dahomian army.

The Egbas captured many muskets: a good many of these, if not all, were marked, 'Tower. G. R.'"

Abbeokuta, however, at the present time, labours under one serious disadvantage. In 1851, its chiefs and people enjoyed the friendship and sympathy of England. Now they are without it. The English policy on this coast has been, in this respect, entirely reversed. We refrain from entering into the causes of this, because to do so would lead us into a disturbed sea of politics. No doubt depredations have been committed by people connected with the Egba camp at Makun, and canoes, on their passage by the river Ogun from Lagos to Abbeokuta, have been plundered. But in the present state of confusion, which, in consequence of the protracted civil war between Abbeokuta and Ibadan, prevails throughout the land, the Bashorun and elders of Abbeokuta have no power to prevent this. They have, however, expressed their regret, promised compensation, and have ordered such investigations to be made as might issue in the discovery and punishment of the offenders. The British Governor on the coast has, however, not only thought it necessary to blockade the road, and prevent the transit of goods and munitions of war, but has issued a proclamation recalling from Abbeokuta all persons claiming British protection. This advice, for it has no compulsory power, the Missionaries have felt it impossible to comply with. At such a crisis they dare not leave their people. To leave the sheep now that the wolf is coming would be the part, not of a shepherd, but of an hireling. To do so would be to alienate the affections of the Egbas, and, so far as we can see, close for ever in that direction the door of opportunity. They have remained, and whatever has occurred—for by this time the crisis is passed—they have shared it. The communications, therefore, of these devoted men possess at the present time the deepest interest. We find them calm, resolute, trusting in God, and having evidently the promise fulfilled, "Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee." The extracts, which we now introduce, will be read with painful interest, and we feel assured that fervent prayer will still continue to ascend, that they may be helped and preserved in whatever circumstances they may find themselves at this moment. Our God has granted to his faithful people in dangerous seasons marvellous deliverances.

"His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear." What He did of old miraculously, He can do now by providential interferences. And we have a trustful persuasion that it will be so; that our Missionaries and their people shall be preserved; that out of all this evil great good will come, and a wider door be opened for the spread of the everlasting Gospel.

The letters before us are from the Rev. Messrs. Townsend, Wood, Dr. Harrison, and Mr. Robbin. We shall quote from them according to the order of their dates.

The Rev. H. Townsend, writing under date of March 5th, observes—

"There has been great alarm about Dahomey since Monday, and every preparation is being made to defend the town. They are supposed to be somewhere within a day's march. The people are not at all alarmed. They wish them to come, and have it over. They are tired of these constant alarms. A few of their war chiefs have returned to assist in defending the town, but the greater part remain at Makun.

"We are, through God's mercy, in health, but we are not able to bear up under these difficulties as before. We have had a year of greater excitement and perplexity than ever previously."

The next, dated March 7th, is from the Rev. J. B. Wood—

"It is a great cause of thankfulness that we are still preserved in safety and kept in peace by One higher than man. The last month has been one of much anxiety, excitement, and activity, in this town. Some time since the people said they could overcome the Dahomians, and repel any attack they might make upon Abbeokuta; but it was evident they were somewhat alarmed, and scarcely themselves believed what they said. They set about repairing the walls in many places where they were dilapidated, clearing out the ditch on the outside of the wall, and in some places deepening and widening it. Having thus constantly before their minds the threats uttered by the King of Dahomey against their town, and remembering that they have enemies on every side, and have no place to flee to for refuge if driven away from Abbeokuta, they have become very determined to fight to the last if attacked, confident in their power to repel their enemies from the town. There appears to be more unanimity and enthusiasm than there was last year, when it was expected Dahomey would come on them from Ishagga. Enormous quantities of food have been brought into the town from the farms around: still the

prices of provisions have advanced greatly. The warriors have been sleeping at the gates of the town for a week past. All kinds of reports have been flying about that the Dahomians were coming in numbers upon the town. These were false, and got up more for excitement than for any thing else. The cry of 'wolf, wolf,' is too common. There seems to be, however, no reason whatever for thinking that the Dahomians are not within a short distance of Abbeokuta, but where they are exactly we do not know. The King of Ilawo sent a messenger to me yesterday, who said the Ilawos had seen them on the borders of the Ketu country. The inhabitants of Ishala, still further towards the west, have sent their old people, women, and children, away to places of safety, and are ready for the Dahomians, if they wish to attack Ishala. The Dahomians are reported to have gone there, and, finding them thus prepared, pretended they had come as friends, and only wished the Ishalas to give them guides to take them to Abbeokuta. The Ishalas replied that they were friends of Abbeokuta, and would give them no guides. I do not think that any thing decisive will be known before this month's mail leaves.

"We have heard nothing during the past month from Ibadan. It is supposed that the Ibadans are in some way mixed up with the Dahomians, and would only wish the latter every success in an attack upon this town. This causes a more embittered feeling against Ibadan than before."

The following, dated February 26th, is from Dr. Harrison—

"I have to thank you for your kind letter, received by the last mail. It was very satisfactory to find that the Church Missionary Society entirely agreed with us in the matter of the Governor's proclamation. We had before heard that the Missionaries in Lagos and Sierra Leone, and, I think, Cape Coast also, thought we had done quite right in stopping here. . . . In Abbeokuta the white people show the most entire confidence in the safety of the place. The great proportion are busily engaged building. Mr. Champness is just finishing his new chapel between Alabama and Ikija; Borgmeyer is roofing in his new house; Mason is of course busy, in order to get his machinery under cover. Everybody seems to be more or less busy building."

The date of the following extract from Mr. H. Robbin is two days later than the preceding one. It is addressed to Captain Davies, at Lagos—

"There was a great noise and confusion last night. The Egbas fired upon the Dahomians on this side of Ishagga, say about three or four hours' journey from Abbeokuta, and we are likely to have a fight to-day or to-morrow. The few Ishagga people who remained have left their town, and the Ilasa people also. The houses at Aro are set on fire, but the converts, who encamped at Aro gate, have removed my doors and windows, and the roof of the house, so that there is not much mischief done, but they may yet pull down the walls. I think the Egbas are fully prepared to meet the Dahomians. We are all looking out anxiously, and expect to see them every minute."

To these fragments we add the following extract from the "Iwe Irohin" of March—

"An attack from the Dahomians has been expected, and nothing has been done these three or four days past but works of preparation to meet and repel the assault. On Monday evening a great alarm was given: women went about the streets, singing; men hastily armed themselves, and hastened to their appointed stations behind the wall or at the gates; very soon thousands were ready to meet any attack that Dahomey may make. The morning of Tuesday dawned, but no enemy appeared in sight. Various reports were brought in from time to time that they were seen somewhere near Ishagga; then that they were seen in some farm there; that they had divided, and one division was seen marching northward towards Iberekodo with two Ibadan horsemen at their head as guides. A double attack was therefore expected, one from the south and the other from the north. These reports served to keep attention alive, and up to this hour they are expecting and awaiting an attack, being aware of the character of Dahomey warfare. They approach with caution, sometimes leave again, professing to be going somewhere else, and, when suspicion is not felt, suddenly return, and make their spring on their plunder. Perhaps, after all this noise, we shall hear that Dahomey has caught some small town asleep,

and made sufficient slaves to sell and to kill until another season shall come round. Dahomey does not like hard fighting more than other native tribes: craft and cunning are their best weapons, and most relied on.

"Several chiefs returned from the camp at Makun, to take part in defence of this town. Whether the Dahomian army will come or not is uncertain, but a state of preparation will prove the best means of preventing an attack, for doubtless the Dahomians have their spies to report what is doing, from some quarter or other. That they should not come is earnestly to be desired, for there will be a great loss of life in such a battle as must take place. Besides which, should Abbeokuta be destroyed, it would prove a heavy blow to civilization and the progress of religious truth; and should Abbeokuta conquer, it would strengthen war principles and feelings, and make them much less inclined to peace. If the Dahomians do not come, we expect the Ibadans will be more ready to listen to overtures for peace. It is generally supposed that a hope of help from Dahomey made them evade the offer recently made. In every respect it is most desirable that the Dahomians should not attack."

Our letters from Lagos are a few days later. The Rev. S. Crowther, writing March 9th, says—

"The alarms of the Dahomians' march are very strong. The people of Abbeokuta are waiting for them behind their walls. May the Lord protect his servants and his own cause! We need a continued interest in your prayers."

Such, then, was the aspect of Abbeokuta at the date of these despatches. The crisis was at hand. The people were prepared to defend to the uttermost their houses from a ruthless invader. The Missionaries were there with their flocks. They, too, were using *their* weapons; they were in earnest for God's help and deliverance. May his right arm be stretched out to help and defend them!

VALEDICTORY PROCEEDINGS.

DISMISSAL OF MISSIONARIES TO MADAGASCAR.

"HE that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth," has recently reopened a door of usefulness, which has been closed against European Missionaries for the lengthened period of twenty-eight years. For

wise reasons, we doubt not, it was so ordered. Although we cannot comprehend all, we can understand something of the mystery. The trial was permitted in order that the enduring nature of a true work of grace might be incontrovertibly demonstrated. The native

Christians of Madagascar were placed in the furnace, and their profession of faith proved to be, not wood, hay, stubble, but gold, silver, precious stones. In this God has been glorified, and the reality of those results, which, when faithfully preached, the Gospel is ever certain to produce, has been placed beyond the possibility of doubt. Henceforth the disparagement which some would cast on all Missionary efforts which are not carried on in strict accordance with an arbitrary model, which, without any warrant from the word of God, they are attempting to set up, is effectually obviated.

There are those who contend that Missions are of no force unless carried on according to a prescribed ecclesiastical organization. The theory is wrapped up in the following paragraph from a sermon preached by the Rev. A. N. Littlejohn, D.D., rector of the Church of the Holy Trinity, Brooklyn, New York, October 2nd, 1862—

“Experience has taught the church that to do her full work among the heathen, and to do it well, she must send to them, not Bibles alone, nor ministers alone, nor sacraments alone, nor any parts of the Gospel system isolated from the common whole, but altogether in the unity of an organic interdependence. This has been a hard lesson to learn. Again and again have attempts been made to evangelize by means of a fractional Christianity; in one quarter by baptizing, in another by preaching, in another by spreading the Scriptures, in another by schools, and in another by the supposed all-prevailing virtue of an apostolic priesthood; thus endeavouring to accomplish, by the severed elements and untwisted fibres of the body of religion, what could be done only by its banded strength. It was the entire ark, not any one of its timbers, that floated Noah and his house safe over the deluge; and it is an entire Christianity only that can retrieve the desperate fortunes of human nature.”

This, we are informed, is the lesson that experience has taught the church. Where, then, is that experience? From what field of Missions is this lesson of experience derived? Where are the facts that establish either the negative or positive side of the question, and which suffice to prove either that the attempts to evangelize by what, in the above quotation, is termed “a fractional Christianity” have been failures, or that the “unity of an organic interdependence,” when attempted to be carried out, has been so pre-eminently successful? We have had our own Church Missionary Society, sending out faithful men with episcopal ordination. They

have gone out from the parent church, which, in its full organization, occupies the home centre, and they have been put forth as the tendrils of a tentative and exploratory work, laying hold in apparent feebleness on new countries, but becoming gradually strong and vigorous; one advantageous feature of their Missionary action being this, that from their fractional character and inability to exist in a separated state, they are necessitated to sustain intercommunion with the parent church, of which they are in fact the offshoots. But if each Mission is to be invested with organic completeness, what security have we that this dependence upon, and sympathy with, the church at home will be sustained? If these integral units from the quasi interdependent nature of their organization, imagining themselves capable of separated action, break off from the mother church, and set forth upon a self-appointed course, what security is there that it will be of an orthodox and satisfactory character? What if they, who are entrusted with the administration of affairs, turn aside into errors of doctrine or practice; and the Mission, submitting itself to the influence of its head, leave its proper orbit, and deflect into a devious and eccentric course, will this be to the promotion of Christianity in distant lands? Let the advocates of this theory look to it. It has been hastily adopted and precipitately carried out, so far as circumstances have permitted it to be done. Much more is contemplated in the same direction, so that this movement is as yet but commencing; yet already the inconveniences attendant upon it have re-acted, painfully and disadvantageously, on the church at home. There is just one consolation, that experience is the best and, in many cases, the alone corrective; and we should feel much more uneasy at the excitement existing on this subject, but for our conviction that the new theory only needs to be submitted to this test, in order to prove its own unsoundness.

The Church Missionary Society commenced its Missions long before the novelty set forth in such grandiloquence of language was thought of. It sent forth Missionaries, and not churches. It expected to find the materials of which native churches have to be constructed in the countries themselves. Believing, as it still does, and, we trust, ever will do, that the power to convert is in the message which the church is to deliver, and that it is the truth, and not the organ of its utterance, that the Spirit of God uses, to turn men from darkness to light, the Society sent forth men

who should faithfully teach and preach that message. Have its Missions proved failures? The self-supporting church at Sierra Leone, the gradual extension of Christian light and truth through the Yoruba country, and along the banks of the Niger into the dark interior of Africa, are these failures? The Tamil churches, reckoned by tens of thousands; the Maories of New Zealand, whose Christianity has alone preserved many an English settlement from desolation, and themselves from an avenging and destructive retribution; the hopefulness and vigour with which the native churches in every direction are yielding forth from their own bowels the men who are to become their future pastors and teachers, and are liberally opening their stores of worldly goods to provide them with a maintenance; are these failures? Are the men who pronounce such results failures ignorant or prejudiced? Do they, on solemn occasions, deal with subjects which they have not thoroughly examined; or, having done so, do they purposely ignore all that they find to be adverse to their favourite speculation?

But has the blessing been restricted to the labours of the episcopally-ordained Missionary, and all others, have they proved to be failures? If Missionaries, who, although episcopally ordained, and using their office for the great purpose of a faithful evangelism, nevertheless, if apart from the other element, which, together, make up the supposed organic unity, are pronounced to carry with them into the field nothing more than a fractional Christianity, what place shall be assigned to evangelistic efforts originating from a centre otherwise than episcopal? Plainly such are deemed unworthy of recognition. But has the great Head of the Church so dealt with them? Has He not used them for the extension of Christianity, and blessed them with a large measure of blessing? Has the American Board of Commissioners for Foreign Missions, or the Baptist American Board, been left unrecognized and unblessed? Have the Missionaries of the one been unsuccessful amongst the Armenians of Turkey, and the Nestorians on the borders of Persia and Turkey, or the Missionaries of the other amongst the Karens of Pegu? Or the efforts of our Nonconformist brethren at home, have these been failures? Has the Gospel achieved no triumphs amidst the isles of the Pacific, the numerous tribes of Southern Africa, the slopes of Travancore? And what of Madagascar? No episcopalian Missionaries have ever yet entered on that island. Yet there is found a native church, one that has endured

without injury an ordeal of such intense severity, that certainly, except in the records of the early church, there is no parallelism for it to be found! It was left alone in its infancy, the Missionaries who had commenced the work having been compelled to leave: as Job was surrendered to the power of Satan, it was placed in the hands of its enemies, that, possessed as they were of all physical power, they might destroy it if they could. They tried to do so, and laboured zealously in their vocation. For years they persevered. The persecuted Christians took not the sword, they offered no resistance; they endured the suffering, but, in the midst of the fires, they held fast their faith. They have outlived their persecutors: they are dead, but the church has multiplied, and survives. On this field there was nothing whatever of the "unity of an organic interdependence," but has there been no blessing?

No! the message, and the instrumentality by which it is conveyed, are distinct. There is the shell and the kernel within, the one valuable only as it contains the other, and therefore, if an empty shell, of no value at all. The water which saves life, and the vessel in which it is presented, are distinct. The vessel may be one extemporized for the occasion, but if it suffice to convey the water to the lip it does its work. God would teach us that the virtue, the saving power, is in the message, the truth, by whatsoever instrumentality it may be conveyed; and where God's truth is fully and faithfully delivered, there is present, under whatever other circumstances, not a fractional Christianity, but that Gospel which is the "power of God to salvation to every one that believeth."

The question is not now as to the relative value of this or that agency or mode of action; it is of a more vital character: whether the Gospel, unless conjoined with a special organization, is divested of its power to evangelize, so that, however full the truth may be, yet, without the form, it can be regarded only as a fractional Christianity. This, all who value the Gospel, who would not tie down the administration of God's great medicine to a particular organization, not always attainable, nor everywhere to be found, must unite to controvert: whatever they be in other respects, whether members of Established or Nonconformist Churches, Episcopalians, or Congregationalists, Christians of Europe or Africa, or of Asia or America—all must rally round the standard of Gospel truth, resolved to uphold it in its distinctiveness. Wherever the

Gospel is professed and believed, there is a basis of union : where it is wanting there may be uniformity, but there cannot be union. God's people, at the present day, are called upon to stand forward, and, breaking loose from the narrowness of mere sectarianism, to identify themselves with each other by a hearty sympathy. They have all, no doubt, their preferences on questions of church government. Let them retain them. We ask not for amalgamation, but for distinctive yet co-operative action. Remaining in their respective organizations, let them there do all the good they can. But let all prejudices and partialities be subordinated to the necessities of Gospel truth, which at the present day requires to be defended against the sceptic and the formalist.

Especially let there be the manifestation of this union on the part of the great Evangelical Societies, whose object is the propagation of the Gospel in heathen lands, amongst their officers at home, and their Missionaries abroad. It is a matter of thankfulness that their Secretaries do meet together once a month for the purpose of conferring on questions of general interest ; that they meet as brethren, and unite in prayer and praise ; and we trust that the same spirit will pervade the proceedings of these several Societies, and communicate itself increasingly from the home centres to the Missionaries in foreign parts. To act otherwise would be the indulgence of an inconsistency detrimental to the common work. When, in the vast field of Missions, where the work is so overwhelming and the labourers so few, faithful men, the representatives of various churches and denominations, find themselves in the presence of the heathen, preaching the same Gospel, actuated by the same motive, and seeking the same end, the glory of God in the salvation of sinners, shall they look coldly on one another, because their views on matters of church arrangement are not identical, and, commencing to bicker on these points, subject themselves to this reproof from the observant Brahmin or Mohammedan—"Your efforts for our conversion are evidently premature. You are not agreed amongst yourselves. You had better arrange these points of controversy first, and then we shall feel disposed to give you a patient hearing?" Nothing can be more prejudicial to the advancement of the Gospel amongst the heathen, than intolerance and contention amongst those who profess to bring to them the same common faith. At home, sectarianism has grievously injured the great cause of national religion ; let not the evil be transferred

abroad. On the other hand, brotherly feeling, sympathy, and consideration amongst men, who, however differing on other points, are identical in the answer which they give to the inquirer who asks, "What shall I do to be saved?" is to the heathen the strongest proof of the power of that truth which they hold in common. That bond must be strong which prevails to unite when there is so much to disunite.

It was the manifestation of this godly union which invested the valedictory meeting convened to take leave of our Missionaries to Madagascar, and send them forth to their work, with such special interest. It is not only with the consent, but at the expressed desire of the London Missionary Society, that the Church Missionary Society has sent its Missionaries to Madagascar. That Society has acted nobly. The Gospel has been dearer to it than its predilections for that form of church government which is most prevalent amongst its members. Had it been otherwise, it might have discontinued, certainly it would not have encouraged, the action of the Church Missionary Society towards Madagascar. But its representatives knew that the Missionaries of that Society, in their teaching, would allow nothing to come between Christ and the sinner; that they would place proximately and immediately before the needy sufferer, not the church, not sacraments, but a living Saviour; and therefore they have welcomed the determination of the Church Missionary Society, and have moved us to hasten on. The Missionary work amongst the Hovas and the province they occupy engrosses the all of effort which the London Missionary Society, consistently with other claims and duties, can give to Madagascar. Yet this is only one of the twenty-two provinces of that magnificent island, and who shall undertake the evangelization of the other parts? The representatives of that Society have therefore done us the honour to beckon to us, although we be Church Missionaries, because they know, that although we sail in a different ship, we use the same Gospel-net which they do.

Various considerations decided the Church Missionary Society to undertake this new Mission.

So generous an invitation needed to be as generously accepted. So far as evangelical churchmen are concerned, the basis of true brotherhood is not uniformity in externals, but a sympathy in the recognition and acknowledgment of those grand essentials of Christian truth, which are admirably summed

up in the 9th, 10th, 11th, 12th, and 13th Articles of Religion "agreed upon in the convocation holden at London in the year 1562, for the avoiding of diversities of opinion, and for the establishment of consent, touching true religion."

Moreover, there were providential leadings, which, like the pillar of fire and the cloud, moved in the direction of Madagascar, and encouraged us to go on. Our Missionaries had already been brought into communication with the Malagasy. In the island of Mauritius they had met, and become interested in them. Many of the persecuted Christians of that island found refuge in the Mauritius, and some from amongst the number were found useful as colporteurs. The interest which the Bishop of Mauritius feels in the race is evidenced by his journey to the capital of Madagascar, and, amidst the fatigues of that undertaking, he was attended and assisted by a faithful Malagasy catechist, who went with him from the Mauritius. It was as the result of his communication with the Rev. William Ellis at Antananarivo, that the Bishop moved the Church Missionary Society to the commencement of a Mission in that island.

And it is of primary importance to the Church of England that the Church Missionary Society should enter upon this service. There is thus secured a faithful exposition of the true principles of the Church of England.

If, among the professed members of the Church of England, there exist at the present time great discrepancies of opinion; if some speculate on inspiration—its mode and degree—until the Bible, according to their theories, is divested of all reliability; if others eliminate the atonement from the great essentials of Gospel truth, and, setting aside the idea of sacrifice by blood-shedding, put forward the incarnation as alone and by itself sufficing as a ground of hope; and others, regarding the retention of episcopacy as abundantly compensating for an utter departure from sound doctrine, aspire to the restoration of communion with unreformed churches, and appear to think it of no consequence that "the salt has lost its savour," provided if only it retain the form and aspect of salt; it is the more necessary that those members of the Established Church, who know God's truth in its distinctiveness, should honour it by a resolute testimony. This the Church Missionary Society has done hitherto, and may grace be given her to persevere in so doing to the end. Never was there a period, in the history

of the British nation when it was more needful that they who love the truth should be of Paul's determination—"To whom we gave place by subjection; no, not for an hour, that the truth of the Gospel might continue with you."

All these considerations served to render the dismissal of the two first Missionaries of the Society an occasion of more than ordinary interest. The meeting for this purpose held in the Society's Committee-room, Salisbury Square, on Thursday, March 26th, was large and influential, the chair being taken by the Hon. Captain Maude.

After prayer, and the reading of a portion of the Holy Scriptures, the following Instructions were delivered to the Missionaries by the Clerical Secretary, the Rev. William Knight—

INSTRUCTIONS OF THE COMMITTEE TO THE
REV. THOMAS CAMPBELL AND THE REV.
HERBERT MAUNDRELL, PROCEEDING TO
MADAGASCAR.

DEARLY BELOVED IN THE LORD,—You have witnessed the valedictory dismissals of many of your fellow-students during the three years of your residence at the Society's College at Islington; and, no doubt, your minds must, on such occasions, have thrown themselves forward to a time like the present, with the thought, "When *my* course is completed, where shall I go?" Who could have answered? Of this we feel sure, the Lord will go with you. You have given yourselves to Him, to serve Him, body, soul, and spirit, in the Gospel of his dear Son; and though perhaps you may at this present moment feel more strongly even than you ever did before, how unworthy is the offering, yet He has accepted it; He takes you, as chosen vessels, to bear his name before the Gentiles; and we have no doubt that He, in answer to believing prayer, has directed the minds of the Committee in the choice of that sphere where you are to labour for Him, and that He will seal to you his most true promise, "Lo, I am with you always, even to the end of the world!" High calling! Arduous responsibility! But keep near to Him, and you shall be more than conquerors through Him who hath loved you.

This time last year the Society was prompted by the call of God's providence, heard in the appeal of Christian servants of our beloved Queen in India, to lengthen its cords by entering upon a new district of wide extent in the Punjab. Though it was a season of serious financial anxiety, yet we felt the call,

and we went forward ; and God blessed us in this venture of faith, and even replenished our funds thereby. Now we obey another call to go forward, and we feel sure that the means and the men will be supplied. The new and marvellous openings for Missionary enterprise in every quarter of the globe may well startle us, and in this great day of opportunity it is hard for the lagging faith and languid love of the Church to rise to the occasion, and with loins girt and lights burning, to do the bidding of her Lord.

The call now comes from Madagascar, and to Madagascar accordingly, although sorely straitened for men and for means, do the Committee, in the same spirit of faith, designate you. The history of that Mission has been so prominently of late before the Church of Christ that it is hardly needful at any length to dwell upon its chief features. Yet upon some of them we must touch, because they bear upon the few general Instructions which the Committee have to give you. You know how the Gospel was first brought to that country ; you know how, after the Holy Scriptures had been translated into the Malagasy language, for a quarter of a century, the European evangelist was banished from the land, and yet that the word of God grew and multiplied there ; and how, after a persecution, unparalleled in modern times, it was found, when God's providence once more opened the island to Christian intercourse, that the few hesitating adherents to the Gospel had increased to 10,000 disciples ; besides many who had resisted unto blood, leaving behind them a testimony that can never be forgotten by any just historian of the Christian church ; and many more of whom the world was not worthy, who suffered joyfully the spoiling of their goods, and encountered perpetual slavery for the sake of Him whose service is perfect freedom, or who hid themselves in deadly swamps, surrounded by crocodiles and beasts of prey, and clung to mouldering and mildewed copies of the Scriptures, which they had buried from the sight of their persecutors, that so the truth of the Gospel might continue amongst them.

The honour of this great work God has been pleased to put on the London Missionary Society. They first, of Protestant Missionaries, approached, forty years ago, the shores of Madagascar. They taught the people to read. They reduced their language to a grammatical form. They gave them the Bible in their own tongue. Several of their Missionaries laid down their lives for the Mission. And they succoured the refugees, and, by correspondence, sustained the hopes

of the confessors, during the many years that English teachers were excluded from the island. Nothing is more touching than the affection manifested in the letters of the persecuted Malagasy Christians towards those who first brought to them the pearl of great price.

And if it be asked, Wherefore, then, send you, Brethren, to this field where other labourers have first broken up the ground and sowed the seed ? The answer is, We send you forth to Madagascar with the cordial concurrence of the Directors of that great Society. The excellent Bishop of Mauritius, after full communication with their representative there, Mr. Ellis, entreats us to lose no time in taking our share in a work which is beyond the grasp of a single Missionary body. We would take warning indeed when we recal the apostle's words, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build on another man's foundation ;" and we remember how the great Romish apostacy, true to its prophetic character, augments its numbers, when it cannot resort to the secular arm, by seducing to itself members of Christian communities to whom it may obtain access. Far be this from us ! We respond rather to the call of honoured Christian brethren to help them in gathering the harvest, too great for them unaided. When our blessed Lord, after the long and gloomy night of toil, bestowed on his servant Simon the miraculous draught of fishes under which his net began to break, Simon beckoned to his partners in the other ship, and they came at once to his assistance. And such are the fraternal relations that exist—and may they ever continue—between the London Missions and our own. It is one of our fundamental laws that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." And this was practically illustrated very early in our history. Our first pecuniary expenditure was a donation of 100*l.* towards the London Missionary Society. Some few years subsequently, when our Tinnevely Mission was rent in twain, through our Society's faithful adherence to the Prayer Book and Formularies of our church, and an overture was made to the London Missionary Society to occupy that part of the district which was alienated from our Missionaries, they refused to take advantage of the schism, saying, that their work was to preach the Gospel, and not to establish forms of church government. And now they again give us the right hand of fel-

lowship. We enjoin you, therefore, first of all, to meet these brethren in the spirit in which they are prepared to welcome you. Ever seek to maintain brotherly intercourse with them. The whole land is before us. There is an adequate staff of Missionaries in the capital already; the entire island, more than 1000 miles long, is everywhere accessible, and is destitute of European labourers; and in the face of the emissaries of Rome, divisions among Protestants would be most disastrous, when we should present an united front against our common foes — Popery and Paganism. You will honour those whom God has honoured. This is the first injunction which the Committee lay upon you.

But there is another lesson to be drawn from the circumstances of Madagascar. If God has put great honour on these Missionary brethren, He has put greater honour still on His own word—that word which He has magnified above all His name. The Missionaries remained long enough to complete the translation of the Scriptures into the Malagasy, and then they were expelled. And here we have a lesson which may well teach us to trust the Bible, whether in Indian Government schools or elsewhere, to be its own witness and guardian.

See, we say, the living energy of the Bible, even without the oral teacher. Here we have a people cut off from all but the scantiest means of communication with their original instructors, only a very few years after the Gospel has first been brought to them, with no developed system of church government, or any of the elements of cohesion which usually bind together Christian communities. And yet they live, and grow, and spread, in spite of a searching and pitiless persecution, their only bond of union being the possession of the word of God in their own tongue.

Here is a lesson, we repeat, which we cannot overlook. The best gift to a nation is the Bible in the vernacular. Missionaries have accomplished little till they have secured this. This is the best security for the permanence of their work. Our own English Bible has made us what we are. The Indian mutinies witnessed its power to sustain under the bitterest trials. And Madagascar furnishes a fresh testimony to its priceless value. "Thy word is tried to the uttermost; and Thy servant loveth it" (Ps. cxix. 140, Prayer Book). While an effort has been made from the neighbouring continent to undermine its divine authority, a practical answer comes across the Mozambique channel from the martyrs and confessors of Madagascar, to testify that it is not the word of

man, but that it is in very deed the word of God. This is the general lesson for the Committee and all their Missionaries; but do you, dear brethren, learn hence the true source of all Missionary success. You see what it was that wrought the past triumphs among this people. So remember what is to be your best and only weapon for the time to come. "Take the sword of the Spirit, which is the word of God." This must be the food and joy of your own souls. This must be the beginning and end of your teaching, if you would enjoy the light of His countenance, without which all teaching is vain. And this strict adherence to the standard of Holy Scripture is, if possible, more important even now than heretofore. Madagascar Christianity has been tried by persecution. Now it will be tried by prosperity. There is about it a feature unique in modern Missions. Those in high places are at the head of the movement, just as it was with the mediæval Missions in the north of Europe. Every light brings its shadow, and this has its dangers as well as its advantages; and we know how, in the middle ages, heathen customs and superstitions mingled with and enfeebled the truth. There may possibly be ill-informed, if not insincere, professors of Christianity, who will go with the stream, and take up what is popular. What will be a preservative against the deadening influence of such nominal adherence? You have the antidote which was wanting in the darker ages, and for lack of which their Christianity became distorted and corrupted. You have the Bible in the vernacular. Hold up, then, the standard of the word of God. Bring all to this test. Watch for true conversions. This is the real basis of our church. And the experience which our brother Campbell has gained in the Revival movement in Ireland will, we trust, teach you both to watch for signs of true spiritual life, and to rest satisfied with nothing less.

But these words of counsel must draw to a close. They have indicated to you rather some general principles to guide your conduct, than have laid down for you specific rules. The Committee are not yet prepared to point out the exact sphere of your future labours. They hope, before many weeks, to have the advantage of personal conference with the Bishop of Mauritius, and to avail themselves of his local knowledge in the selection of a station. Meanwhile, you will proceed to Mauritius. You will there become inured to a tropical climate, and will have the most convenient opportunity, both of studying the Malagasy, and coming into daily contact

with the natives. Bend all your energies to the acquisition of the language. This must be done at first, or it will not be done at all. And keep steadily before your minds what is the great object of a foreign Mission. It is the raising up of a Native Church—self-supporting, self-governing, self-extending. The Mission is the scaffolding; the Native Church is the edifice. The removal of the scaffolding is the proof that the building is completed. You will have achieved the greatest success when you have taught your converts to do without you, and can leave them, for fresh inroads into the ‘regions beyond.’ Accustom them from the first to weekly contributions to a church fund. Foster in them a spirit of independence. Encourage them to meet together regularly amongst themselves for prayer and mutual edification. Set them to work, rather than strive to do all yourselves. Stand behind them, rather than before them. And recollect, that amongst these people, though behind us in civilization, there is a native strength and vigour of character, strikingly in contrast with the Oriental ages of political and spiritual despotism, which has borne the brunt of a prolonged and barbarous persecution—a strength of character, from which great things may be expected, on which great reliance may be placed, and which, with the blessing of God, promises for it a noble future in the Missionary history of the southern hemisphere. “Blessed be God,” wrote some of the Malagasy confessors, “the blood of Jesus redeems us, saves us, purifies us, and cleanses us from all sin. By a great and strong voice has Christ called us, and we have returned to Him.” It is to such people that the Committee send you forth. They send you forth with a full heart, and with many prayers. The Lord’s grace is sufficient for you, and His strength is made perfect in weakness.

The Missionaries—the Rev. Messrs. Campbell and Maundrell—having respectively acknowledged the Instructions which had been read, they were further addressed by the Rev. C. D. Marston, Rector of Marylebone, in a discourse faithful and luminous as to doctrine, and full of affectionate and heart-spiriting counsels.

On the conclusion of Mr. Marston’s observations, the Rev. Dr. Tidman, the Secretary of the London Missionary Society, was invited to address the meeting, and more especially the Missionaries, on a subject which so deeply interested him, and with which he was so thoroughly conversant, as Madagascar and its need of Gospel light and truth.

We regret that we are unable to collect more than a few fragments of what he said. “He had come,” as he stated, “to derive pleasure and profit from the proceedings, but unprepared to take any part in them. He rejoiced in the designation of these two first Missionaries to Madagascar, regarding them as a first instalment, and trusting they would be followed by twenty more. All would be needed amidst the vastness of the work to be done. It is true that, according to the latest information received, there were not less than 10,000 christianized Malagasy. They were dispersed abroad in different directions. Many of them had been sold into slavery, and, amidst their chains, had been living witnesses to the truth; but these were the exceptions, and the great body of the people was in a state of pitiable degradation. The London Missionary Society therefore rejoiced most cordially that the Church Missionary Society had decided to enter on this field of labour, and entertained the hope that it would multiply Missionaries, who should go forth preaching the same truths which had been embodied in the Instructions, and enforced in the address which they had just heard.

“The great truths of the Gospel, set forth in their dignity and simplicity, and brought home to the heart in the life-giving power of the Holy Ghost—these constituted the grand requirements for Missionary work. Going forth in the full acknowledgment of these, and with the determination to know nothing in their work save Jesus Christ, and Him crucified, to set Him forth primarily and distinctively, there would be no fear of any collision between Missionaries. In faithful adherence to such principles, they would find alike the secret of unity amongst themselves, and of power to convince and convert the heathen, and they would go forth conquering and to conquer. The Lord God had prepared the way for new Missionary efforts, and had provided in the land Missionary helpers for those who should enter in. There were in Madagascar thousands of praying Christians. How different, therefore, their condition would be from those who, between forty and fifty years ago, had first essayed the work.

“To expect, indeed, that all would be smooth, and that no difficulties would present themselves, would be contrary to experience. Dangers still await the native church in Madagascar: through grace it has endured the ordeal of persecution. May the season of prosperity and royal favour inflict upon it no injury!”

Dr. Tidman, in conclusion, referred to the

presence in Madagascar of the emissaries of the Church of Rome, and the unscrupulous measures adopted by them for the furtherance of the objects they had in view. But however defamed or misrepresented, the duty of the Christian Missionary was still the same; not to be provoked; to bear much, and yet not retaliate. Thus the people of Madagascar would soon learn to distinguish

between true Christianity and its counterfeit.

After Dr. Tidman had concluded, prayer was offered up by the Rev. J. H. Titcomb, Incumbent of St. Stephen's, Lambeth, and the Missionaries having been commended to the guidance and protection of Almighty God, a hymn was sung, and the meeting separated.

THE KUTCHIN OR LOUCHEUX INDIANS.

We regret that a press of intelligence from other Mission-fields has compelled us to interrupt Mr. Kirkby's interesting journal. The portion of it, however, which we publish in this Number, descriptive as it is of the Loucheux Indians, their manners and customs, is complete in itself.

July 13—We are again fairly on our way. I shall, I fear, be very tired of my mode of conveyance long before reaching La Pierre's House. It is so small that there is barely room to sit in, and of course I am obliged to keep almost motionless, lest the canoe should capsize. In addition to myself, I have a little Indian boy, about ten years' old, who was given to me yesterday by his father, to take up to train and educate for future usefulness, if God is pleased so to use him. He is a nice little boy, and will, I think, learn quickly. He has attached himself to me, poor little fellow, but could not refrain from crying very much last night for his father. His mother died some two or three years ago. From his having two rather large teeth in front of his mouth, he has been named "beaver-teeth," but I hope to give him my own name of William. Should any of our young friends in England see this, I trust they will not forget to pray for him, that he may be fitted and prepared for usefulness among his countrymen. Pray also for his father, and thank God for the grace given to him thus freely to give up his son, and to be separated so far from him—more than 1200 miles.

It will be rather difficult to write in a canoe, but I will try to give a brief summary of the character and habits of the Loucheux as far as I am able. They are naturally a fierce, turbulent, and cruel race, much more nearly approximating to the Plain tribes of the Saskatchewan than to the quiet Chipewyans of the Mackenzie valley. They extend from about the 65° to very nearly the Arctic

coast, and from the Mackenzie westward to Behring's Straits. They were once very numerous, but wars among themselves, and with their Esquimaux neighbours, have diminished their numbers a great deal; they are still, however, a strong and powerful people. They are doubtless of Tartar origin, for their personal appearance, the practice of Shamanism, scarifications in sorrow, burning their dead, infanticide, a species of caste, and several other customs, point us at once to the inhabitants of the East as the parent stock; and though there are many important differences, both in their habits and language, yet they are evidently a branch of the Chipewyan, or "Tinni" race, both undoubtedly proceeding from the inhabitants of north-east Siberia. If this be so, then the Tinni family holds a very important position among the aborigines of this continent, extending as it does, in an uninterrupted line, from Hudson's Bay to the Pacific Ocean, and stretching in a more broken, though perfectly visible chain, from near the Arctic coast to the Gulf of Mexico: and the actual distribution of the Tinni tribes at the present day favours the above conclusion. A band of Asiatics crossing over Behring's Straits to this continent, and proceeding down its western coast, would probably leave parties at the mouth of every large river they passed. Now the first river such a party would arrive at is the Kwitchebach or Yoncon, in the valley of which are the Kutchin, or Loucheux. At Cook's Inlet, we find the Kinai, a tribe closely resembling the Kutchin, inhabiting the valley of the Saskatena river. On the banks of the Alna dwelt the Yellow knives, the same people, but thus designated by their northern brethren from the copper knives which they fabricated. Up the Fraser's River reside the Tah-culi, Caniers, &c., who speak, with but slight difference, the Tinni language, and point clearly to the path by which the Peace, Athabasca, Slave,

and Mackenzie-River valleys were peopled. The detached tribes of Tlat-skaniis and Umpquas show how they migrated southward; and, continuing onward over the great plains, the family is represented by the Navagos, Penal Lenos and Apaches, and, in the Gulf of Mexico, by the Hoopatis dwelling on the banks of Trinity River. The foregoing information has been gathered from a careful comparison of vocabularies in Hale's *Ethnology*, and a very interesting and valuable map of the aboriginal tribes of the country, lately published by the United-States' Government. According to these authorities, together with the census of the tribes here, taken a few years ago by the Hudson's-Bay Company, the Tinni family consists of forty-one tribes, amounting in an aggregate to about 32,000 souls. Many subjects of interest here suggest themselves for remark, but as they would be irrelevant to the topic in hand, I must leave them, and come back to the Loucheux or Kutchin.

They are divided into many petty tribes, each having its own chief, as, the Ta-tlil-Kutchin (Peel's-River Indians); Ta-kuth-Kutchin (La Pierre's House Indians); Kutch-a-Kutchin (Yoncon Indians); and many others; but the general appearance, dress, habits, and customs of all are pretty much the same, and all go under the general names of Loucheux or Kutchin. The latter is their own appellation (the people); while the former was given to them by the whites (squinters). There is, however, another division among them, of a more interesting and important nature than the petty tribes just referred to. All, irrespective of tribe, are divided into three grades, faintly resembling the upper, middle, and lower classes of civilized nations, and are termed respectively, Chit-sa, Nati-sa, and A-tul-sa, the former being the richest, and the latter the poorest. They differ, however, from the customs of civilized life in this, that it is the rule for a man not to marry in his own, but to take a wife from either of the other classes. As the different families or tribes who belong to the same grade will never make war with each other, this system of marriage must have a beneficial influence in allaying feuds that may arise among the others, for in every case the children belong to the grade of the mother. A man's children, therefore, may be amongst the tribe against which he is called upon by his chief to oppose, in which case he will naturally seek for peace.

Their dress is the same in all the tribes, and very nearly so of both sexes. It consists of a sort of tunic, or pointed shirt, and

trowsers to which the shoes are attached. In the shirt being long and pointed, and the shoes attached to the trowsers, are two differences between their dress and that of the Tinni. It may, however, only be a difference of recent date; for if the derivation of the word Chipewyan be "pointed shirt" in the Cree language, and not "a dead dog," as Sir J. Richardson supposes, then, undoubtedly, the Tinni wore garments of that shape when they first met with the Crees. The only difference observable between the dress of the women and that of the men was the tunic of the women being rather longer, rounded instead of pointed in front, and more profusely decorated with beads or hyaqua shells, of which both sexes are passionately fond. Their dresses were all made of leather, very nicely dressed by themselves: those that were new looked very well, but others were fearfully dirty. Once on, I imagine the dress is seldom changed till it is worn out. In winter, one side of the leather only is dressed and the hair left on. The men paint their faces something after the manner of the Crees, and have the septum of the nose pierced, through which two or more hyaqua shells are placed, giving the face a very singular expression. The women tattoo themselves. Their chins are covered with vertical lines from one corner of the mouth to the other. Neither of these customs are practised by the Tinni of the Mackenzie Valley, but both are extensively used by the Navagos (the Tinni) of New Mexico.

The Kutchin are the only Indians in the country that I have met with who either collect wealth, or have a system of barter. Both are much practised by them, hyaqua shells, in the first instance, and now beads, imported by the Company, being their medium of currency. The man who has the most beads is considered the richest. After they are purchased from the Company's stores they are threaded by the women on strips of fine leather, a fathom being equal to the Company's standard of a male beaver, and in this way are traded among themselves. Some tribes scarcely hunt at all, but trade all their furs from more distant tribes, among whom they make annual expeditions for that purpose. Were they in a country more hospitable than their own, this propensity might be turned to a good account. They would, I think, be found equal to their conquerors, the Navagos, who are said to have made great advances in agriculture, and to be rich in horses and cattle.

The Kutchin women are inferior in looks,

and fewer in number, than the men. The former, I dare say, arises from the harsh treatment they receive, and the heavy work they have to perform; while the latter is caused in a great measure by female infanticide, which has hitherto been but too prevalent. The Company's officers have made very strenuous and laudable efforts to abolish the cruel practice, and in many cases, I rejoice to know, were successful. But many a poor mother assured me they had done it to prevent their children from suffering the misery they themselves endured. Polygamy among them, as among all barbarous nations, is the source of many evils. It is practised by them more than by any other tribe with which I am acquainted. The Kutchin multiplies his wives just as a farmer increases his beasts of burden. The more wives he has, the more meat he can have hauled, the more wood cut, the more chattels carried. Hence it is no uncommon thing for an Indian to have as many as four or five wives at the same time. The effect of this, when the number of females is much below that of the males, may be readily conceived. Dissatisfaction, jealousies, quarrels, and murders, are the natural results. So far as I could ascertain, there is no marriage ceremony of any kind, or previous courtship, required; the only thing is, the consent of the bride's mother. That is a *sine qua non* in all cases. Neither father nor brothers have a voice in the matter, and would sit quietly by and see their daughter or sister pulled to pieces by contending rivals, rather than interfere in the matter. Indeed, it would be considered by the whole tribe weak and unmanly for any to do so.

Formerly it was the practice of the whole nation to burn their dead, after which the ashes were collected, and, being carefully sewed up in a leathern bag, were suspended from the top of a painted pole, placed in some clear, and, if possible, elevated spot. But owing to the long residence and influence of the whites at Peel's River, the tribes in that vicinity now bury on stages, or in the ground; and their neighbours of the Yoncon are also now adopting the same methods. There is but little ceremony at the time of interment, unless the deceased had been a chief, or some other notable personage. The property is either destroyed, or interred with the owner. Nightly wailings are kept up for a season, during which time the nearest male relative is employed in purchasing, or otherwise collecting, meat, grease, furs, beads, &c., for the dead dance at the time appointed. All who are invited attend.

The feast is kept during the day; and in the evening the dance commences, all moving round and round in a circle, each one trying to outvie his fellows in the contortions of his whole frame, but all beating admirable time with their feet. The dance is accompanied by a song, or kind of dirge, in which the qualities of the deceased are enumerated. Some of their airs are exceedingly plaintive and beautiful. It is said of the Crees that "they have no music in their souls." Be this as it may, the Kutchin are by no means destitute of it. Mr. Lockhart has already collected a pretty good number of their songs, which he has set to music, and a very interesting collection they will prove, should he at any time publish them. Unfortunately he has none of their death songs, or I would have copied one to send with this.

There is no regular order of priesthood among them. Any one who feels disposed may turn "medicine-man;" but some are much more highly esteemed than others, as possessing greater skill in conjuring away sickness, and foretelling future events. "The doctor," who so nobly declared himself dissatisfied with his craft was the chief man among them, and if he only remains firm in his allegiance to the Gospel, it will be a noble trophy of the power of divine grace. He was courted and feared in turns by all. They had the fullest confidence in his powers, and used to pay him most liberally for his services in seasons of danger or sickness. They also firmly believe that the conjurors have power to kill Indians at a distance by means of their spells. Indeed, so deeply rooted is this idea, that they think every Indian who dies before reaching old age has been killed by the influence of some conjuror whom he had offended, or whom some other person had hired to do the deed. In case of sickness or accident, when the services of the medicine-man or conjuror (for both are the same) are required, a female takes a quantity of beads, as many as the parties can afford, or feel disposed to give: these she carries to the tent of the selected doctor, and, without saying any thing, throws them at his feet and returns. If he thinks the sum sufficient, he rises and follows her back to her tent, when the incantations take place. If successful, he receives all the credit; if otherwise, he declares that a distant rival opposed him, who, being better paid, proved the stronger.

As in the case of most other uncivilized people, it is very difficult to know their real dispositions. They are, as a whole, blood-thirsty and treacherous, though among them

there are many honourable exceptions. They are extremely superstitious and credulous, as their whole system of Shamanism goes to prove. They are tolerably honest, that is, they will not pilfer about the Fort, or from the whites; and yet they will often rob distant Indians of their furs. They are also exceedingly hospitable to any one visiting them in their camps. At the same time they are jealous, arrogant, and conceited. All, I fear, are confirmed liars. There appears, indeed, a strong natural proneness to exaggeration and falsehood in the minds of all the Indians in the Mackenzie district, for one or other is generally used, even when a correct statement would equally serve the purpose. The Chipewyans, especially the slaves, among whom I labour, do not possess the darker traits above of their Kutchin neighbours. The custom of robbing each other of their wives, the facilities for divorce, and the inferior estimation in which women are held, combine to produce a very low state of morality among them. But as the glorious Gospel of the blessed God has now found its way among them, it will produce its legitimate effects among them, as among other natives of the earth, when it is known and felt.

Their religious notions are very few and indistinct. They have a knowledge of a Supreme Being; but as they possess no idea of a future state of rewards and punishment, this faith exerts no influence over their actions. Their religion, if such it might be called, is one of fear, as they more or less deprecate the wrath of demons. In this they approximate very closely to the Tinni of Mackenzie River. So far it is good, as there is no system to be overcome, or prejudice to remove, before the Gospel could be brought to bear upon them. Indeed, in the whole continent of North America it would be difficult to find a more important and interesting field of Missionary operation. Gladly would I, were it not for my family, live permanently among them. The mountains, however, require a single man to be their Missionary. But where is the man to be found? Who will re-echo the words of the Prophet, "Here am I, send me?"

I lately read a glowing picture of the enjoyments of savage life, in which the writer more than insinuated, that, left to his native woods and streams, the Indian experienced greater happiness than that bestowed by the ameliorating hand of civilization. Now, much as I feel disposed to be the friend of him who is the friend of the Aborigines, yet truth compels

me to state, that between theories and facts there are often sad and gaping discrepancies, and perhaps in none more so than in the case before us. To draw a pleasing picture of savage life is one thing; to see the savage in his darkness is another. It is easy to speak of the Indians roaming over wood and mountains; now skimming over the glassy lake, and then gliding down the rapid current; but that is not all. It may be the romance of Indian life; but there is the sterner chapter of reality to set over against it, and from that chapter the foregoing notices of the Kutchin tribes have been drawn. They describe the heathen as they are "uncontaminated" by civilization. Twenty years have not yet elapsed since the whites first entered the Yoncon valley, and the influence they have exercised has been decidedly good. The Company's officers, all through the district, are kind and humane, and would raise the Indians rather than depress them. Their example, upon the whole, is good likewise. Intoxicating drink is unknown. If, then, I have not sadly misrepresented them, few will venture to say that the Kutchin, in their native state, are happy. The truth is, the whole tendency of heathenism is to brutalize and debase, while the design of civilization and the Gospel is to elevate and to bless; and they are the remedies which a gracious God has placed in our hands. Let us, then, go forward in the use of them, and his blessing will not be withheld from us. The former, I fear, can be but little used here. To the woods and the streams must the Indian tribes of this district look for a means of subsistence; but happily, though a handmaid to it, civilization is not necessary to a reception of the Gospel.

July 27—We have toiled hard, hoping to reach La Pierre's House; but finding that it is impossible, we have encamped, and, by a very early start, shall be there shortly after breakfast. During the fifteen days we have been coming up from the Yoncon, we have not seen a single Indian, all being in the interior making their summer hunts. Baccateral, the Indian who promised to have a supply of dried meat for us, failed, or at least we could not find it. Had we not, therefore, been fortunate in shooting some geese, we should have been very poorly off. God be praised for his daily mercies. Coming through the ramparts, the Indians in my canoe managed to get to the top of the rock in a favourable place to cut a "lop-stick" in remembrance of my visit to the Yoncon. Poor fellows! I was pleased with their expression of gladness, but would fain hope

that a more enduring memorial of my visit may be found in souls brought from darkness to light, and from the power of Satan unto God. This is the desire of my soul. To this my labours are directed, and for its accomplishment my daily prayers ascend. One rock was so much like a mitre, that I dedicated it to the name and memory of our good bishop. To another very conspicuous one I gave the name of my dear boy Rupert.

July 28—About eleven o'clock this morning we reached La Pierre's House. I felt sorry at arriving on Sunday, but it could not be helped. Flett and his wife, and the few Indians present, received me most cordially. After a little washing, &c., held service for the latter and the four who had come with us. In the afternoon, baptized Mrs. Flett and her daughter, a girl about six years old; and though there are only four or five of us who understand English, yet we found it good to wait upon our God in prayer and praise. This evening I had the Indians again. Three or four others were in, Flett tells me, a few days ago, hoping to see me again, and, after waiting for two days, they said they would just hunt in the mountains close, and would soon be in again. I hope they may arrive to-morrow, or they will miss seeing me.

July 29—After sixteen nights sleeping in the open air, on the sand, gravel, or stones just as the beach happened to be when we encamped, I enjoyed the quiet and luxury of a night's lodging in a house again. Engaged most of the day with the Indians. Those in the mountains, I regret to say, have not come, so that I must go without seeing them, as Mr. Lockhart wishes to leave in the morning.

July 30—After breakfast this morning we wished our good friends at La Pierre's House good bye, and set off on our toilsome journey across the mountains, one day of which is happily finished. On reaching the top of "the Nose" we sat down to rest, and, looking round, a most magnificent view presented itself. The rain and weariness prevented me from seeing and enjoying it when I came; but to-day I enjoyed it thoroughly, and, as I gazed, felt how

— Beautiful!

How beautiful is all this visible world:
How glorious in its action and itself!

July 31—How loving and how gracious is our heavenly Father to me his unworthy child and servant! The first night after leaving Peel's River, four Indians joined us with a supply of food for our need; and, by a strange coincidence, this morning, when we

awoke, three Indians were with us who had come up to us with provisions during the night. As soon as I saw them I recognised them as old friends, and in a few minutes found that they were the ones who had been staying about La Pierre's House to see me. They went there about the middle of the day yesterday, and hearing that we had started, they proposed coming after us, when Flett, who knew we had only dried meat with us, sent a nice piece of the fresh meat by them, which they had brought in. We remained about two hours together, when two agreed to go on with us to Peel's River; the other will take back the tidings to Flett, lest he should be anxious about them. Our four Indians were extremely glad, as their loads were rather heavy; but, divided among six, we get on famously.

Aug 2—Reached Peel's River in good time to-day. Found my good friends, Mr. and Mrs. Gaudet, all well. About sixty Indians were present, and, to my great surprise, who should I see on the bank but Mr. Grollier, the Roman-Catholic priest whom I met in the Good-Hope boats on his way to Fort Norman. It appears that, after reaching that place, he heard of my intention of going to the Yoncon, and at once hired a canoe and Indians and chased me down, arriving here two days after I had left. He was much disappointed to find that I had gone, and made some preparations to follow; but being unwell, and hearing of the bad walking, the rivers to ford, and swamps to go through, he changed his mind, and has remained here since. Altogether, poor man, his trip has been an unfortunate one, as he has lost his time at Fort Norman, and has not been able to accomplish any thing here. Not an Indian will attend his services, while I have been received with open arms. They are delighted with the hymns and prayers I have taught them, and, while I write this, can hear them trying to sing them. To God be all the glory ascribed! I exhorted them to-night to stand fast in the faith, as they have been taught, and earnestly now commend them to the care and blessing of our God. After service with the Indians, I baptized and married three native women to European employés of the Company, and baptized their children—seventeen in all; after which we had family worship, at which all were present.

Aug. 3—Left the Fort at three o'clock this morning with two boats. Up to the very minute of my departure, I was busily engaged with the Indians, who were just as anxious to learn as I was to instruct. The

priest is following in a small canoe. As we have sung God's praise, read his word, and knelt in prayer to Him morning and evening, from the Yoncon, so, with Mr. Gaudet's permission, we shall have time allowed to do so still. To-night the crews of the two boats all knelt down (seventeen in all), besides Mr. and Mrs. Gaudet and Mr. Lockhart, so that I shall have quite a little congregation. There is also an Esquimaux going up, but we are not able to speak much to him. However, I trust he may learn a little, poor fellow! It is strange what a different view we at different times take of the same things in life. In this, experience is a good teacher. I once thought the boat by day and the tent by night but poor accommodation. To-day the boat has appeared delightful, and I am looking at my little tent to-night as a perfect luxury. The canoe has taught me to appreciate the boats; and twenty-eight nights' sleeping outside, without either bed or shelter, save a single blanket, has taught me to value the comforts of a tent. We expect to be about twenty-five days going up to Fort Simpson, so that I shall have a nice time for quiet thought and reading.

Aug. 6—At breakfast-time this morning we came up to a camp of Indians, and remained about three hours with them. I saw half of them on my way down, who had carried the tidings of my visit to their friends, and all had come here to await my return.

Aug. 12—Arrived at Fort Good Hope about six o'clock this morning. About thirty Indians are present. They were glad to hear of my progress below, and most of them joined us in our evening devotions. We shall remain here all night, so that I shall have another opportunity of speaking to the Indians again in the morning. Two Indians from here, who went up to Fort Simpson with the boats, were unable to proceed to Portage-la-Loche, and had therefore returned, by whom I have just received letters from my dear wife, and find all things are well at home. God be praised! I shall now go on my way rejoicing. When I left home my second little boy was really ill, but God has graciously restored him.

Aug. 29—With great joy and gladness I was permitted to reach home this evening in health and safety; and am truly thankful to find all my dear ones well. It is precisely three months to-day since I left, during which time I have travelled over at least 3000 miles, and have been honoured by God in carrying the glad tidings of salvation far within the Arctic regions to a people who had never heard it before. Dangers pre-

sented themselves, but God mercifully delivered me from them all. In going down, night after night, I simply curled myself round in my canoe, and let it drift with the current, being anxious to get from place to place as quickly as possible. At Peel's River my tent, bedding, &c., had to be left, so that from there to the Yoncon and back—at least fourteen or fifteen hundred miles—I went without either, and, though exposed to all weathers, never so much as caught a cold or felt a day ill. To God's preserving care I feel that I owe it all; and I mention it here, not from a spirit of boasting, nor yet from a desire to represent it as a hardship endured—God forbid—but that God in all things may be glorified.

At Fort Norman we only remained an hour or so *en passant*, so that I had no opportunity, beyond a little conversation, to say any thing to the Indians who were there. About half-way between there and here we met the Good-Hope boats on their return, with a priest and *frère* for the Roman-Catholic Mission there. From them we heard that Bishop Grondin really came in, and purposed passing most of the winter in the district. A few days since, he left in the Fort-Liard boats, accompanied by Mr. Gascon, whom he intends to leave at that Fort for the winter. I had really hoped that we should have reached here before the Liard boats left, in which case I fully purposed going too; and even now, if I can procure Indians to paddle my canoe, I will go. Most keenly do I feel the sad disappointment I have again experienced in none coming in to help me, while four Roman Catholics are here to oppose. So confident did I feel that some one would come, that I sent up things to the portage to meet him. Verily "hope deferred maketh the heart sick." Strengthen me, O Lord, with Thy good Spirit, sanctify me more than ever, and fill me with burning zeal and love for the souls of the poor heathen around me. The boats were very early from the portage this year, and the Peel's-River ones were unusually late, so that, though I have gained ground below, I fear I have lost some here. The Bishop, two priests, and a brother, had all their own way here, aided, of course, by the Roman-Catholic servants; and now all the Indians have left; there are scarcely any about the place.

Sept. 1—Much enjoyed the quiet and refreshing services of the day. After the morning's service, baptized the infant daughters of Mr. and Mrs. Ross, Mr. and Mrs. Gaudet, and a son of one of the servants. In the afternoon, the Indians who

came up in the boats, and as many of those about here who would do so, attended service. In the evening, service in the men's house, the same as last year. This plan I trust to continue through the winter. May God graciously own and abundantly bless my labours!

Sept 20—The few Indians that were here on my return home were all engaged by the Company to go to Big Island for fish, so that I could not manage to go to Fort Liard as I wished; and perhaps it is as well that I could not. A few days ago the Roman-Catholic Bishop returned, and is now waiting here for a canoe that is to come up from Fort Good Hope to take him down there. He is to remain there till January, then come on to Fort Norman, where he will stay till the beginning of March, and will then return here with the packet men, and, after a few days' rest, pass on to Resolution, when he will wait for the portage boats to take him out again. Against his church and teaching I trust I shall lift up my voice to my latest breath; but I must say that I thoroughly admire and applaud his zeal and energy, for it is deserving of all praise, and puts our Protestant Missionary zeal to shame. He brought me letters from Fort Liard, from one of which I venture to transcribe a few extracts—

"I have been looking for you some time, and now fear that you will not be able to come. I certainly do not blame you, but it speaks very little for the Protestant spirit of the Church at home to leave you to fight single-handed against all the Roman-Catholic bishops, priests, and brothers in this district. Mr. Gascon accompanied the boat up to Fort Halkett, and, on his return, is to winter here. Bishop Grondin has been here since the 39th ult. The Indians were much disappointed you did not come, according to promise: some of them still hold out; others have attended the Bishop's services, made confession, and received absolution, with crosses, chaplets, and blessings innumerable. . . . The Bishop, in one of his sermons, denied the utility of crosses and chaplets, the efficacy of image and saint worship, including the Virgin Mary, and recommended the worship of God alone through a Redeemer! He called you and all Protestants brothers, and recommended the Indians to listen and follow what you said!"

I add no comment to the above, but leave it to speak its own lessons.

Jan. 1, 1862—Through the tender mercies of our God we are all spared to see the commencement of another year. Whether we shall see its close is known only to Him. One

of our dear family circle "is not," and often in heart and thought do we follow him; and if one or other should be called to join him ere the year shall close, I trust our hearts will be ready to say, "Thy will be done." Increasingly do I feel my own feebleness and nothingness, and am daily seeking to cling closer to Jesus, from whom alone I can draw forth righteousness and strength. May his grace throughout the year be sufficient for me, and his strength be perfect in my weakness; so that, if spared, I may have a year of hard and hearty labour in that blessed service to which He has called me.

There have not been many Indians in since the winter began. Last week a party of fifteen came, who remained three days, during which time they listened attentively to the proclamation of God's word. There are three families living about here who form my usual Sunday congregation. They, I trust, will learn to love and lisp the name of Jesus, and, as they mix with their friends again, will be able to say something of the "riches of his grace," that so the Gospel may extend itself, Satan lose his prey, and sinners be forever saved.

Feb. 28—About thirty Indians arrived during the past month, in parties of from three to ten. They were all from the east. Most of them I had not seen before, so that they heard for the first time the Gospel of Jesus in all its truth and simplicity. Being nearer Fort Rae, they generally go there, where they had sometimes met with a priest. They all brought provisions, and said that the deer were abundant in their hunting-grounds. We shall not, therefore, starve, I trust, this winter.

March 7—Three or four families, numbering in all twenty-seven souls, arrived yesterday and to-day from the west, all starving, and they report that others will be in, perhaps tomorrow. The weather has been exceedingly cold and calm, so that they have been unable to kill any moose, the only animal for food in their quarters. They will stay about the fort, picking up what they can, and the men, after they have regained a little strength, will make short hunting excursions. I know them all well: some of them are my own people, others are the most bigoted Romanists I had to contend against last winter. Oh that their want of the food that perisheth might be the means of their receiving into their hearts that heavenly manna which God has given for the life of the world! All of them have been in my house the greater part of the day, and have been equally fed by us. Charity is a ready key to unlock the human heart,

savage as well as civilized. A little kindness, therefore, that we may now show them, may win for us their confidence and affection, after which the ear will be always open to the message we have for them.

March 9: Lord's-day—More Indians arrived yesterday, chiefly women and children. All were present at service to-day, with those about the Fort, so that altogether I had a goodly gathering of forty-two, the largest number I have had at one time, I think. They listened with a good deal of attention, poor creatures, to the glad tidings of a Saviour's love. To many of them, of course, the sounds were entirely new, and I can only pray that God would now graciously add his blessing. His merciful provision for our bodily wants I cannot but again notice. Before these poor starving ones arrived the Dog-ribs brought in a sufficiency of meat for our own and their wants, and have promised to come again now Fort Rae is their trading post: some of them had never been here before. Surely in this we cannot fail to see the loving care of our gracious God. Oh for hearts sufficiently grateful for his tender mercies unto us!

March 16: Lord's-day—The starving In-

dians, with one exception, are improving; all have been daily fed, and now they can help themselves a little. Forty-two were present at service again to-day: three, however, were Dog-ribs, who came with loads yesterday. They have never been here before, nor did they know of starving Indians being here: they were, therefore, led doubtlessly by our God. After the happy services of the day, as I was quietly resting myself, and thanking God for the opportunity afforded of making known his blessed word, the tidings reached me that the packet men had arrived. In an instant all was excitement and emotion. Letters from our dear friends—our absent child—our homes! How rich the privilege, and how unexpected! We had not in the least expected them for a week or a fortnight yet. Then came the thought, What tidings shall we have? This caused anxiety, for in intervals of such great distance we may always expect to hear that some one or other, whom we knew and loved, had been removed, but, thank God, all was otherwise: overflowing kindness from dear Christian friends, and love, goodness, and sympathy from all. We have indeed had a happy day.

THE SLAVE CHRISTIANS OF TRAVANCORE.

THE following letter from the Rev. Henry Andrews, one of our Missionaries in Travancore, dated Jan. 1, 1863, will show us how the light of Christian truth is kindling on the hills and amidst the jungles of that kingdom. The most degraded portion of its population is coming rapidly under the power of Christian truth, and the new congregations which are being formed in the self-denying efforts which they are putting forth in the direction of self-support, present an example to the whole circle of our Missions.

In sending you an epitome of the work in this Mission for the year just closed, I feel how very appropriately the declaration that "He will not break the bruised reed nor quench the smoking flax" expresses God's dealings with us here during that period. Frequently prostrated by the feverish malaria from the paddy-fields around us, I have had much difficulty in keeping at my work; yet the review of the past year furnishes occasion for much thanksgiving. The Lord has not ceased his working: our weakness has not affected his strength. The old congregations have, I trust, grown somewhat in the things pertaining to salvation, and the new congregations have exhi-

bited a vigorous development of the principle of self-support on which they were first founded. Though very poor, their liberality has abounded, and put to shame those who were in the Gospel way long before them. I consider the principle on which the certainty of future independence and self-support is based is now fixed, and in practical operation. It is working healthily, and commends itself to the converts as a matter of prime necessity—one on which their hopes of congregational stability and expansion must, in a great measure, depend; and therefore one which all who join the church must make it their solemn duty to maintain.

Its working here is as follows. Twice a year, after the harvests, each head of a family, according to his written voluntary promise when he joined the congregation, pays a measure of paddy, value a little more than a quarter of a rupee, to the Permanent Church Fund. Even the poorest can then give so much. This fund is the standard fund of the church, the guarantee for the local readers' provision, which even now, in the infancy of the congregations, it meets. The reader, or properly, "elder," is one

chosen by themselves, and approved of by myself. He visits from house to house, takes medicine to the sick, holds prayer-meetings, and instructs generally after work hours of an evening, as well as before the Sunday services, collects subscriptions, and is the medium of communication between the people and my catechists or myself. At first, such worked without definite pay, working during the day and teaching at night. Having thus proved themselves sincere and self-denying, the congregation raised the Permanent Fund to pay them a rupee per month for congregational duties. As the inquirers increased, and children began to form a tolerable school, I was obliged to provide for their instruction, and preferred using the elder already employed to sending a higher-class teacher, whose salary of three or four rupees monthly would have been far beyond their present means to reach. Now, for the more especial Mission work, I pay him an additional rupee monthly: thus the congregation and the Mission share the expenses—the bare expenses of the hard-working, earnest, and most efficient elders. Should distant inquirers come to that congregation, the elder extends his circuit to them, and they gladly bear any additional expense from his temporary stay at intervals among them. Thus the whole aspect of the work is truly as "heaven." A strong sympathy exists between teachers and taught, and every persecution attending inquiry is borne all the more cheerfully from the teacher having himself gone through the same ordeal. The money paid to the elder is delivered to me quite correctly, and a copy of the church accounts in my hands is delivered to the congregation. Besides the Permanent Fund, church fees, especially thank-offerings, and Mission-boxes for copper cash, are adding their quota. Labour, also, is freely given. A Christian officer, having given me fifty rupees for slave prayer-houses, I was able to build three very substantial ones of stone and teak by the slaves contributing in labour more than an equivalent to that amount. With but little addition, these prayer-houses will form three strong churches when required. A new congregation has lately been formed, and the preliminary prayer-shed erected, in a very ignorant part of the district. Persecution by the adjacent Nairs is now severely testing it. Last Sunday they drove away the little band of worshippers, and burnt down the shed. The baptized slave, who had been placed there as elder, is keeping the poor people together, and teaching them to pray for their enemies.

On Sundays a reader or catechist goes to each prayer-house to examine the progress made during the week, and to conduct a simple service suited to their growth in knowledge. At stated times I examine such as the readers select as prepared for baptism, confirmation, or the Lord's Supper. The adults, as well as the children, are trying hard to learn to read, which some are now able to do very fluently. I must not forget to add that these slaves buy all their books. It is also a pleasing fact that the masters now generally approve of the slaves being taught, opposition occurring only where it is quite a new thing. The Nair who raged so against the poor eastern slaves, is now their friend, treating them justly and well, while still further east some fifteen miles (or about thirty miles from here), where, in God's wonderful way, some more are inquiring, the chief master is actually desirous to have a prayer-house for the slaves, as a means to keep them from leaving him now they are free. One of the once dreadfully persecuted baptized eastern slaves has gone to this new place to see the character of the inquirers, and, if necessary, to teach them the rudiments of the Gospel during the week, while such as are willing come the fifteen miles on the Sabbath to the prayer-house. If this man's report is favourable, a prayer-house will be opened in that almost unknown region, and a proper elder appointed. Thus the work is multiplying itself, while I seem to be sitting in the centre, and arranging and watching over the whole, taking the Sunday service where my visit seems to be the most needed. Rome is also busy, and I hear that many, baptized by her agents, have gone north, to the neighbourhood of Verapoli, where the bishop lives. Her mutilation of the Commandments, and non-recognition of the pure word as the rule of faith, has created such a feeling of pious aversion among the Protestant congregations, that its influence is felt even among the outsiders, and very few near them are won to Romanism: they cannot face the questions of the earnest-minded believers in the supreme authority of the word of God. During the stated migrations of the slaves to the eastern harvest, the congregations, under their several elders, keep quite distinct from the heathen slaves, and hold their daily prayer-meetings and Sabbath services regularly. They seldom return without some addition of inquirers to their numbers. Even the high-caste heathen are much struck at their orderly and organized behaviour. One Sirkar (petty official) detained a company of returning slaves, in

hopes of levying a sort of black mail—no uncommon attempt; but on the next day, the Sabbath, seeing them all unite in worship under a large tree near, he felt sufficiently ashamed or frightened to let them go.

The late confirmation was a season of great blessing to the infant churches. The candidates prepared diligently, and strove hard to be present in time, as the harvest was scarcely finished. Upwards of one hundred came from long distances, and about fifty arrived a day or two too late. This past year about one hundred have been admitted to baptism after a long probation, and nearly two hundred more are inquirers. During the past three years as many hundreds have been received into the church, and the work is still steadily progressing. My chief agents, the catechists and readers, are now thoroughly conversant with it in every stage of its development, and are able to meet almost every case that may arise. For myself, I have fully realized St. Paul's expression of "the care of the churches," which cometh on me daily. And again, "Now we live, if ye stand fast in the Lord." I could multiply individual cases of beautiful examples of faith, prayerfulness, patience under trial, and departure in peace, but this is only a general sketch of the plan pursued, and its results. It has been arrived at by tried experience, and its great result is, that if the Missionary left here to-morrow, these poor churches could and would support their teachers, and maintain their worship based on the word of God, if even only an occasional visit were paid by the native minister. Of course the weekly visit of the reader or catechist is a great advantage, and fully appreciated benefit, but its failure would not be their instant ruin or dispersion. So to speak, as far as the building has advanced, it appears to be solid, and capable of bearing, in due time, the needful superstructure. That it is God's work, and not man's, is evident, and generally acknowledged. The heathen are looking on. I have received some striking testimonies from the chief men around, drawn forth by their close observation of this work in our midst; and I would emphatically remark, that if the slaves are now prepared for the Gospel, it is

simply because God has so prepared them. The heart of a slave is as naturally averse to the purifying influence of the Gospel as that of any other man. Nay, some of the most callous answers I have ever received have been from slaves. The higher classes can understand an argument, and in a measure exercise their faculties in their mutual intercourse; but the slaves, naturally, can understand scarcely any thing, and have exercised only their lowest and most animal propensities. Almost driven to work, driven while at work, and receiving a miserable pittance when work is over, or else almost starving when work is not required, they present a state of mental stultification, united to a high degree of animal craftiness, that I can scarcely describe. I have now come into close contact with their mind and modes of thought for some years, and I feel that till the Spirit of God moves over the face thereof, and commands "let there be light," the darkness that broods there is as deep, or deeper, than that on any other natural minds that I am brought into contact with. Let God but open a similar door to the Nairs or Brahmins, and light will just as easily enter there. In the conversion of the slave, He has given a striking argument to wield against the higher castes, for you can never paint the slave, in his natural state, blacker than the masters will allow to be true, and the change in the Christian slave is as an epistle known and read of all. I have even used this argument for Christianity with the Maharajah himself, who freely admitted its force, and expressed himself, at least, very grateful for the permanent benefits thus conferred on the poorest of his subjects; and the several enactments of late, allowing slaves to hold property, show that the improvement in their condition as rational beings has not escaped the notice of this Government. The witness of a slave is now fully received in a court of justice. One of our greatest difficulties now is to prevent pride and idleness from vitiating the work. Their very ill-balanced and long-neglected minds make them exceedingly open to these and similar attacks of the great enemy. The lower the caste, the greater the danger in this direction.



THE TANK AT HAUGOH, CENTRAL INDIA. (From a Drawing.)

DELIVERANCE OF ABBEOKUTA.

In November last, when Abbeokuta was evidently about to be placed in circumstances of peril, in consequence of the determination of Dahomey to attack, and, if possible, destroy that city, the following invitation to prayer was put forth by the Church Missionary Society—

“The circumstances of our Mission in the Yoruba country, at the present time, are such as may well arrest the attention of all Christians, and especially those who are the friends and supporters of the Church Missionary Society.

“Bahadung, King of Dahomey, imitating the example of his father Gezo in 1851, captured, in March last, Ishagga, a Yoruba town lying westward of Abbeokuta, and towards the frontiers of Dahomey, slaying on the spot one-third of its population, and carrying the remainder into captivity; and, amongst the rest, Thomas Doherty, our native catechist, and his little flock of native converts. Doherty has since suffered, at Abomey, the cruel death of crucifixion, many, if not all, his Christian brethren, together with numbers of the heathen chiefs and people of Ishagga, having been decapitated at the same time, to grace the annual ‘customs.’

“Amidst the wild excitement of these terrible scenes, the drunkenness, and the blood, Bahadung promised his soldiers, men and amazons, to lead them against Abbeokuta in November, that they might spoil and waste it, as they had Ishagga.

“Compared with 1851, the position of Abbeokuta at the present time is an isolated one. While the Dahomians are marching against it from the west, the Ibadans are in arms against it on the east: nay, more, the unhappy refusal of the King and chiefs to receive a British Consul has separated it from the advice and aid of the British authorities on the coast.

“Yet let it be remembered that we have now in this endangered city the following valuable Missionaries, with the wives and children of some of them. The Rev. H. Townsend, the Rev. G. F. Bühler, the Rev. J. B. Wood; also the native clergymen, the Rev. Thomas King and the Rev. W. Moore; together with Dr. A. A. Harrison and three European catechists. Let it also be remembered that we have forty native helpers, male and female, in this city, together with 1500 native Christians, of whom 500 are communicants.

“Are these valuable? Oh, how much so! Shall they be delivered up, without an effort,

to the cruelties of Dahomey? This vineyard, which the hand of the Lord has planted, shall the boar out of the wood waste it, and the wild beast of the field devour it?

“What, then, is to be done? There is no arm of flesh to lean upon; but there is One on high who is ‘mightier than the noise of many waters, yea, than the mighty waves of the sea.’ He who of old said to the proud Assyrian, ‘He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it,’ can arrest the proud African in his war path, and so deal with him, that ‘by the way that he came, by the same shall he return, and not enter into this city.’

“Only let the church at home address itself to prayer, approaching in earnest supplication the throne of grace. May we not take encouragement to do so, when we remember that our anxieties are in the interests of his kingdom, who, exalted at the Father’s right hand, has all power given to Him in heaven and earth; that the work which is thus endangered is his own work; and that Abbeokuta contains the first Christian church which, in the interior of Soudan, has been raised up to his glory? . . .

“The petitions to be urged are obvious—That the Missionaries and their flocks may be preserved in suchwise as the Lord may think best, so that, if it please Him, not a hair of their heads be injured—That Dahomey may be restrained, and compelled to return to his own land, if it may be without bloodshedding, but yet under such manifest humiliation as may lead to national repentance, and an abandonment of these sanguinary slave-wars—That the heathen chiefs of Abbeokuta, if mercifully spared, with their people, in this their hour of danger, may repent them of their indifference to the Gospel, and glorify the Lord of Christians; and, finally—That, whatever be the nature of coming events, all may be overruled to the furtherance of the Gospel, and the hastening of the time when ‘Ethiopia shall stretch out her hands unto God.’”

This appeal has already appeared in our pages; but we introduce it again, in order that the prayer and its answer may stand side by side; that, in the deliverance which has just been vouchsafed to Abbeokuta, we may all read the marvellous response which the Lord has vouchsafed in answer to the supplications of his servants; and that, taking encouragement from this in a difficulties and dangers, they may be

the more prompt and hopeful to seek his help.

What are the facts? The Dahomian army approached Abbeokuta, and on "the 7th of March the Dahomians were observed, with the use of a telescope, marching near the Ibara wood. The town of Ibara is situated on a hill, enclosed by a wood, bearing nearly due west from Abbeokuta, about seven miles distant. Being thus enclosed, the town cannot be seen from Abbeokuta, but the wood is a conspicuous object. The people had previously fled to Abbeokuta and other places for protection; the Dahomians met there nothing but an empty town."

There they remained encamped for sixteen days, during which they occupied themselves in destroying several small towns in their vicinity, and decapitating such of the population as they could lay hold upon.

What was being done in Abbeokuta during these days? Let a letter from the Rev. G. F. Bühler, dated April 6th, answer that question.

"You will be most anxious to hear the result of the King of Dahomey's expedition against this town. I need not give the particulars of the expedition, as the 'Iwe Irohin' has given the details. From March 7th, when we saw the Dahomians encamping at a distance of six or seven miles, up to the 23rd, we were day and night in suspense, not knowing whether we would be attacked by day or by night. I scarcely need say that a variety of thoughts crossed our minds. The primitive church was persecuted and scattered, but all was to the furtherance of the Gospel. The Lord might do so with us in Abbeokuta. Yet, again, when I saw and heard how the Lord had stirred up his church at home to offer up prayers for his infant church in Abbeokuta; when I read of the sympathy, the zeal, the continual and earnest prayers everywhere; and when I looked at our Christians, how they simply trusted in that faithful covenant God who never forsook Israel, nor has ever forsaken them; when I further saw the courage and zeal of the heathen even to defend their home—in 1851 many ran away; this year all remained, as far as I am aware;—then I could be joyful and confident, because I consider this all the work of the Lord: He wanted to have his own church at Abbeokuta redeemed from the merciless Dahomians by the prayers of his saints.

"One evening a false alarm was spread that the Dahomians were approaching; it was after nine o'clock. Every fighting-man ran to the wall. But how many secret prayers were

offered up at that time the Lord alone knows. That evening I overheard one of the women of my congregation praying with a fervency which touched me almost to tears. I could not help thinking, if only this one prayer were offered up, Jesus would not refuse a gracious hearing. The following is almost the literal translation—'O Lord Jesus, lift up Thine arm; lift up, lift up, O Lord, Lord Jesus our Redeemer, lift up Thine holy arm and deliver us from the cruel Dahomians. O Lord Jesus, remember what they have done to Thy saints in Ishagga, how much innocent blood they shed. O Lord, Lord, deliver us, that we may not fall into their hands: Thou hast sent Thy messengers to us with Thy holy word: we trust in Thee, O Lord our God; do not forsake us. Thou hast delivered Thy people Israel from the hand of Pharaoh, and hast overthrown his army; Thou hast delivered Hezekiah and his people from the hand of Sennacherib, who blasphemed Thy holy name. Do also remember us, O Lord; remember Thy church, remember Thy servants, remember our children. O Lord God, deliver us for Thy dear Son's sake. Amen.' Most of these sentences were repeated twice or thrice, as is the case when prayers are offered up in an agony. I sat in a quiet, dark place, many hundreds of warriors passing along without observing me, but I overheard several saying aloud, 'God will deliver us!'"

Other measures were indeed taken. On one day a rapid firing seemed to be the prelude to an attack, "and every preparation was made. An easterly wind blew for two or three days, which thickened the atmosphere so that distant objects were obscured. On the evening of Monday, the 9th, rapid firing was heard, which was supposed to be an attack. Those sleeping at home rushed to their posts, but found it to be a mistake. On the following night a general discharge of muskets took place throughout the Egba lines by arrangement, in order to prove their efficiency, and as a demonstration to the enemy. The effect was singular as seen from a hill commanding a view of the walls occupied by the people, extending over several miles. It produced a considerable effect on the enemy, we are told. At Otta it was supposed Abbeokuta had been taken. A fall of rain cleared the atmosphere, and distant objects became again visible. The Dahomians were observed to have encamped around the Ibara wood, having it in their rear, and in their front were several small patches of trees and underwood which afforded them partial cover. They appeared to occupy extended lines with best

little depth, and to be divided into divisions of some sort with well-marked spaces between. Their main strength appeared to be on their right, which occupied the highest ground on the south side of Ibara wood.*

But it was in answer to prayer that God struck terror into the hearts of the Dahomians. "Early on Sunday, the 22nd," says the 'Iwe Irohin,' "a heavy rain fell, lasting for a considerable time. After it had ceased, the atmosphere became very clear. A great stir was observed in the Dahomey camp, a great moving about, fires were generally lighted, as shown by the smoke. To-day, the 23rd inst., the camp was hidden by a heavy mist until after nine o'clock: on its clearing away, objects became visible. The camp appeared as usual, but no one could be seen moving about. After some time a fire was observed to burn beyond the Ibara wood. When near twelve o'clock a fire was seen in the Dahomey camp: at the same time a large number of persons were observed moving about, and one on horseback, dressed in white. It soon became apparent to us that the Dahomians had deserted their camp, that the Egbas had taken possession of it and were burning it down. We were soon after informed that some one had escaped in the night, and brought information to the Egbas that the Dahomians were on their homeward march. It is a subject of great gratification and thankfulness to God that this great inva-

sion has thus terminated. The Dahomians saw Abbeokuta, and feared to attack it. The prayers of God's people for this place have prevailed: those who thirsted for our blood have been influenced by a higher Power than man's. To God be all the praise!"

We prayed "that Dahomey might be restrained and compelled to return to his own land, if it may be without bloodshedding." We felt that in asking this we were asking a hard thing, but not too hard for the Lord. The Dahomians *have* returned to their own land without a conflict, and, we may say, without bloodshedding.

Well may our Missionary, Bühler, observe, "I consider the retreat of the Dahomians as one of the greatest victories the Church of God has obtained by prayer. 'The King of Dahomey has not come into this city, nor has he shot an arrow here, nor has he come before it with shields, nor has he cast a bank against it: by the way that he came, by the same has he returned, and has not entered into this city.'

"There is great rejoicing among all the people, and many heathen acknowledge that it is the arm of the Lord.

"We shall never be put to shame if we put our trust in the Lord!"

Now, then, for the results. Shall not all Abbeokuta, after this deliverance, turn to the Lord?

THE CENTRAL PROVINCES OF INDIA.

"THE administration of the Central Provinces was formed in November 1861, combining the Province of Nagore and its dependencies, with those of the Saugor and Nerbudda territories. These provinces are of great extent. They stretch from Bundelcund in the north, to the Madras Presidency in the south; from the frontier of Bengal in the east, to independent Malwa and to the Deccan in the west. Their estimated area amounts to 150,000 square miles. The shape of these provinces is that of a vast triangle, cut into two halves by the Sautpoora Hills. The districts north of, or above, the Sautpoora Hills, commence from where the tableland of Bundelcund is supported or flanked by hills, which, with their scarped faces, their rugged bastions, their elongated horizontal summits, appear like the fortresses of nature. The north-west portion of the tract which is known as the Saugor and Dumoh

territory, is an undulating or hilly country, diversified by the offshoots of the Vindya range. Then to the south there comes the Vindya Hills, overlooking the valley of the Nerbudda river. The districts in the Sautpoora range, from the Hill region of the Central Provinces, commence from the elevated plateau of Ummur Kuntuk, where the Nerbudda river has its source. The districts south of, or below, the Sautpoora range, constitute the Province of Nagpore Proper. These are separated from Berar and the Nizam's dominions by the river Wurda, running from north to south. It is along the left bank of this river that there is situated the great cotton-field of the Central Provinces. The other great divisions of these provinces are the valley of the Wyn-gunga, the plateau of Chutteesgurh, the Gurjat States, Shumbulpore, and the Godavery district. The whole is a vast tract of country, infinitely varied in local and topographical details, sometimes flat and fertile,

* The 'Iwe Irohin,' March.

but generally wild and rugged, abounding in hills, forests, and brushwood, sparsely populated and scantily cultivated for the most part, but occasionally opening out into long and broad tracts, covered with harvests and thickly inhabited; on the whole, poor and unproductive at present, but rich in various resources, and capable of indefinite development for the future.

"The population of these provinces consists of various tribes and castes—Gonds, Arabs, Mogula, Pathans, Rohillas, Mahrathas, Rajpoots, and Kayeths. The different languages used in the Central Provinces are the Mahrathi, Hindee, Urdu, Telugu, Bengalee, and Ooriah. The general disposition of the people is said to be quiet, peaceable, and patient. Those classes which are wild or barbarous are not fierce or aggressive.

"Of the agricultural products of these provinces, the most valuable and characteristic is cotton, which grows in the valley of the Wurda and in Chutteesgurh. The best rice is very largely produced in the lower valley of the Wyngunga, and in parts of Chutteesgurh. Wheat is produced best in the valley of the Nerbudda and in the campaign country, between Nagpore and the Wyngunga. Oil-seeds are largely cultivated in Chutteesgurh and the valley of the Mahanuddy. Opium of good quality is largely produced in the Baitool district. The best sugar-cane is grown in the Jubbulpore district. Indigo to some extent is produced in Sumbulpore. Among the natural productions, lac dye must be counted. The substance from which the dye is extracted is the work of insects, which settle in numerous myriads upon particular trees, or shrubs, or grasses, in the forests and woods to the eastward, that is, in the districts of Mundla, Chutteesgurh, and Sumbulpore. Of mineral substances there are great quantities of iron

and coal, sandstone and basalt. Limestone is also found in great abundance.

"The towns and cities of these provinces are not remarkable for their beauty or elegance. Nagpore is represented as one of the most ill-kept and ugliest cities in India. Saugor is a clean and good town, with a beautiful lake [See engraving] and environs, but its position gives it neither wealth nor trade. Jubbulpore is also well kept, but it is merely a rising place, and no more. The houses of the people are mean and unsightly, bricks and tiles being little used, the actual material consisting of wood, thatch, and mat. Mr. Temple's description of the Central Provinces, their physical aspects, natural resources, and topographical details, is a perfect photograph, the effect of which is heightened by the colours imparted to it by Mr. Temple's skilful pen, dictated by a lively imagination."

Such is the notice which we find in one of the Calcutta papers of the Administrative Report of the Central Provinces for 1861-62. We are the more anxious to get hold of the document itself, that we may place a review of it before our readers, but as yet have been unsuccessful.

The spiritual destitution of this vast district is intense. We have looked into Mullens's new statistical tables of Missions in India, &c., and, under the head of the Central Provinces, find recorded, as in existence, three Mission stations, two at Nagpore, and one at Jubbulpore, with a total of about 200 native Christians. To this we have to add the new Church Missionary work at Dumagudem in the Godavery district, of which we have interesting information to place before our readers. Thus, at the two extreme ends of the district, Jubbulpore and the Koi country, the Church Missionary Society has commenced to break up the fallow-ground.

THE BURNING BUSH.

MOSES, amidst the wildernesses of Arabia Petraea, tending the flock of his father-in-law Jethro!—Can this, indeed, be the same man who occupied so high a position at the Egyptian court, the adopted son of Pharaoh's daughter, learned in all the wisdom of the Egyptians, and mighty in words and deeds? How degraded in the world's eyes; his talents and his learning buried in obscurity, the prospects of high advancement and dignity marred, and all through his own folly and vain enthusiasm, in so unnecessarily identi-

fying himself with the Hebrew race, when he might without difficulty have ignored them! But Moses, in the choice which he had made, had exercised a wisdom superior to that which he had learned at the court of Egypt. His was a divine choice, in which it would be well that all should imitate him: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteem-

ing the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."

And yet a greater spectacle than this, and one of more astonishing self-humiliation, presents itself in connexion with one, of whom it is said—"He went down with them and came to Nazareth, and was subject unto them;" and there, amidst the hills of Galilee, the wisdom of the Father, in whom dwelt all the fulness of the godhead bodily, was contented, unknown and in obscurity, to dwell, trained up to manual labour, and pursuing, until he was thirty years of age, the humble occupation of a carpenter.

In both characters—the one inherently so, the other and earlier one by discipline and corrective dispensations—we perceive the absence of ambition, that restlessness of spirit which thirsts for notoriety and distinction, and will not suffer a man to remain contented in the quiet discharge of unobtrusive duties. Such men, when they have pushed themselves forward into position and notice, are usually found unequal to the responsibilities which they have hastily assumed. It is in the strength of nature they have ventured forward—a principle on which no reliance can be placed—which, hasty and presumptuous, like Saul when he offered the burnt-offering, tarries not for divine aid, and, mistaking self-confidence for true strength, fails at the very moment when the necessity for action has arrived. Such men are like Icarus, when on waxen wings he soared too high, and as the sunbeams fell upon him, his elevation proved his destruction. So the prosperity of fools shall destroy them. Grace is the opposite of nature. Instead of being self-confident, it teaches us to be self-distrustful, and reluctant to go forward, until the Lord hath said, "I will be with thee."

Yet Moses was designed for a high and honourable office, and it was for this reason he had been sent into the wilderness. This was the time in which the foundations of character were to be strengthened and consolidated, so as to be able to bear the weight of the superstructure to be raised upon them. In the retirement of his shepherd's life there was opportunity for meditation, for much thought and prayer. There communion with God might be pursued, and Moses learn more of the divine character and more of himself, and thus all impulsiveness be subdued, and those habits of self-control be acquired, so needful to the position he was eventually to occupy, until he became "very meek, above all men which were upon the face of the earth."

Great usefulness in future life is not un-

usually preceded by such a withdrawing from the world; and especially in the case of those who are to be engaged in the ministry is such a preparation necessary. Wherever such a preparatory season has been providentially introduced, and a comparative suspension from active duty has afforded opportunity for a deeper insight into oneself, and into the truth of which the individual is to become the minister, its value in after times, when such responsibilities come to be fulfilled, is undoubted. The character is more settled; the temper more under control; the man is less sensitive to injury, and endures with more equanimity the trials which are unavoidable. Scripture has been more carefully searched, and its teachings digested. Doctrinal difficulties have been brought to God, have been solved in prayer, and finally disposed of. Thus the man, when he appears upon the field of action, comes forth a "workman that needeth not to be ashamed, rightly dividing the word of truth;" a skilled labourer in the Lord's husbandry, knowing how to plough and sow and irrigate the growing crops, cutting his furrows straight according to the rule of the divine oracles, and forming aright the channels by which the waters of life may flow forth in refreshing power.

Not unfrequently, when men, who have afterwards fulfilled great responsibilities, have placed their foot on the threshold of future labour, they have been remitted, sent back as it were to school, as though not enough instructed and matured. Some disappointment has been thrown in, and their entrance into active service deferred. It appears to have been so with Moses. When "Moses was grown, he went out unto his brethren and looked on their burdens." He saw the wrongs they were enduring, and his indignation being kindled, "he slew the Egyptian." Physically grown undoubtedly he was; but in spiritual things he was yet as a babe. He had to learn that the "wrath of man worketh not the righteousness of God;" and he was sent into the desert to commune with his own heart, and be still. In the life of Brainerd there is a similarity of providential dealing. He had been brought to know God as revealed in the Gospel of his Son. "At this time the way of salvation opened to me with such infinite wisdom, suitableness, and excellency, that I wondered I should ever think of any other way of salvation, and was amazed that I had not dropped my own contrivances, and complied with this lovely, blessed, and excellent way before. If I could have been saved by my

own duties, or any other way that I formerly contrived, my whole soul would now have refused. I wondered that all the world did not see and comply with this way of salvation entirely by the righteousness of Christ." On this foundation his soul opened to happy intercourse with God. "God was his portion; and to walk with Him was his habit and his joy. While he deeply felt the depravity of his fallen nature, and the malignity and odiousness of sin, he could exult in the grace of his heavenly Father, and felt an ardent love to all mankind. He longed earnestly that all men should enjoy what he himself enjoyed." It seemed then as though he was already prepared for spiritual work; but it was not so: there was that which needed to be corrected, and it was permitted to break out, that discipline might be administered. There was a revival at Yale College, and he threw himself earnestly into the movement. It was blessed to the conversion of many. But the excitement connected with it brought out Brainerd's imprudent zeal. One of the tutors of the college, in a prayer which he offered, came not up to his standard and expectations, and he pronounced of him, "He has no more grace than this chair." It resulted in his expulsion from the college, a check which told beneficially upon him, so that he was led to humiliate himself, and was thus placed on his guard against that self-conceit, which, transforming itself into an angel of light, assumes the appearance of zeal for God and for his cause. Brainerd, under discipline, became a subdued man. "How eminently did he appear to be of a meek and quiet spirit, resembling the lamb-like spirit of Jesus Christ! How full of love, meekness, quietness, forgiveness and mercy! His love was not merely a fondness and zeal for a party, but a universal benevolence, very often exercised in the most sensible and ardent love to his greatest opposers and enemies."

Moses remained in his retirement forty years: it was the same period in duration with the sojourning of the Israelites in the desert. The termination of the one period was to introduce the other. No doubt, in his hours of solitude, Moses often looked back on Egypt, and his brethren still enslaved there, and often wondered when their deliverance would come. It was at hand. The Lord had heard their cry, and had come down to deliver them, and Moses was to be employed as the divine agent. His preparation for this special work had been long going forward, and the last and finishing stroke

alone was needed. The Lord resolved to bring him into the presence of a mystery, in which he might alike see his own weakness, and yet the secret of constancy under trial; a lesson of so impressive a character that it might never be forgotten, but ever remain as an encouragement to him under all trials. As, in the pasturing of his flock, he came to the mountain of God, even to Horeb, the angel of the Lord, the angel of the covenant, the co-equal Son of the eternal Father, who, in those pre-advent times, under various aspects, went forth on missions of mercy to man, "appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Strange phenomenon indeed; the blending together of things so contradictory; the weak in union with the strong; the rapacious, devouring flame holding in its grasp the bramble-bush so well suited to become its fuel, the frail thing wrapped in the embraces of its powerful enemy, yet, in the midst of so much danger, remaining untouched, uninjured.

Can we wonder that this phenomenon arrested the attention of Moses, and that he turned aside to examine and understand it? But as he approached, a voice from the bush explained the mystery. The Lord was in the midst of it. He it was who controlled the violence of the fire, and conserved the bush, and his voice was heard, saying, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Reverential awe best became him as he essayed to penetrate the sacredness of the mystery, such as the angels feel when they stoop to search into the mystery of redeeming love. If Jacob, at Bethel, where, in his dream, he saw "the ladder set up on earth, and the top of it reached to heaven, and behold the angels of God ascending and descending upon it," exclaimed, "Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven;" so solemnized in feeling did Moses need to be as he approached this spot, where there was a special manifestation of the divine presence. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." May his people ever draw near with such hallowed reverence to the consideration of divine subjects, putting off their shoes from off their feet, divesting themselves of all presumptuous speculation into things too deep for them, and approaching with the teachableness of children: "Lord,

my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child."

What was the meaning of the mystery? It was precisely that which Moses needed to be assured of at this moment. It told him of the Lord's church and people in Egypt. They were in trial; the flames of the fiery persecution were around them; and they were in themselves as weak and unable to resist the wrath of their enemies, as the bramble-bush the fire; yet the Lord was with them, in the midst of them, and they should be preserved.

In this type is wrapped up the history of the true church in every age, ever in trial, and yet preserved amidst it all: "in the world ye shall have tribulation, but be of good cheer, I have overcome the world." In the eyes of the world God's people have been as the bramble-bush, something weak, worthless, and contemptible, fit only to be committed to the flames and consumed out of the way; and often has the fire intended to destroy it been kindled amongst its branches, yet have they survived. The Hebrews in Egypt were so dealt with, "But the more they afflicted them, the more they multiplied and grew." The church of the New Testament is found in like circumstances. It stands forth as the bramble-bush, numerically weak, feeble, and, to the eye of man, without power of resistance; and, lo! in this its infancy it is placed in the midst of a devouring conflagration. "At that time there was a great persecution against the church which was at Jerusalem. . . . As for Saul, he made havock of the church, entering into every house, and, haling men and women, committed them to prison." Yet the bush was not consumed, its branches were not injured; nay, they grew in the midst of the trial, for "they that were scattered abroad went everywhere preaching the word." And may not the same great sight, the bush on fire, yet not consumed, be traced through every age? Has it not been so with the Israel of the Alps, the Vaudois church in the valleys of Piedmont? Faithful men, who would not submit themselves to the corruptions of the Papacy, fled there from the grasp of the Inquisition, and sought a refuge amidst the secluded valleys and stern solitudes of those mountainous regions. They held fast the truth in its cardinal points, the absolute authority and inspiration of the Bible; the Trinity in the Godhead; the sinful state of

man; free salvation by Jesus Christ; and faith working by love. Yet although they had thus withdrawn themselves, they were not left unmolested in their solitude. They were followed thither by the armies of their persecutors, and harassed by fire and by the sword. What sufferings were then nobly endured, what martyrdoms sustained, what separations and cruel bereavements, what spoliation and loss of life? Yet were there lulls amidst the violence of the storm, and at these breathing-times the churches revived. "Like the flowers of their own rocks, made hardy by the storms, their energy increased in the midst of dangers; and as the winds bear the fragrance of flowers to a distance, so the gale of persecution propagated their evangelical faith." At length, towards the end of the fifteenth century, came a mighty host of invaders, and they resolved to fly. They climbed the giant of the Alps, the Visol of the Briançonnais, and, in an immense cavern which opens in the mountain, sought a refuge. There, in its deep recesses, they placed their women, children, and old men, while the strong men, planted in the narrow pathway, resolved to defend it to the last. But the enemy, by ropes, came down upon them from the heights above, and dispersing the defenders, heaped the entrance of the cave with wood and set it on fire. Three thousand Vaudois, the entire population of the Val Louise, perished on that occasion, and among them were 400 little children, smothered in their cradles, or in the arms of their mothers. Yet still the church lived on. Their faith became more endeared to them by the sufferings they endured for its sake, while, in the vain hope of overcoming their constancy, the fires of persecution, which never were permitted to become entirely extinguished, were from time to time rekindled, and raged with increasing severity.

In the seventeenth century, France and Savoy united to crush the Vaudois, and to extirpate the heresy. The bush had long been in the flames, and yet not burned, but now they were to be kindled more fiercely than ever. By force and treachery combined, the invaders got possession of the strongholds of the Vaudois, and then commenced the work of carnage. Who can describe it? Death was a merciful escape from its atrocities. The work of destruction seemed to be complete. So many had been massacred, so many more taken prisoners by fraud, and others dispersed, that it seemed as if nothing remained to be done but to abandon to its own silence the tomb of the Vaudois churches, and to leave solitude and desolation to spread over them for ever. The fire appeared at

last to be triumphant, and the bush to be consumed, yet it was in this moment of utter hopelessness that this people rose again to life. "They came forth from the recesses of the ravines, from the clefts of the rocks, from the summits of steep peaks, emaciated men, half-naked patriots, outlaws battered by the storm, inured to danger, familiar with fatigue and hunger, who, to escape persecution, had maintained their lives for whole months on the herbs of the mountains and the flesh of the chamois: they banded together for mutual defence; others of those who had been dispersed abroad joined the standard which once more had been raised; homeless, friendless, yet resolute in their determination to struggle to the last, they struck terror into the armies of Savoy, until at length Victor Amadeus, on the condition that they should leave his territories, consented to liberate all the captive Vaudois, and give the remnant of this people a safe conduct into the free cantons of Switzerland. In November 1686, they began to arrive by detachments at Geneva, in a most suffering and destitute condition. The people of that city manifested towards them the most earnest sympathy. They went out to welcome them; their houses were thrown open to receive them, and the exiles entered the gates, singing, with a grave and sad voice, that psalm of fugitive Israel which Theodore Beza had translated into the language of Calvin—

"Faut-il, grand Dieu, que nous soyons epars!"

Thus the work of the persecutors seemed to have been accomplished, and this ancient church dispossessed from its home to be scattered to the winds of heaven. Yet were those mountain valleys dear to them, more dear than ever now that they were far from them; so dear, that although the attempt seemed madness, they resolved on one more effort to regain them. Silently and secretly they gathered together from the different cantons where they had been dispersed. Overthrowing and breaking through the forces that endeavoured to oppose their progress, they crossed the mountain ridges which separated them from their ancient homes, and at length, on a Sabbath morning, August 25th, 1689, beheld the highest parts of the valley of Pragela extended at their feet; then, falling on their knees, they prayed, "O Lord God, who didst bring back the sons of Jacob from their bondage to the land of their ancestors, be pleased to accomplish and bless thy work in us thy feeble servants. May the light of the Gospel never be extinguished in

these mountains, where it has so long shined; and grant that our hands may rekindle and maintain it there!" The prayer was to be answered, but through the midst of difficulty. Hemmed in on all sides by superior forces, they were compelled to retreat to the rocks of Balsette, "a kind of promontory with precipitous sides, jutting out between two ravines, like a tongue of the mountain, all rugged behind, with points of rock which overhang and protect one another: there they stood at bay, and thither came their enemies, intent on the destruction of the last remnant of the Vaudois. Isolated on the summit of these rocks, in an inaccessible eyrie, the last representatives of the Israel of the Alps saw the waves of their enemies break at the base of that battlemented promontory which served them for a fortress, like the powerful billows around a gigantic crag, which they are unable to shake." But there they lifted up their hearts and voices to Him who sitteth in the heavens; they called upon his name, they sang his praise, and the Lord hearkened and heard. They held their ground. Month after month passed away, still the bush stood forth, unconsumed in the midst of the fire which raged around it. They were invited to lay down their arms, and that if they did so they should have safe conduct back to Switzerland. "We did not," they answered, "return to our country to leave it again, for here are the heritages of our fathers. The very birds, which are creatures destitute of reason, return at their proper times, to seek their nest and habitation unforbidden, and yet this is to be forbidden to men created in the image of God." They were threatened with destruction if they persisted. "Our storms," they said, "are still louder than your cannon, and yet our rocks are not shaken." When at length, by the combined force of France and Savoy, they were driven from their fastness, they retreated by paths inaccessible to their pursuers. Each day, however, their position became more critical. The nets of the hunters were around these chamois of the mountains, and it seemed as though they must fall; when lo! at this crisis of their fate, when the "serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood," "the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." Political events intervened favourably on their behalf. France became imperious in her demands on Piedmont, and the league between these two nations was succeeded by a state of war. Then the

Vaudois became of importance in the eyes of Victor Amadeus. The sunshine of royal favour broke forth unexpectedly upon them; the exiles were invited to return; others shut up in dungeons were set free; while the French Protestant refugees, banished from their own land by the revocation of the Edict of Nantes, were encouraged to seek a refuge in the valleys of the Alps.

The irritation of the Papal see at these concessions was extreme, and Innocent XII. remitted the edict of Victor Amadeus to the chamber of the Holy Office for examination. Assembling in the presence of the Pope himself, the tribunal of the Inquisition proceeded to condemn the conduct of the Duke, who, deaf to all remonstrances, had not only abrogated the "most laudable laws which had been made in favour of the Catholic religion, and against his heretical subjects in the valleys of Lucerne," but had now "expressly permitted that the children of the heretics, which had been taken from them, should be restored to their parents, to the evident damnation of their souls," &c. The edict therefore, as "being monstrous, impious, detestable," was pronounced "annulled, invalidated, and condemned." The Duke, however, on this occasion, firmly resisted the arrogant interference of the Papal see. The senate of Turin annulled the decree of the Inquisition, and, prohibiting its publication in the dominions of Savoy, confirmed in all its provisions, the edict in favour of the Vaudois.

With joy the dispersed Vaudois received permission to establish themselves in their old heritages. Their first act was, by a religious festival observed in all the valleys, "to render thanks to God for having brought them back to that ancient sanctuary of the Gospel, and in a solemn fast to supplicate relief from the trials to which they were exposed." Much required to be done in the way of reorganization. So poor had they become, that although their pastors were reduced to nine, they were unable to maintain them; but, at this crisis, the royal House of England came to their help, and Queen Mary, daughter of James II., and wife of William III., bestowed on them twelve pensions of 100 crowns each, for every pastor of the twelve churches in the valleys, and a like number of 50 crowns each for every schoolmaster. Their moral habits had deteriorated much, from the unsettled life which they had led, and the war in which so many of them had been engaged. Arrangements were made for the instruction and improvement of the people. Thus matters looked favourable. But the summer season was of brief duration.

Faithfully, during the time of peril, did his Protestant subjects serve the Duke; but their services were forgotten when no longer needed. The treaty of peace between France and Savoy, concluded on the 18th of August 1696, bound Victor Amadeus to prohibit any religious communication between the Vaudois and the Protestant subjects of Louis XIV., and to withdraw from the latter the permission to settle in the valleys; and on July 1st, 1698, all French Protestants who had settled in the territories of Savoy, whether ministers or otherwise, were commanded to depart within the space of two months, under pain of death.

The consternation in the valleys was extreme: never were they more fearfully agitated. From identity of faith, and participation in the same sorrows, these people had become one. Of the thirteen pastors who ministered in the churches, seven were foreigners by birth: Henri Arnaud was of the number. These men went forth to seek an asylum for their exiled flocks, and they were followed by not less than 3000 emigrants, who, rather than compromise their faith, expatriated themselves from these beautiful valleys, which had been their home for ten or twelve years. Wurtemberg, after some hesitation, afforded them a retreat, and as they formed seven churches, the English Government, at the personal solicitation of Arnaud, who visited London for this purpose, assigned to the seven pastors, and seven schoolmasters, a proportional division of the sums granted from the civil list to the pastors of the valleys. The result has been, that England and Wurtemberg have been alike enriched: the charity exhibited has been repaid in good to both countries.

Are our readers aware of the contributions of valuable men, which, in the prosecution of her Missionary work, the Church of England has received from Wurtemberg?

In the lists of our Church Missionary Society we find the names of no less than fifty-five brethren from this little kingdom of less than two millions of people. The names of these men only need to be remembered, in order that we may see how valuable they have been. Our readers will find them in the new edition of the "Church Missionary Atlas," which we recommend them to possess themselves of. They will learn there that the very first Missionary sent out by the Church Missionary Society was a Wurtembergian, Melchior Renner. Other names follow—Jetter, of the Mediterranean Mission; Deerr, of North India; Müller, of the Niger expedition; Winckler, of Tinnevely; Schlien, of Malta,

and now Principal of St. Crischona Institution ; Weitbrecht, Hæberlin, Kissling, first of West Africa, but now for many years of New Zealand ; Blumhardt, Krapf, Hœrnle, Pfander, Müller of Abbeokuta ; Gollmer, of the same Mission ; Ehemann, of Sierra Leone ; Schurr, Bomwetsch, of North India ; Rebmann, of East Africa ; Fuchs, Koelle, formerly of West Africa, and now at Constantinople ; Erhardt, Hinderer of Iba lan ; Beutt'er, of Travancore ; Pfefferle, who died at Rabbai Mpia ; Mann, of Ijaye ; Maser, of Yoruba ; Trumpp ; Zeller, of Nazareth ; Bühler, now in Abbeokuta, &c. How rich these contributions ! What an evidence of spiritual vitality in the churches of Wurtemberg ! Surely it is no disparagement to other portions of Germany to say, that, amongst them all, Wurtemberg has been foremost in zeal for the Lord and for his work. And the question has often arisen, Why has it been so ? Why is it that in Wurtemberg there has been more of vitality than in its *confères* ? It is the blessing which the Lord has put upon a state which dealt kindly with his persecuted people in the season of their adversity ; and may not the blessing have come through the infusion of Vaudois zeal and truth into the veins of Wurtemberg's Protestantism ? And has not England's pecuniary help, given in the same time of deep distress, been amply repaid to her by gifts of holy men. When the Church Missionary Society was so far organized, that pecuniary means were indeed at her disposal for the commencement of Missionary work amongst the heathen, but the living agency was wanting, because England, which contributed the money, was not in a position to supply the men, then Wurtemberg gave her the first Missionary, and stimulated the Church of England to imitate this example, by seasonable contributions from time to time of holy and able men.

To return to the valleys. This separation from their beloved French brethren was a grievous loss to the Vaudois. The Duke of Savoy had broken faith with them ; but they had their revenge. The treaty with France, which he had purchased by the sacrifice of his faithful subjects, proved to be a hollow one, and Victor Amadeus, perfidiously ag-gressed upon by the troops of France, and compelled to fly, found a retreat amidst the mountain homes of the Vaudois.

What need to trace further the history of this people. There came new phases of trial, but they still lived on. When the pressure grew so heavy as to become greater than they could bear, some unexpected help was always interposed, until at length the brighter

days came, and this long-disciplined church emerged from its obscurity.

In 1844, Charles Albert visited the mountains, in order to be present, in his capacity of Grand Master of the Order of Saint Maurice and Saint Lazarus, at the dedication of a Roman-Catholic church ; but his Protestant subjects received him enthusiastically, and various testimonies of affection were rendered, which, he observed, "I shall never forget, inasmuch as they have exhibited to me, in the heart of the Vaudois, the same devotedness to the throne of Savoy which in former times their ancestors so signally displayed." And whence this loyalty, in the midst of so much that was oppressive and discouraging ! It was fed by the Scriptures, in which they read, "Fear God, honour the King."

The constitutional charter of the Sardinian dominions was published February 16th, 1848. In this the Vaudois were not forgotten. They were placed, as to all civil and political rights, on an equality with the other subjects of Savoy, and that with full recognition of their religious distinctiveness, all laws to the contrary being repealed. Amidst the rejoicings of this memorable era, the name of their great benefactor, Major-General Beckwith, was not forgotten, and a resolution, unanimously adopted by the Synod, expressed to him their gratitude for his numerous benefactions. "*Let the name of Colonel Beckwith be blessed by all who pass this way,*" says an inscription placed upon one of the numerous schools opened through his efforts and generosity. The Vaudois church now promises to become an instrument of spiritual good to the Italy of our day, which waits to have her political improvement consolidated by a religious reformation.

How many other illustrations might there not be found in the history of the church of Christ, of her wondrous conservation in the midst of extreme trial, the bush on fire, and yet not consumed ! In our own country, God's people had their prolonged ordeal of suffering, from the year 1401, when, in the reign of Henry V., a pious priest, named William Sawtre, who had the boldness to avow, "Instead of adoring the cross on which Christ suffered, I adored Christ who suffered on it," was the first committed to the flames, until, with the accession of Elizabeth, the reformed faith became nationally recognised and established, a protracted period of 150 years. Who can describe all the suffering that was endured by those who, having found the truth, the precious jewel, which had been lost and buried amidst a

heap of men's traditions, could not but wear it openly, and proclaim it before the world? How earnestly Satan and his agents strove to crush, in its first uprising, the spring and growth of the new principles, and, while they were yet young and tender, kindled around them the fire of the world's hatred to destroy them? How intense those flames became in the five years' reign of the gloomy Mary, and how marvellously the bush stood forth uninjured in the midst of the flames, when Ridley, with Latimer, chained to the stake in the ditch opposite Baliol College, prayed, "O, Heavenly Father, I give unto Thee most hearty thanks, for that Thou hast called me to be a professor of Thee, even unto death. I beseech Thee, Lord God, take mercy upon this realm of England, and deliver the same from all enemies." While Latimer, as the fire was brought, cheered his brother with those memorable words, which have been ever since household words in England, "Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Neither has it ever been. Dark times there have been, periods of civil commotion; of pretended zeal for religion, which, after all, was nothing but a cloke to conceal for a time many a selfish purpose; and fanaticism, producing a reaction, plunged for a season the national mind into a deep sleep of indifference to all religion; but there have been revivals, not the flare up of a temporary excitement, but a deep, solid, powerful movement, affecting great masses of the people, and producing permanent results, which remain with us to this day. Thus the religious history of this country presents the same symbol realized, the bush on fire, and not consumed. And may we not gather hope and strength from recollections such as these, and, in remembrance of what the Lord has wrought for us in the days that are past, exclaim, in the fervent utterances of our Litany—

"O Lord, arise, help us, and deliver us for thy name's sake.

"O God, we have heard with our ears, and our fathers have declared to us, the noble works that thou didst in their days, and in the old time before them.

"O Lord, arise, help us, and deliver us for thine honour."

Has the religion of Christ lost its tone and vigour? Is it no longer capable of sustaining with fortitude the same severity of trial to which it was exposed in former times? Do these modern days present no exemplifica-

tions of the mysterious symbol, the bush on fire, and not consumed? What shall we say, then, of the suffering Christians of Madagascar? A few imperfectly instructed natives, deprived of their foreign teachers, isolated from all human help, have been exposed to the hatred and relentless persecution of a despotic sovereign—another Mary reproduced in our day—and that not for a brief period of some five years and a few months, but year after year throughout the quarter of a century. And did they perish? Were they consumed root and branch so that no vestige of their memory was left to be interwoven with the historical records of their country? Nay, so far from this being the case, the fires seemed only to invigorate the bush. It grew amongst them as though they had been cooling and refreshing streams. The marvel of the Hebrew symbol has been repeated in our own times: "the more they afflicted them, the more they multiplied and grew."

How many facts of the same character might be searched out in the annals of the church? Instead of a meagre article, they would fill volumes. But let the reader pause and inquire, Why is this? for here there is something wonderful, a permanent miracle acted out through generations, an object frail, contemptible in the world's eyes, liable to be trodden down by the armed heel of the oppressor, or to become fuel to the flame, yet living on. Shall we not say with Moses, "I will now turn aside and see this great sight, why the bush is not burnt?" How is it that Christian truth has lived on, and that Christian professors have never been wanting, even at the risk of their lives, to avow it? How is it that the apostolical succession of true believers, men sound in doctrine, and honestly influenced thereby, has never failed, and that a mysterious power still adds one link after another to the golden chain which connects the present with the past? How is it that Satan's wrath has been exerted to the uttermost, and yet the gates of hell have not prevailed against the church? Moments of intense trial there have been, junctures of the most grave character, when the witnesses have been slain, and the voice of open testimony has been silenced for a moment; but how is it that there has always been a resurrection, and that truth, from its apparent reverses, has come forth afresh to the conflict, like a giant refreshed with wine? Whence this tenacity of life, or how is it to be accounted for? False faiths prosper for a while, but the causes of their brief prosperity are evident. They use the carnal weapon, and for a time, by force, pre-

vail: they terrify men into an unwilling submission, and rule with a rod of iron over reluctant slaves; or they pander to the vices of men, and afford the opportunity of indulging the flesh. They are narcotics dexterously administered to keep the conscience quiet while men sin. But pure religion rejects such auxiliaries. The carnal weapon is as unsuited to her as Saul's armour to David, so whenever her professors have been tempted to employ it, they have found themselves weakened instead of strengthened, the worse instead of the better for its use; so that they have been forced to say, as they hastened to lay it down, "I cannot go with these." Nor has the pure religion of the Gospel compromised itself with the vices and evil tendencies of men, nay, it has contravened them, because it is designed to save men's souls, and these destroy them. It faithfully warns, although the world commands it to be silent, and continues to bear its faithful testimony, although, by so doing, it exposes itself to bitterness and persecution.

But how, then, does it live on? How is the flame so fierce, and yet the bush remain uninjured? Because God is in the midst of it. "God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof . . . God is in the midst of her: she shall not be moved. God shall help her, and that right early." The church lives on because she enjoys the "goodwill of Him that dwelt in the bush;" and it is because they receive help of God that the Lord's people continue to this day.

Then let us not be fearful as to the future. Fresh trials must supervene, perhaps equaling, if not surpassing in severity, any to which the Lord's cause has been exposed in past time. Fresh fires will be kindled; the enemy, undaunted by past reverses, rise up to fresh efforts, and new and powerful confederacies be formed against the Lord and his anointed. But let us not fear. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." He who has been with his people in days of yore will not fail them when called upon to experience new trials for his name's sake. Perhaps even now the flames are being kindled around some little church, which finds itself in the midst of the flames. But He who was with the three Jews will not be absent from his servants in the midst of the burning fiery furnace. Deaths there may be; martyrdom may be endured. There is nothing strange in this; but the blood of the martyrs is the seed of the church, and the Lord's truth, like Him who is its author, shall triumph on the Cross.

It is his own experience reproduced in his people. When the word was made flesh, He was, in the eyes of the world, as a bramble-bush, frail, worthless, a thing to be despised, fit only to be committed to the flames, and consumed out of the way; and they were kindled around Him. He tasted the bitterness of the world's hatred; he learned obedience by the things which He suffered; and, experienced Himself in all the trials of such a moment, He will be near and with his people when they have to suffer for his sake. "When thou passest through the fire, I will be with thee; neither shall the flame kindle upon thee, for I am the Lord thy God, the holy one of Israel, thy Saviour."

THE NILE—PAST AND PRESENT.

"CAPUT NILI QUÆRERE" was a proverb among the ancients, denoting the impossibility of any undertaking. That they should have tried to solve this problem, and ascend to the sources of the mighty river, is not surprising. Egypt has been the scene of countless revolutions. Earthly ambition has coveted its sceptre, and floods of invasion and conquest have passed over it. There dynasties have risen into supremacy, and then have decayed, to give place to others; but, amidst these changes, the Nile has continued to exhibit the same phenomena. Whether annexed to the Persian monarchy, or sub-

dued by the might of Alexander; whether used as a granary of the Roman, or a storehouse of the Saracen empire, still the narrow field of Egypt continued to be fertilized by the annual inundations of the great river. Each June it begins to rise. The red colour of the stream indicates that the waters of Ethiopia have descended to this alluvial valley. For thousands of years the Nile has gladdened Egypt with its periodical floods, and has ushered in rich harvests. It is not wonderful, therefore, if the ancients regarded its action as amongst the most unaccountable phenomena of our world, and if

again and again attempts were made to trace it to its source and solve this mystery.

This was one of the questions on which Alexander the Great sought to be informed when he had reached the temple of Jupiter Ammon; and, following the directions of the priests, he employed natives of Ethiopia to make a search, which proved to be resultless. The Ptolemies embarked in the same enterprise, and more particularly Ptolemy Euergetes, the most powerful of the Greek princes who sat on the throne of Egypt; but mistaking the Tacazze for the main river, his explorers wandered into Abyssinia. Cæsar exhibited the same curiosity, and Nero was still more active. He sent two centurions into Ethiopia, and the accounts brought back by these men, although regarded as fabulous by geographers of after ages, have more of *vraisemblance* than any other of those early efforts. They reported, that after having gone a long way, they came to a King of Ethiopia, who furnished them with necessities and recommendations to some other kingdoms, passing which they came to immense lakes, of which nobody knew the end, nor could they ever hope to find it.

Now it is remarkable that Ptolemy, on his map of Africa, places the sources of the Nile to the south of the Equator, in the Mountains of the Moon, connecting them with two lakes which he places east and west of each other. The same idea was entertained by the Arab geographers of the middle ages. They spoke of a great central lake lying under the Equator, to which they assigned fabulous dimensions, and from which were supposed to flow the three Niles—the Nile of Egypt, the Nile of Magadosho, and the Nile of Nigritia.

It is remarkable how modern discoveries have confirmed the early idea, that great lakes existed in the equatorial regions of Africa, and that from these, as they become swollen by the melting snows on the lofty mountains which lie contiguous, the Nile derives its periodical inundations. Lopez, as quoted by Pigafetta in his "*Relatione del Reame di Congo*," speaks of two lakes, lying, not east and west as Ptolemy supposed, but north and south, almost in a direct line, and about 400 miles asunder.

That such lakes do exist is now placed beyond controversy. Our Missionaries first directed attention to the mountains Kilimanjaro and Kenia, the outlying spurs of the great mountain chains which are massed around these lakes, and more especially to the north of the Tanganyka and west of the Nyanza. They were treated with incredulity,

as witnesses not to be relied upon, and their statements denounced as fabulous. They have now, however, been verified. The Baron de Decken, in company with the English geologist, Thornton, proceeding from Mombas into the country of Jagga, has reached the Kilimanjaro, and measured its altitude, which he ascertained to be about 20,000 feet, of which 3000 were snow-covered. The travellers essayed to ascend the mountain, and reached the height of 8000 feet, when their guides rebelled, and refused to advance farther.

When on the coast, our Missionaries became acquainted with certain native accounts, which referred to the existence of a great inland sea or seas in the country of Uniamesi. These statements they also forwarded to Europe. Dr. Krapf concluded these lakes to lie, one to the west of the mountain Kenia, and the other in a north-westerly direction from the first, the latter being of great dimensions. The Missionaries Rebmann and Erhardt inclined to the idea of one sea. A map illustrative of their hypothesis was introduced into our Volume for 1856; and we availed ourselves of that opportunity to urge the desirableness of a scientific expedition, by whose explorations the actual truth might be ascertained. Such an expedition was soon planned. The Royal Geographical Society appointed Captain Burton to proceed to these regions, and ascertain the existence or otherwise of inland lakes or seas. The results of that expedition are on record. Traversing the central region of Uniamesi, they at length beheld the magnificent Lake Tanganyka, overshadowed as to its northern half by a large crescent-shaped mass of mountains, which at once were recognised as the true Mountains of the Moon.

But while in Uniamesi, the natives told them of another great body of interior water lying north-east from the Tanganyka, and to the north of Kayet, an Arab dépôt in south latitude 5°, and east longitude 33°. In search of this Captain Speke proceeded, and, after three weeks' travelling, reached, on July 30, 1859, the southernmost point of the lake. Advancing along the eastern shore of this creek—for such it proved to be—its breadth increasing as they proceeded northwards, the vast expanse of the pale blue water of Nyanza burst suddenly upon them. To the north and east they traced a distant sea-line, the view westward being interrupted by an archipelago of islands.

Thus there are two lakes, the larger one lying west of the Kenia and north-west of

the Kilimanjaro, the other to the south-west.

The existence of a great sea has thus been ascertained; but the exploration of it remained to be accomplished, and in this stupendous undertaking Captain Speke has been engaged. The great desideratum proposed has been to reach, if possible, the northern section of the sea, and ascertain if the Nile be in communication with it. Should they prove successful in reaching the northern extremity, they were then to push on in the direction of Gondokoro, in the Bari country, while Mr. Petherick, the English Consul at Khartoum, advancing from Gondokoro, was to meet and aid the adventurous explorers.

This place lies about 1400 miles above Khartoum, which itself is 1900 miles above Alexandria. It is described as being in north lat. $4^{\circ} 30'$, and east long. $31^{\circ} 50'$. Gondokoro is the seat of an ivory-mart during the months of December and January, when traders from Khartoum visit it, and obtain their ivory in exchange for grain and beads; and here the late Pro Vicario Knoblecher established a Roman-Catholic Mission, which was abandoned in 1859. Immediately above Gondokoro, a succession of rapids prevents farther navigation: below Gondokoro the passage is perfectly open to boats, sailing at the times when the periodical winds are

favourable. During ten months of the year Gondokoro is deserted; the scanty and barbarous population of the village is dispersed over its barren neighbourhood, and there was reason to fear that, without due precautions, the expedition under Captains Speke and Grant, exhausted of means of barter, and wholly ignorant of the negro languages of Northern Africa, might be exposed to the hostility of the natives, and incur serious danger from want of necessary supplies.

The expedition from Zanzibar has succeeded in its difficult undertaking, as appears from the following brief paragraph, which has appeared within these few days in the columns of the daily press—

“Sir Roderick Murchison has just received from Mr. Layard, M.P., Under Secretary for Foreign Affairs, the intelligence so highly gratifying to all geographers, that Captains Speke and Grant have completed their arduous journey across Eastern and Central Africa, from Zanzibar to Khartoum, by the White Nile, where they arrived in safety.”

The mystery, then, of the Nile and its fountains is solved, and the words which, in the Pharsalia of Lucan, are addressed by the priest Achoreas to Cæsar are falsified:

*Arcanum natura caput non prodidit ulli,
Nec licuit populis parvum te, Nile, videre—*

FEMALE EDUCATION IN INDIA.

THE following letter from one of our Indian Missionaries we very gladly introduce, being willing to regard a defect or omission on our part in the exegesis of any subject as on the whole rather advantageous than otherwise, if it call forth to the rescue such of our Missionaries as, for the recovery of health, are sojourning in England, and who, from their practical knowledge of Missionary details, are so well qualified to express an opinion or contribute information to an imperfectly-developed article.

At the same time we must be permitted to introduce a little plea for ourselves. It was not because the important subject of zenana teaching was overlooked that it received so slight a notice in a recent article on female education, but because we regarded it as sufficiently important to be dealt with separately. With a distinct remembrance, therefore, of its claims, it had been deferred that it might receive a more full considera-

tion, and that the more because this important movement can scarcely be regarded as strictly educational. Extending its benefits to adults as well as children, imparting not merely secular instruction, but that higher knowledge which evangelizes and renews the character, we have been accustomed to regard it as more Missionary than educational.

Our Missionary's letter therefore has come very seasonably, affording, as it does, an admirable introduction to the subject.

“I was exceedingly glad to find the subject of female education in India prominently brought forward in a very interesting article in the last Number of the Church Missionary Intelligencer. Having myself recently returned to England, after several years of Missionary labour in Bengal, I can, from personal observation, testify to the great importance of increased effort in this particular branch of our work. This will, I trust, serve as my excuse for trespassing upon your time.

My immediate design in now writing is to draw attention to an important omission which occurs in your article, entitled, 'The Females of India.' That article speaks of the Bethune School and Dr. Duff's Institution as being 'the only two institutions in Calcutta for the promotion of female education among the better classes.' Now it may, with some modification, be true that these afford the only instances in which children of respectable natives are collected in schools away from their homes, and this must have been the meaning of Mr. Cuthbert's statement; but it should not be forgotten that very energetic efforts are being made, in some cases with much devoted self-sacrifice, to carry enlightenment into the Hindu zenana—efforts characterized, moreover, by that which can be attributed to only one of the above-named institutions, viz. that they are directly scriptural and evangelistic in their aim. Such were the labours of the late Mrs. Mullens, who has been well called the 'Apostle of the zenanas;' and such are the labours of some who, in the confined female apartments of Hindu houses, for hours together, literally 'bear the burden and heat of the day.' Similar labours are now centralized and systematically carried on in connexion with an institution, which has for one of its chief objects the promotion of female education among the better classes. I refer to the Calcutta Female Normal School and Instruction Society; and I can account for the omission of any notice of it in your article only from the reason above alluded to, viz. that instead of instructing children away from their homes, it sends the Christian teacher to them. Its labours, therefore, after the first work of training the teacher is over, are hidden from view in the privacy of the zenana, and consequently escape observation. They are nevertheless exercising a considerable and constantly-increasing influence. An indirect allusion to this may be traced in the Report of the Bethune School, quoted in your article, in which occurs the following—'The Committee, however, are happy to believe that home education for females is being resorted to in many families amongst the wealthier classes.' By comparing this statement with the published Reports of the Indian Female Normal School and Instruction Society, it will be found that it is from the latter institution that a supply of suitable teachers for these families is, in a great measure, provided. That Society's last Report states that there are altogether thirty zenanas to which it sends teachers more or less regularly; and so important a branch of its operations

has zenana instruction become, that the Committee in Calcutta have, as I have been informed, established a home for the zenana teachers, and a lady is about to be sent out from England to undertake the special superintendence of this part of the work. I hear also, through letters from friends in Calcutta, that the Corresponding Committee of the Church Missionary Society there have shown their interest in the undertaking by granting the temporary use of a house for the purposes of this home. While, therefore, so much antipathy exists on the part of the native gentry to their daughters appearing in public, and while the consequent difficulty and expense of carrying on education in schools remain, too much importance cannot be attached to these efforts at home education in the zenana. I think that, in justice to the supporters of this cause, the facts above stated should be made known. True, the work is but in its infancy, yet attention to the subject seems to have been aroused in that which is, in some respects, the most hopeful quarter, viz. in the native community itself. An impetus having once been given, we cannot but hope that, with the Lord's blessing, the work will go on. Neither is it to Calcutta alone that these operations are confined. In Bombay and Travancore similar undertakings have been set on foot, and applications for assistance in the same work have been recently sent in from the Punjab. Though, then, the present is the day of only small things, yet let Christians watch these signs of the times; let them join heart and hand to help forward the good work, and we may rest assured that the blessing of the Lord shall not be withheld."

The writer justly refers to Mrs. Mullens as "the Apostle of the zenanas." It was a high honour indeed to be permitted to commence so great a work, and prepare the way for others. The recesses of the Hindu's domestic life had been impervious to the European, and the purdah of a vigorous jealousy had excluded all access. Within, debarred from all improvement, were immured the females of the upper classes, so admirably fitted, if rightly informed themselves, to exercise a beneficial influence on all around them. But, restricted as they were, what could be expected? Light and air are essential to the healthful growth of plants. Favoured with these, they expand in their true beauty and proportion; else, in the powerful effort to imbibe the partial light that steals in by some narrow crevice, they become misshapen, distorted, and unlike themselves. The human mind, if, indeed, it is to expand in that in-

tellectual beauty and capability of usefulness which he who created it designed that it should have, must have light and air. The light of truth must be permitted to shine around it, and it must have freedom to think and to inquire. Under benignant influences such as those which, in Christianity, God has mercifully provided for the growth and improvement of the human mind, the embryo powers will expand, the contracted character open out and disclose its beauties, and the sweet fragrance of love and holiness be emitted. But, debarred from all these, the intellectual powers become depraved and perverted in their action, and instead of moral comeliness there is deformity.

No one was better fitted to win her way into the penetralia of Hindu life than the late Mrs. Mullens. She compassionated her Hindu sisters; she was filled with holy zeal for their enlightenment and salvation; and when she approached and ventured to ask an entrance, she raised the corner of the purdah so graciously and winningly, that there were many who could not refuse her. She had a loving Christian's heart, and, combined with this, a Bengalee tongue. She had grown up in the language, and, familiarized with its accents and idioms, they were her own. She commenced with a Bible class the gracious work of Christian instruction in the Bengalee, advancing from thence to a girls' boarding school, her devotion to the enterprise increasing with an increasing sense of its importance. "Her knowledge of the Bengalee made her quite at home among the girls; and this she increased by a careful study of its written literature." Then came her Bengalee publications, the first of them being called, "Phulmani and Karuna; a book for native-Christian women." Her object was to contrast a Christian and an unchristian family. "We are transported at once to the heart of a Bengalee Christian village. Bengalee women and children walk life-like in flesh and blood before us. The children run about, the women gossip, wrangle and lie, or are honest, truthful, and industrious; but they are neither too bad nor too good for Bengalee female nature as modified by Christianity. The leaven of heathenism that still lingers in the nominal Christian is delicately but clearly pointed out. Native customs and native prejudices, when injurious were traced to their social and physical results with a happy simplicity." Such a book, recommending itself by an affectionate truthfulness robed in simple, beautiful, idiomatic, Bengalee, was eagerly sought after by the native converts throughout India; so

much so, that "at the time of the author's death it had been transferred to no less than twelve Indian languages."*

Such was her training for zenana work. She came recommended to it, and obtained entrance. She threw open the windows and let in the fresh air to the sickly plants, and many of them are rejoicing in the change.

It was not without difficulties and discouragements that the work commenced. The secluded ones of the zenanas longed for free intercourse with the kind lady who spoke to them so lovingly, but jealous relatives interfered. On one occasion, an old uncle, a bigoted Hindu, rich and powerful enough to make his family unwilling to offend him, unexpectedly returned, and found the lady-evangelists in the house. His harsh voice was heard, "What, again! again! after all that I have said, these Missionary ladies are here again!" The frightened pupils, like timid doves, fled away where they could to hide themselves, and the teachers were left to try the force of the "soft answer that turneth away wrath." Still, rather than surrender opportunities of improvement, the sweetness of which they had just begun to taste, these poor females, so ardently and yet so fearfully struggling towards the light, prayed their teachers to continue to meet them, although it must needs be in a close and inconvenient apartment. "Our husbands," they said, "are resolved to put down this movement, and we are equally determined it shall not be put down: if you will only not desert us now, but put up with a few inconveniences, we shall carry it through yet, and we are not without hope that soon we may get leave to return to the former place. When our husbands see we are determined, they will cease to raise objections."

Then, again, there were rays of encouragement thrown in to cheer onward those who were engaged in this difficult removal of Hindu prejudices. "A very rich native gentleman," wrote Mrs. Mullens, June 28, 1861, "invited us to-day to visit his zenana, with a view to make arrangements for the instruction of the ladies. This Baboo lives, not at Bhowanipore, but in the heart of the city. My daughter met him one day, when it occurred to her to ask a gentleman in the company, who seemed to know the Baboo, to mention to him that we were always happy to teach native ladies. The gentleman did so: the Baboo professed himself delighted, and we went to-day for the first time. He received us in his drawing-room, where stereoscopes, picture-books, and

* Mullens's "Life of Lacroix," p. 452.

flower-vases were lying about in strange confusion, with a comb and brush, an old looking-glass, and a half-used bottle of hair-oil ! I soon saw that he was too shy to introduce the subject of his ladies ; so I inquired if they were ready to see us. He assented, and then conducted us through various intricate dark passages, first up stairs, then down stairs, then up stairs again, till we arrived at their secluded apartments. The Baboo's mother, his wife, and the two wives of his younger brother, were waiting to receive us : the man bowed politely, and left us at the door, it being contrary to Hindu etiquette that he should ever see the wives of a younger brother. The ladies were very lovely creatures, not at all dark ; even the mother was still a handsome woman : but they were shy : it was with difficulty we got them to speak, and then we found that one could read a little, the others not at all ; but they said they were anxious to learn, and very glad indeed to see us. After making arrangements for their weekly instruction, we left, the Baboo promising to procure the books and working materials I named as necessary. Before we took our final departure, he made us once more descend to his drawing-room to partake of sweetmeats, and insisted upon opening three or four bottles of scent for our especial benefit."

The educated clerks of the Government offices, and some of the leaders of Anglicized native society, were the first to welcome, timidly yet eagerly, the English ladies who had consecrated themselves to this work. Towards the close of 1861, twenty-two houses, containing 160 native ladies and 150 little daughters, were open, principally of the Brahmin, writer, and doctor castes. Native-female teachers were employed in sufficient numbers to enable each house to be visited daily, and instruction to be given for the space of three or four hours ; while once a week the English lady visitor examined and supervised the results of the whole. The pupils consisted of grandmothers, mothers, and little children : nor did they receive secular instruction merely. Christianity was commended ; Christian books were introduced ; the Gospels opened, and conversation encouraged on the facts and truths which they contain.

Nor is it only in Calcutta that important movements of this kind are progressing. At Bangalore, in the territory of Mysore, zenana teaching is in action. Mrs. Sewell, the wife of the Rev. J. Sewell, of the London Missionary Society, has obtained access to several families of the better classes, and is

assisted in their instruction by a native-Christian widow, named Lydia. A few extracts from the information which the lady has communicated to friends at home will be found interesting.

"Sept. 5, 1862—Visited K. S——'s family to-day. They sent a message last night to say that it was long since I had been to see them, and I therefore took the first leisure day to visit them. I was shown into a large room up-stairs, the drawing-room of the house, and a chair was brought for my use. The lady of the house appeared very promptly, and two or three more followed. Some others peeped through the windows and open doors. After I had repeated my desire to see them all, they ventured in. There were eleven women and about six or eight children of different ages. K. S——'s brother-in-law and a nephew persisted in remaining in the room. They all sat on the carpet, and, after a little chat, I showed them some pieces of fancy work, which they much admired, and which I offered to teach them to execute.

"I find their Canarese is limited, as they always speak Hindustanee to each other. Once they were conversing so earnestly, that I expressed regret that I did not understand Hindustanee so as to join them, when they said, 'We were just discussing the question as to what would become of the house if we were to sit and occupy ourselves with work of this kind. This gave me a fine opportunity of explaining my views on this subject. Giving to domestic duties their full importance, and advocating the most scrupulous attention to household affairs, children, and servants, I yet contended that, by early rising, method, and diligence, two or three hours a day might be secured for mental improvement and fancy work. One of the gentlemen (in Hindustanee) evidently objected to their women doing this, and the lady of the house, his sister, pleaded for it, and cited Saraswati as a proof that it must be both proper and honourable. I told them, that if they supposed that European women considered themselves justified in spending their time over books, &c., to the neglect of their tables, wardrobes, children, and servants, they were most mistaken, and that I believed no nation in the world had so much home comfort as Englishmen. To this, one lady said, 'What can you have to do in the house ? you do not cook, and you have ayahs for your children.' I smiled and said, 'I will just tell you, my friend,' and then ran over the ordinary daily claims. They soon looked aghast, and confessed that we, too, had household cares.

"We then resumed, reading this time the parable of the Prodigal Son, which they could not fail to understand, and I left, promising another visit ere long. At the bottom of the stairs the brother threw open a door, and showed me a large display of gaudy and tinselled idols, with Ganesha in the centre, and the image of a dancing-girl on either side. I walked up and made some inquiries about the figures, and then spoke to them of the absurdity of worshipping such a being as Ganesha. They were mortified and irritated, and would only reply, 'It is true for us, and whether true or false, we must worship it...'

"As three of the pupils were widows, I read them a few passages from the Bible concerning widows; the first few showing God's displeasure at injustice and oppression practised upon them, and his threatenings against it; then a few on his kindness to them; his commands with respect to them; his instructions to them, with the promises attached; and the conduct of God's people in the early church towards them. This was contrasted with the harshness and contempt they receive from their own people. As I read Jeremiah xlix. and 11th verse, the tear stood in R——'s eye; but, trying to repress her feeling, she said sceptically, "Has a God a mouth? and have you heard him say these words?" Her manner indicated, 'if so, then one might believe.' I replied, 'God has no mouth: He is a spirit, and you know we cannot see a spirit with our bodily eyes, nor can these ears hear his voice; and so He inspired holy men to write words of truth, of warning, and of promise, and to make known to us something of his own nature. You will say it is easy to assert this, but how are we to know that this is true? I will tell you, my friend. No one has ever found a word of this revelation untrue. I have believed it myself many years, and my faith is strengthened in it every day. I have found all its promises true; and King David, of whom you have heard, and who lived nearly 3000 years ago, testified that none who trusted in the Lord in his day were ever ashamed.' R—— interrupted me. 'You speak of God's great love and mercy; but where are your children? You are a righteous person. Was it a kind thing of Him to let only one of your children live?' I said, 'My good woman, our Creator and Preserver has a perfect right to dispose of us and ours as seems best to Him; and what is more, being perfectly wise and infinitely loving, He always does what is wisest and kindest. Think now, where are my children? In his presence, where there is no evil or suffering. Is it not better for

them that they should be there than here? And with respect to myself, I can show you that it may be better for me also. You know when we have all that we wish we are often proud, and forget God.' The elderly widow said, 'True, remember (addressing R——), when your husband and child were living, and you had every thing to make you happy, you were so proud, indolent, and perverse, and very different to what you are now.' 'Yes,' I added, 'you would not hear me then.' Poor R—— did not try to deny this. 'Well,' I then went on to say, 'if the loss of my children made me remember my sins, and turn to God in more humble penitence, seeking his forgiveness and mercy, and if I found mercy and rejoiced as one of Christ's redeemed ones, and an heir of the never-ending bliss of heaven, should I be esteemed a gainer or a loser? Suppose my children had all lived, and that I had enjoyed all the happiness in their society and affection that a parent could wish, how long could this have been enjoyed by me? Perhaps twenty or thirty years, at most not more than fifty. But the higher spiritual blessedness of heaven will continue throughout the countless ages of eternity.' I tried, by a simile or two, to make them realize the shortness of time and the duration of eternity. They were evidently impressed; the colour came and went in N——'s expressive and downcast face. Enough had been said for this time: other subjects had to be discussed, during which an increased trust was manifest, and a sort of clinging to me. Oh that they would only transfer this to One who could be a friend indeed!

"While this was going on in one little room, there were women in another who would not venture near me. Two were strongly tempted by a stereoscope which I showed, but fear of the taunts of *their* world prevailed over their curiosity. There is one aged widow in that house who has not shown me her face for two years. She often partly opens the door of her room to have a glimpse as I pass, and if I notice it the door is instantly shut. I send her messages of kindness, but receive none in return. I hope my visits occasion thought, and perhaps bring to her recollection some of the Christian truth of which she heard much before. That woman knows far more than is needful for her soul's salvation, if the Spirit of God work with it."*

Hindu widows, desolate as they are, by the

* See Missionary Magazine of the London Missionary Society for April last, pp. 87—92.

cruel law of caste excluded from the sympathy they so much need, ought to be specially considered in efforts of this nature, and that not only because they are afflicted, but because, if Christianity lays hold on them, they are peculiarly fitted to become the teachers and instructors of their countrywomen. Once liberated from the law of caste, they have no ties to bind them, no near relatives to consult. As widows, they have been neglected and uncared for, and, if won to Christianity, are free to become active agents in its propagation. There are two or three of this class thus preparing for usefulness at Calcutta. One of them had long been seeking, amidst the delusions of Brahminism, for that rest which she could not find, until, through the agency of Mrs. Mullens, she was enabled to find it in Christ. To her the death of her Christian friend has been a severe trial. At first she seemed overwhelmed, and, in the low voice of heart-felt mourning, exclaimed, "What shall I do? What! shall I have no one left?" But after a little the Gospel came in with its undying consolations, and she could say, "Yes, God is mine: I have Him yet."

The following document will show us, that if we are insensible to the importance of the widows of India, their comparative accessibility to instruction, and their suitability as materials for an important agency, others there are who are keenly alive upon the subject. The earlier part of the document is such, that one casually taking it up might naturally suppose that it had emanated from the friends of Christian Missions, and towards the end the disguise is thrown off, and we see the Church of Rome discerning the importance of native widows, and adopting such measures as may enable her to appropriate them to her own use.

"Every one is familiar with the barbarous custom of Sutteeism, or burning of widows, which existed a few years ago in India, but which the wise benevolence of the British Government has rendered impossible at the present day. Whilst, however, the energy of the Government has been successful in preventing these ghastly spectacles, the social condition (of which Sutteeism only forms a part) still remains untouched, and but few Europeans know the terrible state—the more than moral death—to which widowhood is reduced in Hindustan. The following account, therefore, of the fearful degradation and sufferings of the widows of India, with suggestions for their amelioration, will be interesting to the mind of the philanthropist,

and will not fail to kindle sympathy in every Christian heart—

Young girls are betrothed as soon as they are five or six years of age, and married when they are not more than ten: without any regard to their inclinations, they are often consigned to husbands five times their own age.

"As soon as these ill-assorted marriages are consummated, the poor girls are expected to fulfil rejoicingly all the duties of a virtuous wife, and what those duties are, according to Indian notions, may be gathered from the following extracts from the "Padma-Pourama," one of their most esteemed books of moral precepts—

"A wife must consider that on earth she has no God but her husband; he must be her only object of devotion.

"To him she owes unreasoning obedience.

"Whenever she is in his presence her eyes may rest on no other object, nor turn aside from gazing on him—ready to anticipate his orders from the merest glance from him.

"She can only take food after his meal is ended: if he should fast she must go without also.

"If he should be out of temper with her—should threaten, insult, or even beat her (and that without cause), she must not raise her voice against him, much less run away from him. She must take his hands and kiss them, entreating his forgiveness in a low and meek tone of voice.

"When her husband receives a visit from his friends she will bend her head and withdraw, or go on with her work without taking the least notice of the interruption.

"Whenever he goes out she will watch for his return, meet him at the threshold, welcome him into the house, hold ready a carpet for him to sit down upon, and hand him the dishes which she will have ready for his repast, prepared strictly in accordance with his peculiar taste.

"It follows that her husband, being more to her than all on earth, more than her children, much more than her jewels, her enjoyments, her own life even, a perfect wife will offer herself to be consumed on the same pile with him."

"The sketch depicts the degraded condition of woman as wife in India, but its consequences to the individual are less deplorable than those by which it affects the whole of Indian society. Of course, family feeling has no existence, and there is no chance of the true development of the moral qualities of the young, where their great exponent and cultivator, maternal care, is dethroned from its natural office, and the mothers themselves

are debased in the eyes of their own children. But far more terrible is the fate of the Hindu woman when she becomes a widow. Although not permitted to mount the funeral pile of her husband, her future life is, nevertheless, enshrouded in the darkness of death; even worse, she is looked upon as an abject thing, despised, and from whose presence everybody shrinks, as popular superstition ascribes to it ill-luck. A whimsical and imperious custom, from which there is no appeal, forbids a woman to aspire to a second marriage, but dooms her to mourn in desolation the husband she has lost. As soon as his obsequies are concluded, the family assembles once more to celebrate the death (according to law) of the wife, burying her, as it were, alive. The Taly, or golden ornament, the pride of her married life, is torn from her dress, her head is closely shaven, and she sinks into the abject and odious condition of widowhood!

"All refinement in clothing and food is forbidden her; she is shut out from all participation in family rejoicings or public solemnities. If she has no children her state is still more deplorable. She is repelled both by her husband's family, to whom she has given no heirs, as well as by her own parents, who look upon her as a useless burden, and at every turn she hears herself stigmatized as *Mounda*, or 'bald head.'

"The early ages at which marriages are contracted, the cruel law which permits a man to marry several times, but forbids the woman a second marriage (often leading to a man sixty or seventy years old being united to a girl of tender age), together with a climate where cholera regularly decimates the population, especially the young and the old, these have all tended to fill India with widows. A Catholic Missionary cites, as an example, one village in the province of Madura, where, in sixty families, there are seventy-six widows, many of whom are quite young. It frequently happens that these unhappy widows, crushed by a sense of humiliation, as well as by the insulting annoyances incidental to their state, are driven to commit suicide, or sink into shameless profligacy.

"Moved by the recital of these sufferings and miseries, an order of nuns newly established in France, but composed in great measure of English ladies, the foundress of which (Baroness d'Hooghvorst *née* Countess d'Oultremont) is herself a widow, have determined to undertake the work at once of ameliorating the condition of these widows, and of using them as instruments to civilize and christianize India. The enlightened and

benevolent action of our Government has for many years past endeavoured to grapple with this crying evil, but with most discouraging results; and philanthropists have offered large inducements to the men of India to forego their prejudice against marrying widows, but without success.

"The plan, however, proposed by the community above referred to is the establishment, in the large towns of our Indian dominions, of refuges for the protection of these unhappy and innocent victims of a melancholy superstition. Already they have established one house at Trichinopoly, and a great number of these poor widows, brought to feelings of resignation, desire to unite themselves in religious communities, or congregations, which would be employed (under the guidance of English nuns) in the instruction of children and orphans, and undertake the direction of hospitals for the poor, infirm, and sick.

"Besides the house of Trichinopoly, which has been established about two years, the community desire to establish immediately two other houses in the province of Madura, one at Madura, the other at Negapatam, to act as centres to this great work. Each house will include an asylum for widows, a hospital for the sick, day schools for Hindus, and also an orphanage for Indian children, each of these being superintended by an English nun.

"It is in this way that the community, taking as their first idea 'the rehabilitation of woman, that is, the raising her to the place assigned her in the Gospel,' thus creates an instrument for the spread of truth in the midst of heathen families, out of what is at present only a corrupting element in Hindu society. Trained in the holy order of religious discipline, and in the practice of the peculiar virtues of their position, the devout and blameless lives of these widows must win the esteem of their countrymen, and remove the prejudices attaching to other widows not united with them, and who might still find suitable partners. To every friend of India, and to every heart longing for the alleviation of human sufferings, this work will recommend itself, whilst its grandeur and comprehensiveness is only equalled by the simplicity of the means employed. Carried out by those who joyously devote their lives to the amelioration of the teeming population of India, the success which they have already experienced must continue to attend their efforts, and that success will be in proportion to the means they can bring to bear upon the work.

"It is calculated that with a sum of ten thousand pounds, the three houses at Trichinopoly, Madura, and Negapatam can be fully established. And to supply the means necessary to carry out these plans, the community must rely in great measure upon the voluntary contributions of the benevolent, feeling assured that none who take an interest in the great work of civilization, or whose hearts are touched by the sufferings of others, will refuse to aid in such a cause of charity.

"Contributions for the furtherance of this

object are therefore earnestly solicited, and remittances will be thankfully received by Miss ———, and by the Superioress of the Convent of Mercy, ———, London."

We must not allow ourselves to be anticipated in this or any other branch of service by the Church of Rome. All that she gains will be used for the purpose of propagating error. Shall we have less zeal for the reality than she has for the counterfeit, less wisdom in devising plans, and less energy in their prosecution?

THE DERAJAT.

OUR readers are aware of the trials with which we have been visited in the Punjab. Sickness and death have sadly reduced the number of our Missionaries, and that at the very moment when the opportunities for usefulness were being enlarged, and prospects were full of encouragement. Nor is it only in the Punjab that our arrangements have been broken up, and that we are reminded of our complete dependence upon God. In the Derajat, also, there has been disappointment, and the experienced head of that Mission has been compelled to leave the work in which he takes so deep an interest, and that while it is yet in its infancy, and struggling into existence. We have just received from Peshawur some deeply-interesting communications, together with some photographic views, which will shortly appear in our Numbers, we trust, in the form of engravings. But in this Number there is just space left us to introduce the Rev. T. V. French's statement of what he was enabled to effect in the Derajat during the time of his residence there.

Let us premise something respecting the geography of the places referred to. The Dera Ismael district is divided into two halves by a range of hills running at nearly right angles from the Suleiman range to the Indus. The passage from one part of the district to the other is through the Peyzoo and Mulezye passes, which intersect the range. Advancing through the passes from south to north, the traveller enters Murwat, inhabited by a fine race, of striking appearance. Again, to the north of Murwat lies the valley of Bunnoo, through which descends the river Khorrum, which, flowing through Murwat, enters the Indus. In Murwat stands the fort of Lakki. Sheik-bood-deen occupies an elevated position in this interesting range overlooking Murwat to the north, and the Dera plain to the south.

The Wuzerees are one of the largest and most important of the mountain tribes. They occupy the rugged and lofty hills adjoining the south-west portion of the Kohat district and the north-western border of the Dera Ismael district, that is, the valley of Bunnoo and the plains of Murwat and Tank.

The birth-place of the Wuzerees would seem to be the snowy range which runs to the south-east of Cabul. They are noble savages, of pure blood, pastoral habits, fierce disposition, and wild aspect. They could muster, probably, were the whole tribe united, as many as 20,000 or 30,000 fighting men. Many of them live in tents, or in temporary dwellings resembling tents; in the winter frequenting the more genial climes of the lower ranges, and in the summer retreating to feed their flocks in higher altitudes. Some of them encroached on the weaker tribes, engaging in cultivation during the colder months, and, as the heat approached, reaping their crops and retiring to the mountains. But the disposition to settle in the plains grew stronger, and, driving the aborigines of Bunnoo before them, they occupied pasture grounds on the western border of the valley. Every effort has been made by the British authorities to conciliate the cultivating Wuzerees, and detach them from the wilder portion of the tribe, and thus many of them have become British subjects.

The most remarkable grades and classes in the Dera Ismael district are the Raicees, or hereditary Khans of small subdivisions of the district; the class of Pathans of good family, not belonging to the soil, but who have been long resident in the district; the small landowners or yeomen, the religious classes, the mercantile classes, and the actual cultivators of the soil.

Mr. French's letter contains also a reference to that remarkable class of people, the Povan-

dahs. The caravan, or body of men who, uniting for mutual security, make their way through the rugged hill districts from the uplands of Asia to the plains of the Derajât, is called a kirree, the head or superintendent being designated a mullick. These mullicks are often men of great consideration, wealth, and stake, in the prosperity of their particular line of commerce. On reaching the plain country of the Derajât, a large portion of the men go into Hindustan with the camels and merchandize, leaving the breeding camels, and women and children, with a few men, encamped on the plains.

Mr. French's letter, read in connexion with these prefatory remarks, will enable our readers to understand how varied and interesting a field of labour is thrown open to us in the Derajât. May the Lord send the men to occupy it! Then may we hope to make our way through the mountain passes to the upland regions of Central Asia.

"In consequence of my removal from the Derajât Mission through ill-health, my report, unhappily, can only extend from April 1862 to January 1863. It is my duty, however, to record, for the Committee's information, the most marked events which occurred during that short period in connexion with the Mission.

"During the months of May, June, and July, I was occupied uninterruptedly in the study of Pushtoo and the cognate languages, and in public preaching in the streets and bazaars of the town of Dehra Ismael Khan. Though the language spoken there is not pure Hindustanee, yet the mass of the people understand it when addressed to them; and the thorough acquaintance I had gained with the language during my eight years' residence in Agra and the neighbourhood, enabled me, without loss of time, to enter on the direct work of my Mission, and to present the Gospel message to the people in the house, by the road-side, and in the market-place. Mr. Bruce joined me in June, and we had much happiness in our joint labours. He had a special advantage in being better acquainted with the Punjab language than myself, from which the languages of Mooltan and the Derajât have largely borrowed. Though we had a few visitors, both from among Sikhs, Pathans, and Hindus, yet, on the whole, we were disappointed at the shyness of the people, and their unwillingness to avail themselves of the open house we kept for them. I think we had reason to be well satisfied with the number of hearers, and the attention they bestowed in general, though we experienced here, as elsewhere, bitter and scornful rejection of our

message on the part of many. We hailed with rejoicing every opportunity presented of following up public exhortation with private instruction. The river-side was one of our favourite haunts, as, during those three months, and until Lieut. Garbett's skilful engineering prevailed upon the Indus to withdraw itself from its dangerous proximity to our station, a fair number of cotton boats and other craft was constantly moored against its banks, the crews of which, in many cases, belonged to tribes and races never visited hitherto by Christian Missionaries. During this period we were further able, through the constant advice and assistance of the late lamented Major Nicholls, to fix upon a spot of ground, which Government allowed us to purchase at a very moderate cost, for the Mission house and the houses of schoolmasters, not very far from the walls of the town, and so widely removed from cantonments as to invite native, rather than European society. The plot of land contains an excellent well, and a few trees, both of which are great blessings in so bare and desolate a region as that which stretches out far and wide from Dera, whether one looks to the Indus eastward, or the noble monarch of the Suleiman range, Takht-i-Suleiman, westward.

At Colonel Reynell Taylor's suggestion, and being in want also of proper shelter during the hot and unhealthy season, Mr. Cooper and myself spent August and part of September at a small station, elevated some 3000 feet above the Dera plain southward, and the Marwat plain northward, called Sheikh-bood-deen. Major Campbell, a kind friend of our Mission, placed a little cottage at our disposal, which supplied a quiet and healthful retreat, where the study of the new language could be pursued to great advantage. Mr. Bruce remained at Dera (with the exception of a few days which he spent with us) to superintend the building of the Mission house. As some of the civil officers from Dera and Bunnoo transferred their courts for a part of the hot season to Sheikh-bood-deen, and public works were in course of progress upon the hill, we laid some foundation there for knowledge of the Pushtoo colloquial. Pathans, waiting to have their causes decided, would stop by the way at our little house, and enter freely into conversation; and the poor Marwatis, employed in building the prison, would gather around us, and make out as much as they could from our painful efforts to express those truths which our hearts burnt to give utterance to. It is a hard, but most needful part of the process, by which the tongue-strings become at length loosed to speak plain in a new tongue the wonderful works of God.

"I was too impatient, perhaps, to leave this cramped sphere; and, before the end of September, I started for the plains of Marwat, which were spread out beneath our feet as far as the eye could reach—dreary sand wastes, relieved by dark patches of vegetation, hardly eked by laborious irrigation out of a thirsty soil, in the neighbourhood of villages. After various disappointments from failure of camels, which involved much (otherwise) unnecessary exposure to a blazing sun, I was fairly embarked in the work my heart was set on, that of making known to the Affghans God's great plan of redemption, which was for them thus far a hidden mystery. The Khans, or chieftains of the village, were usually the first to call, and try to discover the object of our visit, which was rather a puzzle to them. One of the first questions usually was, whether I had known "Neecholsayn Sabib" (General Nicholson), with whom they seemed to associate all that was great, noble, and terrible, in the English character and rule. The next question would generally be, whether the English ever prayed, implying, in fact, 'whether they had any religion;' for religion, and the five stated seasons of prayer, are almost synonymous in the Affghan mind, and, beyond this, doctrine and practice seems little accounted of. The rest of the people ventured very little into my tent, but could often be met with in considerable numbers in the 'chaunk,' or large hut of mud and straw erected in the centre of each village for the reception of strangers, and for the village gatherings, when any matters required joint public deliberation. Here the Mullahs would come forward and prove themselves far abler champions of Mohammedanism than I had looked for in districts lying so far from the world's great thoroughfares.

"At Lakki, the head-quarters of a native magistrate, and containing, probably, outlying villages included, between 3000 and 4000 inhabitants, I spent more than a week in preaching and private intercourse with inquirers, in one of whom, a Hindu ascetic, and having, I thought, a real and hearty thirst for truth, I was greatly interested. The English Deputy Commissioner of the district happened to be encamped near me two or three days; and my endeavour to surround myself with natives was much facilitated by the great gathering of Khans or chiefs, who, after duly paying their respects to the Commissioner, came on to see who I was, and to hear what I had to tell them.

"From thence, following the course of the Koorrum river, and visiting the principal villages which lay on its banks, I came to Bunnoo, consisting of a large fort and walled bazaar, in the centre of ten or twelve Affghan

villages, some of them with a large and industrious agricultural population, making the most of their river and little hill streams which they intercept and distribute in countless and murmuring rivulets through their fields. Every Friday there is a large cattle-market, to which the Wuzerees, and others perhaps of the wild hill tribes around are invited, and encouraged to bring the produce of their rocks and valleys. It is well frequented; and, thanks to the restraint of British law, all is as orderly and peaceful as an English market, and here, perhaps, next to the preaching among the Povandas, is a fine open field of labour to the Missionary, where the word of truth may go forth, and be echoed from steep to steep of those mountain fastnesses which have heard no sound but of war and bloodshed.

Though I met with much rancorous opposition and contradiction in Bunnoo, yet I had a few intelligent, and, I trust, truly anxious inquirers, who frequently visited my tent to hear the Scriptures expounded more fully. These were Sikhs and Pathans. Many sensible and thoughtful questions were asked, and the answer supplied in God's word, received often with surprise and delight, so that my heart was much drawn out towards them. Especially a native officer, a judge and magistrate in Bunnoo, interested me greatly in the kind of questions he asked; desiring first to hear whether there were any real prophecies of Mohammed in the Scriptures, and afterwards wishing to acquaint himself with the chief Messianic prophecies of Holy Scripture. He is a man most highly respected. In Dera Ghazee is a Sikh officer, advanced to a little post of honour, with his wife, who was baptized four years ago by the chaplain, and, with his wife, leads an exemplary life, regularly attending the service in the little church there.

"On my way back to Dera Ismael in search of the Povandas, I turned aside to the banks of the Indus to visit a place of some consequence called Isakhail. I was gladdened this first day by the silent and patient attention my message received; but the three following days all short of personal violence was tried to drown the very sound of the Gospel, and to exasperate the audience against the preacher. I have seldom witnessed such an exhibition of fiendish malice. A Mullah, who led and incited the tumult, brought forth a Gospel and a copy of one of Dr. Pfander's works, out of which he read passages to be fuel for the mockeries and blasphemies of the people. "Even so, come, Lord Jesus," was one of them. The Arabic word *rabb*, for "Lord," he regarded as the height of blas-

phemy in its reference to our blessed Saviour. At Panieyala I had a better reception, and had hoped often to be able to visit it again. It is a remarkable village, on the extremity of a range of hills, nearly parallel with the Indus, with hot and cold springs, which never, in the driest seasons, quite fail, and palm groves, of most refreshing and picturesque appearance, clothing the gentle slopes. I will transcribe a short account from my journal of what occurred one morning there.

"Thence I went on, and met some Hindus, to whom I preached on idolatry, and return to the true Husband and living God. They brought up the old couplet.

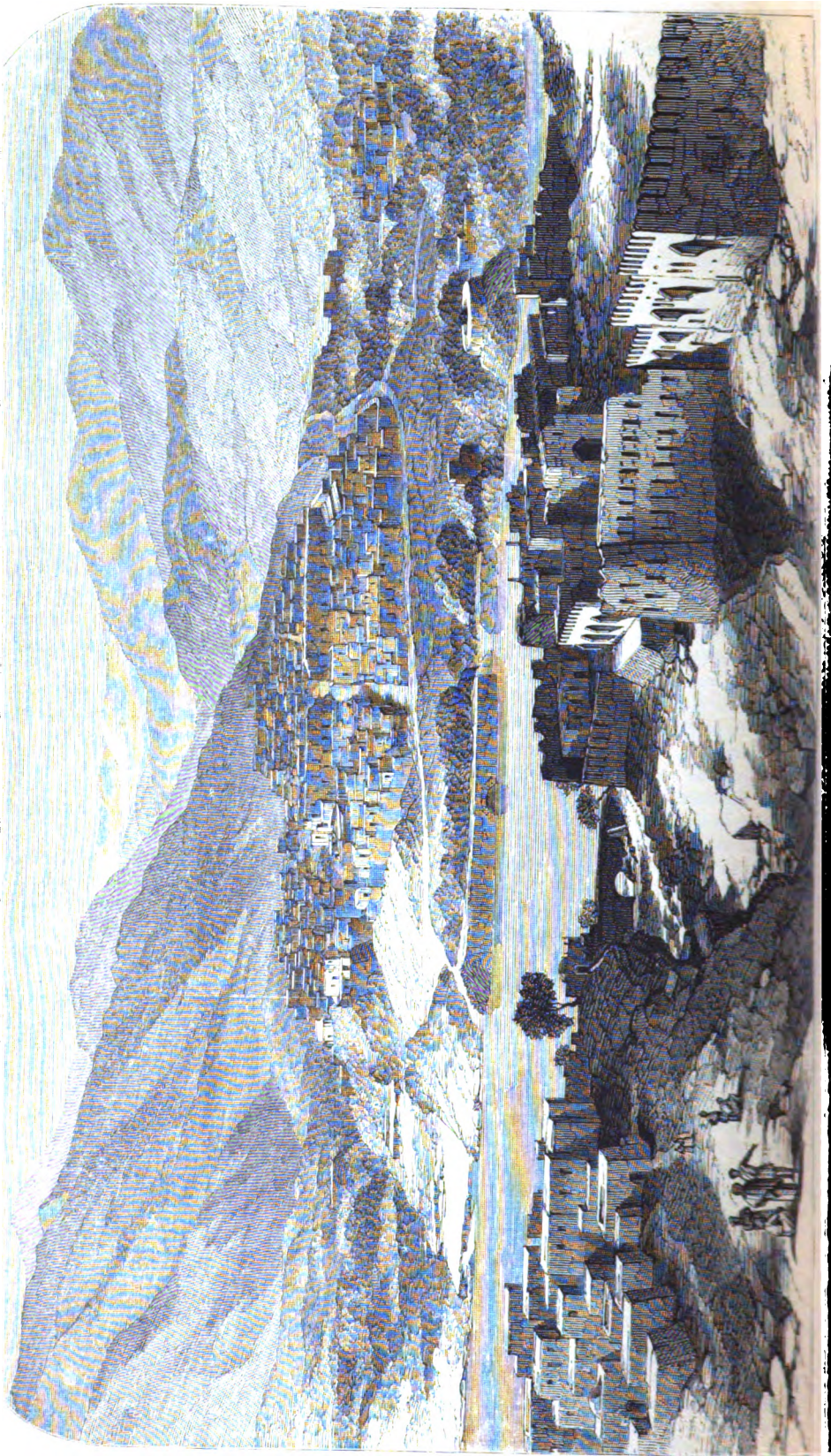
"*'Akashat patitum Toyum yatha gacchhati sagare, &c.'* i.e. 'As the water fallen from heaven takes its course into the sea, so all worships are merged into the one worship; of the Supreme;' the counterpart, in fact, of Pope's famous lines. I talked with these till I was almost voiceless; but a little further on I found some forty Affghans seated, who greeted me very friendly, some having met me at Sheikh bood-deen, and they said I must stop and sit with them. In vain I pleaded utter inability to speak. They would take no denial, so I sat down, trusting I should be strengthened to get on; and I addressed them, answering also many questions for about three-quarters of an hour. Never have I had before, in Pushtoo, such a highly-respectable and attentive audience, or been able to give so full an outline of the main feature of the Gospel, as concerns sin and repentance, and the work of the Son and the Spirit. God be praised! May his word reach and wound, and then heal, the hearts of many! A poor man came for his fevered child. I gave him the little quinine I had left: he seemed very thankful.

"Constant attacks of fever and other sickness of the country, made my work after this very broken. On reaching Dera, I found the number of Povandas daily arriving or passing on into Hindustan very large. The streets were, in parts, even the broadest, choked with the camels and bales and bulky frames of the stout, swarthy Affghans. The caravanserai, and the pathuns, or ferries across the Indus, as well as the corn and wool-markets, were their great gathering-places, and our preaching-places. When sufficiently restored, I set out to visit them in their strange, but not uncouth villages, erected afresh year by year within their brushwood enclosures, and composed partly of boughs of the nearest shrubs of the desert, and partly of black blankets literally, "tents of Kedar with curtains of Solomon." In

some of these villages I was received with true Affghan courtesy, and was able to maintain lengthened and friendly conversation with the chief men, who were sometimes of princely bearing and noble person. In others, the Mullahs would neither hear nor let hear. A few copies of single Gospels, with which I was furnished by our Peshawur brethren, were accepted, and will, I trust, find their way across the mountain-barrier to the west, which those Povandas annually cross, the door at which the Gospel has hitherto knocked for admission in vain.

"After so short an experience, it is premature to hazard an opinion as to the probable result of Missions to the Affghans. There are many special points of interest connected with that Mission. They seem far more open to warmheartedness and friendship, and genial, loving sympathy, than the Mohammedans on this side the Indus. They do not seem to breathe that bitter spirit of antipathy and antagonism which perpetuates estrangement too commonly between the Missionary and his Mohammedan hearers in Hindustan. The wide diffusion of the tenets of Scofeeism, which numbers twelve sects, among them, some being systems of the wildest scepticism, and others of the abstrusest mysticism, has induced a free-thinking spirit among them, which, though not favourable to depth of conviction, yet renders them not indisposed to hear, to tolerate, and even to examine. I think I have discovered traces also of a higher view of the character and work of Christ than is common among Mohammedans. It is a circumstance full of encouragement and hope, too, that not a few servants of our Government, civil and military, in the north-west, take the deepest personal and practical interest in the establishment and progress of this Mission, and watch over its infancy to cherish it with their support and their prayers. I feel a pang of deep regret at being withdrawn from that work. It has been begun in great weakness, but under prayerful auspices, and on the highest and most scriptural principles. None can say how important a bearing its future may have on the entrance of 'the light of the glorious Gospel of Christ' into the regions of central Asia.

"Mr. Bruce writes me word that the school-house, for the site of which ground had been obtained opposite one of the chief city-gates, was about being commenced. It was probable that Mr. Cooper, the junior Missionary, would render help in the school work during the time which could be spared from his hard work at the languages."



IRRIGATION WORKS IN INDIA.

A BRIEF extract in our last Number from a Calcutta paper directed attention to the new administration designated the Central Provinces of India, a vast area, extending from the Nizam's dominions on the south-west to the frontiers of Bengal on the north-east, and from the borders of Khandeish westward across to the Masulipatam district and the mouths of the Godavery on the Coromandel coast. At its extreme north it comprehends Saugor; skirting round Malwa it touches the western Presidency on the borders of Khandeish; and extending along the north-eastern frontier of the Nizam's dominions, it reaches, at the delta of the Godavery, the Madras Presidency. Thus centralized in the midst of the three great Presidencies of India, it occupies a prominent position, and claims at the hands of those who, from philanthropic motives, desire to make themselves acquainted with that great peninsula, thought and investigation. Its elevation as the great central table-land is manifested in the number of rivers, which, having their sources in its mountain ranges, direct their courses east and west, and north-eastward, and south-westward. The Sone and Nerbudda rise in the mountainous region of Ummurkuntuk, lying some 120 miles south-east of Jubbulpore, a place of pilgrimage to Hindu devotees who fulfil their penances and celebrate their orgies at a temple dedicated to Parbuti. Close by the shrine is the fountain of the Nerbudda, and at a little distance that of the Sone, the one, after a course of 800 miles, flowing into the Indian Ocean; the other, one of the great tributaries of the Ganges, pursuing a course of 465 miles before it merges in the mightier stream.

From the same elevated region the Weingunna rises, flowing from north and south, with a deviation westward in the direction of Nagpore, so as to receive the contribution of the Kanhan river, but soon resuming its former direction from north to south, until it unites with the Wurda, which, like the Kanhan and Taptee, has its sources in the vicinity of Deoghur and Beitoal. These two rivers, the Weingunna from the north, and the Wurda from west by north, form the Pranheeta, the united stream having its confluence with the Godavery at Sironga. Besides these may be mentioned the Mahanuddy, also having its origin in that portion of the Central Provinces which lies south-west of Bengal, and which, flowing eastward through Orissa, enters the Bay of Bengal below Cuttack.

This vast area, with its mountain ranges, its forests and inaccessible jungles, its obscure tracts, to a considerable extent, never yet explored, has been the retreat of the aboriginal races from the floods of Arrian invasion, which swept over the more open and sea-coast country. Here are Kols on the north-east, Gonds to the east, and Kois to the south-east, while of the more settled races Mahrathi, Hindee, Urdu, Bengalee, Ooriah, and Telugu are the spoken languages.

Throughout the westward section of this area, where the Mogul Emperors had their viceroys, and the Mahrathas had sway for a season, there are many and important cities—Saugor, Jubbulpore, Nagpore, Ellichpore, Narmulla, together with the two great cotton marts, Oomrawattee and Hingenghat. On the Wurdah and its affluents lies the great cotton region of Central India, that river, for 300 miles, pursuing its way through the heart of a country which is one sheet of cotton, flax, and wheat. Oomrawattee is situated on the road from Nagpore to Arungabad. It is a place of great commercial importance. "Several considerable firms are established here; and most of the influential merchants of upper India, as well as those of Bombay of any note, have either correspondents or branch houses at this place. The subordinates of these firms spread themselves over the cotton-growing districts, and make advances to the cultivators, or assist them in paying their kists, on the agreement that the produce shall be at the disposal of the employer. When picked, the crop is transferred to Oomrawattee, where large warehouses are prepared for its reception, and where it is cleaned and re-packed for exportation." Hingenghat is on the Wunna, a branch of the Wurdah, a fine open country extending between them. The valley of the Poornah, whose head waters closely approach the affluents of the Wurdah, presents, for 200 miles, a country of the greatest natural fertility. "Only two things are wanted," observes Sir Arthur Cotton, who has recently traversed these regions, "the natural water and the water of life, to make it a garden indeed;" but at present it is only a scene of death, sloth, poverty, and misery of every kind. Throughout the whole Commissionership of Berar there is to be found not one minister of the Gospel, and the physical state corresponds.

We shall refer to the measures in progress for the correction of this unhappy state of things, and, reserving for another article

the account of those Missionary efforts which are being put forth on the Upper Godavery district, proceed in this paper to sketch the physical improvements which are being executed in order that the waste of the natural waters may be prevented, and the floods, too long permitted to extravagante and injure, be controlled and reserved for the purposes of irrigation against the time of drought. The skill of the engineer is overcoming difficulties, evading or removing barriers, and rendering these broad streams and rivers highways of commerce, by which the bulky cotton may find a cheap transit to the coast, and the productions of other and more civilized lands be accepted in exchange.

The improvement of the great rivers of India is of paramount importance. They are the natural veins with which that vast territory is intersected, and are thus providentially placed there, that man, by skill and energy, may subdue them to his use. Their advantages when so dealt with are two-fold: they irrigate and fertilize the land, and afford the means by which, its resources being developed, it may yield forth its treasures of fruitfulness; and then they afford the means by which the surplus produce may be transferred at a cheap rate to other lands, where, from various causes, the cereals grown are not proportioned to the necessities of the population, and where extraneous supplies are absolutely needed.

The experience of the North-West Provinces affords valuable testimony as to the importance of an effective system of water supply. These provinces have been subject to droughts having a rough cyclism. In the ninety-one years which have elapsed between 1770 and 1861, there have been six droughts, variable in the extent of the areas they have influenced, and in their destructiveness of life and property. The average period at which they have occurred is about fifteen years, the actual periods ranging from thirteen to twenty-three years. It is remarkable, that in every instance they have been preceded by three or four years' of great climatic irregularity, terminating in a crisis of a complete suspension of rain. Two of these have been selected by the late Colonel R. Baird Smith for comparison, the drought of 1837-38, and of 1860-61. As to the first of these "the area of the greatest intensity was unquestionably on this occasion in the districts of the Lower Doab. North of Allyghur, the pressure, though sensibly felt, did not approach to any thing like famine, and was far inferior to that in the southern section of the tract. The districts of Agra,

Muttra, Etawah, Mynpoorie, Futtehghur, and Cawnpore, were the seats of the extremest misery, and the most pitiable mortality. In Futtehpoore the suffering was great, and in Allahabad considerable, but mitigated. Below Allahabad the pressure was but little if at all felt. Oude generally escaped, and is represented as having furnished some surplus supplies to the districts west of the Ganges. The northern Doab, including the districts of Bolundshur, Meerut, Mozuffurnuggur, and Saharanpore, were then exporting districts, and sent such surplus produce as they had by the river routes, or by the ordinary native roads to the southward."

In the afflicted districts the suffering was extreme. In that of Agra its measure is indicated by the following figures—

Population before 1837-38 . . . 155,135

After . . . ditto . . . 92,548

Emigration and mortality due ———

to the famine 60,587

or very nearly 40 per cent. The daily burials by the police at Agra averaged nearly 400, while in the Cawnpore division the profusion of dead bodies near the river was such, that a general order was issued, directing the commissioned officer in charge of the Sud-dar bazaar to hire a boat, with a small establishment, for the purpose of removing them to a distance below the station. The deserted houses and abandoned lands in the Etawah district, three years subsequently to the famine, proved too plainly the reduction of the population. The mortality throughout the entire famine tract is computed at not less than 800,000. "In all the material conditions by which intensity of suffering is decided, 1860-61 was fully equal to 1837-38, while in some of the most important, as price of food and mass of population, the latter was decidedly in a worse position than the earlier period." The actual sufferings of the community ought, therefore, to have been greater. "Yet this was very far from being the case, whether the degree of intensity be measured by the sacrifices entailed on the State, or by the proofs of misery visible among the people." The effects on the revenue were not so serious; society did not become so disorganized; nor did the people die in such terrible proportions. The total of population affected by the famine of 1837-38 must have been between eight and nine millions; while the population of the districts within which the suffering was greatest and the mortality highest, has been roughly estimated at 5,000,000. In 1860-61, the area of the famine tract did not differ materially in extent; but from the increase of population

the numbers affected must have risen from 9,000,000 to 13,000,000, yet the circle of intense suffering was not more extended than before, and remained limited to 5,000,000.

The mitigation of suffering remains to be accounted for, and, generally, it may be stated, that "society in North India had been so strengthened during the interval between the two famines, that it was enabled to resist with far less suffering the far heavier pressure from drought and famine in 1860-61. The causes of this are enumerated by Colonel Baird Smith; and the first place is assigned by him to the admirable settlement accomplished by the late R. M. Bird, Esq. "A great man," observes Mr. G. Campbell in his work on Modern India, "a member of the Board of Revenue, arose to carry through a settlement, of which Regulation VII. of 1822 was the groundwork, but which could not be said to be seriously taken up until the Regulation IX. 1833, of Sir William Bentinck. Its progress, as it advanced, became accelerated: from 1838 to 1842, one district after another was finished, till, in the latter year, the settlement was completed through all the provinces—twenty years after it was first designed." Instead, therefore, of a great and unequal pressure of public burdens, hopeless confusion, ambiguities of title and payment, and frequent and arbitrary interferences, there had been introduced into the north-west, assessments rarely heavy, generally moderate, and, in many instances, extremely light; titles minutely recorded and easily understood; long leases, and the guarantee of the enjoyment of all profits during the currency of such leases." One fact is significant as the result of such improvement. In 1837-38 the poorer landholders suffered bitterly; so much so, that among the 80,000 paupers employed or supported at Agra, a very large proportion consisted of small proprietors; but in 1860-61 the great body of these men did not collapse under the heavier pressure of that period.

The second cause of social improvement is the development of the irrigation system which had happily marked the period between 1837-38 and 1860-61.

Two canal systems existed in these districts in 1837-38, the Eastern Jumna and the Western Jumna canals; and we have to compare their relative efficiency at the time of the two famines. With reference to the Western Jumna canal, the total watered area was, in 1837-38, 308,045; and in 1860-61, 458,291; while the total protected area had increased from 924,135 to 1,374,873 acres.

During the same period the capacity for

irrigation of the Eastern Jumna had been raised from 96,000 acres in 1837-38 to 261,000 acres in 1860-61, that is, an increase of 172 per cent. on the watered area of the earlier time, while the protected area had risen from 450 to 1225 square miles, equal to about half the area of one of the first-class districts of the Doab. But, besides these, a new system had come into action. A magnificent scheme of irrigation connected with the Ganges, as the two previously mentioned canals are with the Jumna, was laid down by Sir Proby Cautley, comprising a main trunk line, running through the centre of the Doab, with a connecting line at Cawnpore, and branches so arranged as to extend the fertilizing process to every village in the Doab. The mutiny, and the fiscal embarrassments caused by it, had sadly interfered with the prosecution of this great work; so much so, that when the suspension of rain, which caused the famine of 1860-61, occurred, none of its great branches were in action. All expenditure had been of necessity suspended. It was only as special famine relief works that two of them were resumed: even the execution of the minor distributive channels had been suspended from the same cause. Yet the area watered during the famine year was 334,088 acres, while the area protected from the effects of drought amounted to 1560 square miles.

Let us see what were the results produced by so large an area of country, through the joint operation of these canals, being protected from the effects of drought, and thus secured from the desolating action of famine. "They mitigated the pressure of famine on the agricultural classes in bad localities by affording them temporary means of employment and subsistence in villages belonging to their respective brotherhoods or clans." Thus, for instance, the Eastern Jumna canal traverses the north-western sections of the districts of Sharunpore, Muzuffurnuggur, and Meerut. It supplies water to about 850 townships or villages, containing approximately about 350,000 souls. Into these villages there immigrated from bad parts of the famine tract nearly 10,000, with their cattle to the number of 6000 and upwards. Of these, 3426 were cultivators, the number of cattle giving nearly one yoke, or pair, to each cultivator, thus adding to the ordinary area of culture several thousands of acres, as the result of this peculiar movement of the population of the famine tract. The largest transfer was from among the Rajpoots, whose brotherhoods seem very ready to help one another under difficulties. The immigration

towards the Ganges canal was still greater, while the Western Jumna canals exercised a like influence. The total of immigration has been computed at 80,000, giving about 48,000 men and 96,000 cattle to the increase of cultivation.

"To appreciate the full effect of the mitigating influence thus developed, it is necessary to bear in mind that at least one-half of the immigrants would bring with them into these places of refuge their wives and children. Assuming the average number of such families to be four, we have an aggregate of about 160,000 souls thus sheltered and protected against the worst effects of the famine. But for the existence of these fruitful canal tracts, which run through the famine districts as rods of iron run through tottering buildings, bonding and strengthening the community, these 160,000 people must have been supported by charity, and supposing this necessity to have existed from January to September 1861, it will be found that upwards of twenty-five lakhs of rupees must have been spent for the purpose. Not only has this quarter of a million been saved, but the agricultural produce of the good parts of the famine tract has been largely increased, and a sensible influence has been exerted on the general market by the additional quantity of grain—not less than one and a half million of maunds in the aggregate, and worth from thirty to thirty-five lakhs of rupees—which has been thus thrown into it."*

We have referred to the Doab canals, because the facts connected with them are so recent and peculiar; and with such facts before us, the desirableness of a prompt development of the system of water irrigation is obvious. The Punjab authorities have been fully alive to this, and not only have the Mooltan canals been enlarged and improved, but the Great Baree Doab Canal has been, to a great extent, carried out, and is dispensing abroad its fertilizing influences. But the Sutlej, which has the characteristics of a first-class irrigating river, remains to be made available for the districts of Umballah, the Pattiala territories, Hissar, and Bhuttiana. A large portion of this section "is bleak, wretched, and without water, a most sterile land. The wells are so deep that artificial irrigation from them is almost impossible; the water is so brackish and impure that none save natives of the tract can drink it with impunity; rains are scanty and precarious; vegetation is presented by a few

stunted thorn bushes, or a temporary crop of grass, scattered over the great parched plains. Under circumstances so ungenial, the population is necessarily scanty and lawless, deriving their subsistence from herds of cattle, and addicted to the marauding habits common to pastoral tribes."

Let us now look to the Southern Presidency, and see what is being done there to supply to India this prime necessity of irrigation, and, collaterally with it, such opportunities of water conveyance as, in combination with railroads and ordinary roads, may throw open the interior and secluded districts of this great country.

"Those who dwell in the temperate zone cannot appreciate the importance of abundance of water to bring forth the fruits of tropical agriculture. In Europe we have constant moisture, and no oppressive heat: in the tropics there is intense heat and drought for several successive months in the year, without a shower; while at one season the clouds collect, the atmosphere is charged with a steamy vapour, almost intolerable to Europeans, and the rain descends in torrents for days together, discharging in a few hours more water than falls in England during a whole year. At such seasons the rivers overflow their banks, sweeping away occasionally whole villages, with their inhabitants and cattle, and frequently inundating the surface of the country for miles around, when villages are isolated, and communication can only be carried on by water. On these occasions the mighty flood rolls on majestically for days and weeks together, pouring its waters into the sea by many mouths.

"The intelligent natives of India, however, early discovered a means of intercepting and laying up this valuable element as a provision against the long droughts of the rest of the year. Wherever a situation was found favourable for the purpose, and the drain of a considerable area ran into a valley and passed through unequal surfaces of land, an artificial mound, frequently of some miles in length, was thrown up, and the lake or tank thus formed supplied the proximate fields with irrigation during the dry season."

The labour and expense "which the ancient Hindus devoted to the great reservoirs to which allusion has been made, were essential to the cultivation of rice, sugar-cane, and other the most valuable products in the torrid zone. These reservoirs have been denominated by us tanks, but they are in many instances lakes, formed either by the damming up of deep valleys lying in the midst of mountains, or by the intercepting

* Report of Col. Baird Smith.

of streams, and in some places large rivers, near their source, where, after having filled one lake, the river is suffered to escape over a weir lower than the main embankment, and to pass on till another favourable position occurs further down the stream, where it is made again to pay tribute for the same purpose.”*

Yet although it is calculated that the amount of capital invested in these works could not have been less than 15,000,000*l.* sterling, they had from malconstruction and neglect become so inadequate to the object for which they were designed, that the greater part of the flood-waters of the rivers were turned to no account, and vast bodies of water flowed annually into the sea, which might be made use of to fertilize hundreds of thousands of acres surrendered to jungle and waste, adding thus to the substance of the people and the wealth of the Government. One district, indeed, had been especially cared for—the low, level, alluvial region of Tanjore. The superfluous waters of the Cauvery have been conserved for its advantage. A vast number of watercourses distribute them in every possible direction, and the result is, that in fertility and productiveness this district is excelled by none in India. Of this the revenue that it yields affords an unmistakable evidence, the average yield of the other districts of India being about 200,000*l.*, while that of Tanjore is 630,000*l.*

At Rajahmundry, about 250 miles north of Tanjore, are the works on the Godavery. This river, like the Cauvery, flows to the sea, through a flat alluvial delta, which for many years had been partially and imperfectly irrigated from the river; but the works having never been laid out on any comprehensive plan, and having been besides neglected, the revenue declined. So long ago as the close of the last century the facility with which the Godavery might be made to irrigate the districts on its banks had been brought to the notice of the Government, and they were advised to throw an *anicut*, or dam, across the river, so as to raise the water, and make it available for that purpose.

For half a century, however, the prospect was allowed to sleep, until “at length it was revived by Colonel Arthur Cotton, chief engineer of Madras, in 1844; and after considerable delay, both at home and abroad, it was ordered to be carried into effect in 1847, when the work was commenced. The river

Godavery takes its rise in the Western Ghats, near Nasik, at an elevation of 1600 feet above the sea, whence following an easterly course for about 500 miles, it is joined by the Wurdah, and then proceeding in a south-easterly direction for 400 miles, enters the Bay of Bengal, at the port of Coringa, by many mouths. The country drained by its waters Colonel Cotton estimates at 130,000 square miles. The extreme discharge at its mouth is calculated at 150 millions of cubic yards per hour, and in the driest season at least half a million. The difference, therefore, unless made available either for irrigation or navigable purposes, is entirely lost in the ocean.

“The project was of a gigantic nature, and apparently the most difficult part of the work was the construction of a wier or dam of great length across the bed of a river having no other foundation but loose sand. Fortunately, Colonel Arthur Cotton, who had previously accomplished the repair of the Cauvery dam, had learnt the mode of overcoming the obstacle, from the ancient practice of the natives, who carried similar works over fathomless sands, by an ingenious but simple method. In order to obtain a foundation, round pits of three feet diameter are built in the bed of the river, into which earthen cylinders are sunk, one fitting into the other, as the sand and water are removed: in this way each cylinder is built up to the surface, till it has penetrated from twelve to fourteen feet. The cylinder is then filled in with rough stones and clay, by which means a solid pillar of the requisite dimensions is established, which, by the equal pressure of the sand on every side, keeps it firm and upright. These columns are more substantial and durable than any ordinary wooden piling. In order to obtain the stone requisite to construct the dam, it was necessary to bring it sixteen miles, from quarries whence it had been excavated, and a tramroad was constructed for the purpose. Some notion may be formed of the labour and superintendence required, when it is stated that 10,000 workmen made and laid 200,000 bricks per diem, and consecutively for four months, in order to be prepared to meet the vast body of water that pours down during the season of the floods.”*

The following paragraph, from a recently-published pamphlet, will exhibit the results attained at the present time at the Godavery and the kindred works at the Kistna—

* Briggs' "India and Europe compared," pp. 99, 100.

* Briggs' "India and Europe compared," pp. 104—106.

"North-west of Madras are the Madras Irrigation Company's works, which are calculated to water a million acres from the Toombudra.* These works are in full progress, and about twenty miles of the main channel is finished, with the head-works. A million has been subscribed for this under a guarantee; and another million is proposed, without the guarantee. This project includes more than 1000 miles of improved river and canal navigation of the first class, opening up the whole basin of the Kistna to the east coast, and it may easily be connected also with the new harbour of Sedushegur or Beitkal, in the centre of the west coast. About 200 miles north of Madras begin the Kistna Delta works, now in full progress, and to some extent in operation. They unite with the Godavery Delta works, one line of river and canal extending from 100 miles up the Kistna to Cocanada, a distance of 180 miles, now open. The whole of these works in the two deltas will irrigate two million acres, and provide about 2000 miles of navigation. The results of these together thus far is shown by the following statement of revenue for the last five years. The tract was formerly divided into three districts—Guntoor, Masulipatam, and Rajahmundry: it is now formed into two, viz. the Kistna and the Godavery districts. Revenue of

1856-57	...	...	...	£632,000
1857-58	...	...	...	615,000
1858-59	...	...	...	719,000
1859-60	...	...	...	691,000
1860-61	...	...	...	776,000

Increase in four years 147,000*l.*, or 24 per cent. These works have been continually interrupted, but the officers are now again supplied with money, and they are being vigorously prosecuted. There is every prospect of the two districts now yielding 1½ million, being an increase of about a million a year since the Godavery works were commenced: these are Government works.

Respecting the Upper Godavery, and the other rivers in that part of the country, we have the following information—

"The Upper Godavery has a moderate fall of only two feet a mile from Nasik close to the Western Ghats to Neermal, and is, consequently, either now navigable, or could easily be made so. Between Neermal and the mouth of the Wurdah there is a great fall of 700 feet; this part of the river has not yet been examined by an engineer,

but I have seen part of it, and have reason to believe that a canal might be cut by the side of the part where the great fall is, so as to complete the navigation from the ghats to the sea.

"The Weingunna, which comes from the north and unites with the Wurdah, has also a moderate fall of about two feet a mile from within no great distance of the Nerbudda, nearly 300 miles, and could therefore be easily improved. Whether it is possible to connect it by a canal with the Nerbudda has not been ascertained, but it is a very great point, for if it could it would connect the coal mines of the latter river with Coringa, than which hardly any more important point could be found for a coaling station.

"Another branch of the Wurdah runs to within eight miles of the Poorna, and there are no hills between, so that there is no reason to believe that the navigation of that river, which flows into the Taptee, and which again flows to the western coast, could not be connected with the Godavery. The point between the two rivers is about 1000 feet above the sea, and the fall of the Poorna and Taptee is therefore about two and a half feet a mile. The lower part of the Taptee has been navigated by an officer sent by the Bombay Government at nearly the end of the dry season, when it was at its very lowest. From the moderate fall there can be little doubt that the cost of improving the navigation up to the watershed of the Wurdah would not be excessive. If this were effected, the communication would be complete from the west to the east coast on a line about 900 miles long."

Notwithstanding delays arising from difficulties in obtaining necessary funds, these works on the Godavery river have made great progress, and the effects have been marvellous. Before their commencement, in 1845, the Godavery used to run bodily into the sea, leaving little behind it but a desert. In the time of the freshes, it would flow fiercely down, and sweep all before it. But the furious torrent is now converted into a ministering angel, bringing mercy to millions. The whole delta is watered, the people paying the Government two and a half rupees an acre for irrigation. Sounds and sights connected with commercial enterprise are around. Iron steamers are on the stocks; the noise of the hammer is heard on the anvil; and crowds of artisans move to and fro, recalling the dockyards at

* The Toombudra, a river of Mysore, formed by the junction of the Toonga and Budra, falls into the Kistna in lat. 150° 58', long. 78° 19'.

* "Fraser's Magazine, and the Godavery Irrigation." A Pamphlet. Barnstaple, 1862.

home. "My opinion is," observes Sir A. Cotton, "that there is now in Rajamundry not less than three times the amount of human labour that there was before the new works, with the same population. The change is there palpable in the amount of work done by a population in a state of despondency, miserably under-fed, and without capital, and that done by the same population abundantly fed, working with hope and spirit, and provided with capital. This is a most important fact. Latterly we used to find full double the amount of work done by gangs paid by the piece that we did at first, solely because they were well fed and full of hope. And again, for want of capital every thing was poorly done, and multitudes, for some months in the year, were doing nothing of any consequence, and barely kept alive.

"From what I have seen there, I am confident that, with its present population, Nagpore will raise three times the produce it now does, as soon as it is thrown open to the markets of the world, so that the farmers get a certain sale, and improved price for their own produce, and are enabled to obtain their salt, rice, and many other things that they require, from other countries, at accessible prices.

"The following statement of the exports of Rajahmundry will show what a change may take place in a district in the amount of its produce. Exports of Rajahmundry average from

1836 to 1845	£ 57,000
1846 to 1849	114,000
1850 to 1853	154,000
1854 to 1857	205,000
1858	403,000
1859	320,000
1860	502,000

This is by sea alone, and custom-house valuation. There has been a great increase by land also, and, in actual value, the increase of exports must be at least half a million sterling, or seven times the former average. From the improved condition of the people, also, the consumption of produce within the district has enormously increased. Where did all this vast increase of produce come from? the increase of population will only account for a very small portion of it. It has been solely the fruit of irrigation, cheap transit, the improved food and clothing of the people, and the new spirit which has been infused into both employers and employed, by the wonderful change in their circumstances; in fact, solely 'by our trying to be wiser than our predecessors,' by doing that

which their want of ready capital, science, energy, &c., prevented them from doing. It is as certain that Nagpore will undergo the same change, or a much greater, if it is opened to the world by a cheap carriage."

And it is with the object of throwing open Nagpore and other interior countries which connect within the water system of the Godavery, that improvement-works are being pushed up that river. There are three barriers to be overcome, and in connexion with these, masonry weirs, tram-roads, and canals are requisite. But a year ago "the tramroad at the first barrier was about half done; about 350 yards of the masonry weir across the river was built; about two miles of the canal were three-parts completed. At the second barrier the tramroad was approaching completion, and may be opened next month. At the third barrier they are merely making a practicable road, and building boats. The transport of goods was to commence immediately, and 125 tons of cotton were ready for shipment. There are about ten steamers on the river, one above the third barrier, which can run to near Hingenghat, to a point on the Wurdah 450 miles from the sea, the others being distributed between the barriers and below the first."

But it will be said, What has all this to do with the object of this periodical, the communication of Missionary intelligence? In many ways, much. The British public knows very little of India: its geography to many is a myth, and even the names of its provinces are unknown. Yet we ought to be familiar with these names, for every name represents a section of a vast population, for whose improvement we are responsible. Each name of each city claims our consideration on behalf of tens and hundreds of thousands; and each name of each province on behalf of millions. There are the more ostensible districts ranging along the coast, by whose produce England has been enriched and Europe benefited, as well as the more retired and less known ones. Are these populations to derive no religious improvement from this intercourse? can it be said that they need none? The moral condition of these masses is intensely low, and yet is it surprising that human character is debased when there prevails throughout the land such a destitution of the waters of life? The human element needs to be cared for, in order that "the wilderness and solitary place may be glad, and the desert rejoice and blossom as the rose." Without the renovating influences, which Scripture truth only can

afford, it becomes as a blank and sterile tract, yielding only briars and thorns. The vain devices of the people to provide for their spiritual necessities, and meet the conscious need which they have of something to raise them out of their depressed condition, are like the temporary wells which they dig, or the village tanks which they rudely construct to conserve the precious fluid against the time of drought. But when that time comes these rude devices fail. When the scorching influence of drought comes they are dried up, and the light leathern bag, let down at the end of a long lever, proclaims by its dryness its unsuccessful mission. What support can heathen idolatry afford in the hour of sorrow, in the season of fierce temptation, or in the solemn crisis of death? How different the population would become if placed under Christian teaching and having Christian opportunities! The contrast is great between the irrigated and unirrigated tracts of India: the eye at once discerns it. The improvement wrought by the Godavery irrigation works is thus described by Mr. Lushington, the Collector of Masulipatam—

“No estimates of the quantities of food that have been produced through irrigation—no mere return of increase of revenue realized in an irrigated district in a year, where such heavy remissions of taxes have been found necessary in other less favoured tracts—can convey an idea of the benefit which has accrued both to Government and the people, at all to be compared with that derived from actual observation of the effects in travelling through the district. No one could have witnessed, as I did, the wretched condition of the people and crops on the Kistna side of the district, the difficulty of obtaining the smallest supply of even moderately pure water, and then have passed to the Godavery side, and witnessed with delight the contrast—the abundance of pure water, the splendid crops, and the comfort of the people—without being sensible that no words can at all convey a true idea of the priceless blessing which the waters of the Godavery, brought by means of the weir and channels through such an extent of the delta, have conferred upon the people. In May, I was encamped at Avenguddah, on the banks of a large branch of the Kistna, then a bed of sand. The cattle were dying of starvation in numbers; no signs of vegetation were apparent; the water was wretched; and I hope I may never again see so much poverty and wretchedness. The month of June was passed by me at Akeed, more than thirty miles from the nearest point of the Godavery, but there

water and forage were abundant. The water of the Godavery, which had passed through the head-sluiice, more than fifty miles up the channel, flowed past my tent, and numerous boats, laden with the produce of the neighbouring lands, passed to and fro.”

Are the waters of life less powerful to reclaim the moral, than the streams and rivers the natural soil? Are there none amongst us that can bear testimony on these points, and who, in the experience of their own hearts and lives, have proved the renovating power of Gospel truth? Then why are not the waters from the sanctuary permitted to flow deep and strong into the moral wilderness of India, that on the largest scale may be accomplished the most glorious of transformations? Alas! our Missionary efforts, how puny, how meagre, when compared with the necessities of the case, and the grandeur of the results which might be expected? So feeble are they, that they can only be compared to the action of the minor rivers when attempted to be used for irrigation purposes. Some of these “retain a small part of their volumes under severe droughts, and the percolation from their beds is sufficient to keep narrow strips of low-lying land, with their valleys, fit for culture.” This precisely describes the measure of our efforts and results; narrow slips of land, minute spots, are improved and brought under cultivation, and on these the eye rests with pleasure; sometimes too much so, for in the gratification they afford there is a danger of forgetting the vast deserts beyond. They show what Missionary effort of the right kind is capable of effecting. But why not the same results on a larger scale? Why are not our undertakings like the great works on the Ravee, or Ganges, or Godavery? Are man's spiritual interests of less importance than his physical condition? Even in a temporal point, would not the improvement of man recompense us more largely than the improvement of the soil that he inhabits? We quite admit the possibility of arousing a heathen man from apathy and stagnation, and introducing him, though still a heathen, into a condition of industrial activity, and so far there is improvement. But as a heathen his improvement must be limited, and he cannot rise beyond a certain low level. Improve, however, his character by Christian teaching and influence; give him the truths of revelation, so that, by the grace of God, they become influential principles, restraining from evil and stimulating to what is good, and then there can be no limit to his improvement.

If India were evangelized, won over to the recognition of scriptural Christianity, would that vast dependency be less susceptible of good government, or less remunerative to those under whose tutelage she has been for a season placed? But are there not higher considerations, and shall not those souls be cared for which shall survive, when empires, with their seasons of prosperity and their reverses, shall have passed away? Is there no recompense for faithful efforts in the direction of eternity? And if there be a glorious opportunity for the prosecution of such efforts in connexion with India, and a great harvest of souls may be gathered in, why do we not, in the promotion of greater interests, imitate the indomitable energy of those men who are engaged in organizing and developing, for the purposes of irrigation, the great river-systems of India? It is clear that if the rivers which are expected to supply the various channels of irrigation are themselves liable to be exhausted, no trust can be placed in them, for when there comes the pressure of a protracted drought, they will fail just at the moment when they are most needed. The true irrigating rivers are those whose sources lie beyond the influence of ordinary, and, in some very sensible degree, beyond even those of extraordinary seasons; and can our stream of Christian benevolence be regarded as deriving itself from permanent sources, if its volume be ever variable, sinking unexpectedly below its previous level, and disappointing the expectations of those who looked not for diminished but increased supplies?

The sources of the Ganges and the Jumna are of great elevation, and, connected as they are with those inexhaustible reservoirs which are formed by the perpetual snows of the Himalayas, insure the country they traverse against any such catastrophe as that of complete exhaustion. Are the sources of our Missionary efforts sufficiently elevated? Do they indeed connect with those inexhaustible supplies of grace and strength which are to be found in Him who is most high? Would our efforts be feeble, variable, uncertain, incommensurate with the greatness and grandeur of the undertaking which we have proposed to ourselves, the reclaiming of the millions of our fellow-men, who are living without God in the world, and the transformation of earth's wildernesses into a garden of the Lord, if indeed we had penetrated to the true sources of supply, and had learned to draw from their abundance? This may be done: we may rise higher. We may become ourselves more spiritual, more holy, more devoted. We may get nearer to God, and receive more directly out of his fulness. Thus supplied with more grace, and more entirely devoted to our work, we shall imitate the energy of the men who, in the prosecution of material works, have contended so successfully with difficulties, and go forward to construct comprehensive systems of Missionary enterprise, which, with their main channels and subordinate branches, may serve, not merely to fertilize narrow slips, but to irrigate and render fruitful great districts of country.

THE KOI MISSION.

In a previous article we described the efforts which are being made to develop the resources of the Upper Godavery districts, and the great irrigation works which are in progress for that purpose. Let us now state what is being done to introduce among its population the waters of life. The two subjects may suitably be connected, inasmuch as the engineering operations on the Godavery have introduced those of a Missionary character. It is a happy thing when the men who are entrusted with the duties and responsibilities of high official positions in India and elsewhere are actuated by the highest of all motives, and when their desire is, whatever they do in word or deed, to do all to the glory of God. While conscientiously and effectively discharging the duties of their station,

they will then have regard to the higher interests of man and the glory of their divine Master, and seek to promote the knowledge of that Gospel truth which they have proved to be so beneficial to themselves, and which they know to be capable of conveying to their fellow-men around the choicest benefits. Influenced Christians are the true philanthropists. They know the great need of humanity, and the alone means by which it can be relieved; and in India, where the demoralizing influences of idolatry are producing effects so wide spread and disastrous, the sufferings of their fellow-men move them to effort. Amidst the dense population, they are zealous for Christ, and wise and prompt in devising means by which his saving name may be made known. Is man living under

the power of his sin?—is he degraded, unhappy? Let him be brought under Gospel influence and he shall be changed. Does the parched land need streams and rivers of waters to be spread around? Still more does the human soul need the Gospel; otherwise how shall it become fruitful?

The chief engineering officers employed on the Godavery have been men of this stamp. On reaching the upper Godavery they found themselves on the threshold of a vast country as yet almost untouched by Europeans, so much so, that not only no Missionaries, but no Europeans, were resident between Raipur, in the basin of the Mahanuddy, and Warungah, south of the Godavery; nor between Vizianagaram, east, and Chandah, west. They found themselves more especially in communication with an aboriginal race, the Koi people, chiefly occupying the finest country of Gondwana, belonging to the same family as the Gonds, Khonds, Kols, and Santhals, and without systematic religion or caste. They did what they could. An appeal was made for Missionaries to the Church Missionary Society, and a prayer-meeting commenced at Dumagudiem, the centre of operations on the upper Godavery, amongst some of the engineering officers and their men, in which the divine blessing was besought on the undertaking. The Rev. F. W. Alexander was the first European Missionary by whom the new district was visited. The hill region of the Godavery is described by him as especially beautiful. The hills presented many attractive scenes: they were covered with brushwood to the very top. Sometimes they came down to the river's brink, and then retreated a little inland; while at many places the mountains formed a complete circle round the stream, giving it all the appearance of a lake. Vegetation was in extreme profusion. On every side were trees covered with creepers, brushwood, plants, and wild flowers in the greatest luxuriance. Sometimes rich plains presented themselves, stretching away to the distant hills; and at other times they saw, not jungle, but shrubbery, the trees growing at an easy distance from each other, and between them the most luxuriant grass. Indigo, rice, and the cassia-tree grew in wild profusion. Peafowl, wild-duck, deer, and other game were abundant; the bellowing of the wild buffalo was heard, and the path was crossed by the tracks of wild boars and tigers. The country might be called a land of waters, little rivulets and small streams abounding, and the water trickling over the

fine meadows without any care from man.

Dumagudiem appeared to be a good centre for the work. It had been a Koi village until the arrival of the engineering staff, when the Koi community moved away and erected a new village two miles distant.

A native agent was next given to the infant Mission. The head purveyor at Dumagudiem, a responsible post, where 2000 men are to be fed daily in a country which, in its present uncultivated state, does not produce enough to feed them one day, was brought to a saving knowledge of Christianity through the instrumentality of Captain Haig. After his baptism at Masulipatam, in August 1860, he gave himself zealously to the work of bringing the poor stray sheep around him to the fold of the good Shepherd. He built, at his own expense, and at the cost perhaps of about 200 rupees, a large room, in which Christian worship might be held, and on Easter Sunday, 1861, our Missionary, the Rev. W. J. Edmonds, was privileged to baptize three young men, the fruit of Razu's labours. Not all alike, yet alike all showed that they had found a joy and a possession, to which all their previous life they had been strangers. They gave up their caste and their friends with great firmness, though the mother of one of them came a long way from Vizagapatam to see him, and, finding him bent on becoming a Christian, declared that the moment she heard that he had received baptism she would throw herself into the Godavery.

Razu is a man of high caste, a Kshettria. Converted in mature life, he quite exemplifies the saying of Mr. Leupolt, "Men converted in mature life make the best native agents." A man of more than six feet high, and of gentle but dignified appearance, he inspires confidence and commands respect. He has passed through a test of character to a native of India especially searching, and, by God's grace, has been kept from falling, a lakh and three-quarters having passed through his hands, and yet not a man can charge him with taking a pice. Mr. Edmonds says of him, "He is the Missionary here, and night after night, in the building which at his own expense he has erected, and which is our church and Sunday school, he receives Hindus of all castes, and preaches, and persuades, and prays, till midnight. A Brahmin, a writer, said to me one day, 'I live opposite to the church which Razu built, and being anxious to improve in English, I thought I would try to go on reading, as long as I heard Razu preaching and praying,

but I had to give it up: I could not keep it on so long. He goes on till midnight, and yet at four o'clock in the morning he is at it again."

These are the men we want for India; men from amongst the natives themselves; men of ability and of entire consecration to the Lord's service; men who have experienced a great deliverance themselves, and who cannot but speak of it to others; men who, in the untiring character of their work, shall attract the attention and excite the wonder of the natives around them, but the secret of whose perseverance lies precisely in that point to which Paul refers, when he says, "As we have received mercy we faint not." We want men who shall first prove their fitness for the ministry, and then enter officially upon its duties; who shall evidence their disinterestedness by preferring the purely spiritual work with the less salary, to the secular work, with a great superiority of pecuniary advantage. This Razu has done. He has given up his purveyorship, although worth fifty rupees a month to him, with a certainty of increase in a brief period to eighty or one hundred, and having offered himself as a native agent to the Madras Committee, has entered on the work of an evangelist at twenty-five rupees a month. We want such men, natives of India, inured to the climate, conversant with its languages, identified with their countrymen in national habits and peculiarities, knowing their mode of thought and the action of their minds, and capable of speaking to them intelligently and effectually. And cannot God give us such men? If one, why not others? But it is that our faith is so weak and our views so contracted on the subject. The idea has become prevalent that the natives of India, even the best of them, are not qualified to stand alone, and are fitted only for subordinate action. We keep them in leading strings, and seem afraid to trust them out of our sight. Instead of teaching them the secret of that self-reliance which has its root in reliance upon God, we make them dependent on ourselves, and then wonder that they are so. We have no great expectations on the subject, and thus are straitened in our prayers. But does not God reprove us for our incredulity, and encourage us to more large-hearted views of what He can make the Hindu to be, and of what the Hindu can become under the influence of divine grace? Does he not at once rebuke us, and yet, by this and kindred examples, stimulate us to prayer—prayer to "the Lord of the Harvest

to send forth labourers into his harvest; not labourers from England only, but men of the soil where the harvest has grown and where it waits to be gathered in, who shall go to work at once? Let Missionary Societies be assured that herein lies the hope of deliverance from the straitness of an agency numerically inadequate to the greatness of the work—more of the prayer of faith.

There is no doubt that Razu's having been of high-caste gives him acceptability to heathen of the same grade, and that, in consequence, opportunities of access are afforded to him which would be denied to another man. Thus, for instance, two Brahmins, one a younger brother of Krishnayya, one of Mr. Noble's converts, and a master in our Ellore school, coming to Dumagudiem on a visit, were offered shelter for the night by Razu. At first they demurred, but, on referring the matter to some Brahmins, were advised by them to accept the invitation by all means.

As regards the Kois, Razu's help is of great importance. He is known and trusted by them, and in former evil days they found in him a friend and helper.

Mr. Edmonds, soon after his arrival at Dumagudiem, desired to go amongst the Kois, and visit them at their villages; but, inexperienced as he was, it was of importance that the native brother should accompany him. A month's leave was asked from his duties, no slight demand on Captain Haig, who felt that his post would be most difficult to supply, so much so, that he knew not where to look for a successor; yet he gladly surrendered him, and the following brief notes of this itineration, selected from a journal of Mr. Edmonds, will show how useful Razu proved to be, and how encouraging are our prospects of usefulness among the Kois—

"Our first evening was spent at Gongole, a place about a mile from this. Here the engineers are engaged in finishing a tramway intended to convey merchandise from the deep water below the rocks, which form the first barrier, into the deep water which is found above them. This tramroad will soon be superseded by a good canal, which will act as a loop line does when the main line is blocked up, only in this case the main line is permanently blocked up.

"We arrived at the Koi village after dark, so as to allow them to finish their evening meal. Our constant plan was to go to the headman's house, tell him our business, and request him to assemble the whole village after supper. We then made our own arrange-

ments for spending the interval, if there was one, being always provided with a native cot to sit on; and when they had all come we preached to them. Gongole is a small village, and some of the Dhoras (lords, as the Kois are called) were absent: about twenty came, however, and listened very attentively. They remembered a visit which the Peddha Dhora Garu (the great Dhora Garu, viz. Captain Haig), had paid them three years ago, but remembered little more than that he had talked to them about God. Early in the morning we got the coolies together, and my companion had an opportunity of addressing some sixty or seventy before the gong summoned them to work. They did not listen so attentively as the Kois. As we were so near home, and as, generally speaking, the Kois are only to be addressed with satisfaction in the evening, we returned home to spend the hotter hours, taking a small village on the river bank in our way. There were two weddings in process of celebration, one in a family of the herdman caste, and the other in a Mala, that is, a Pariah family. In the wedding booth of the former we assembled a good many people, and had a quiet opportunity of preaching the Gospel. The bridegroom and bride were distinguished by a piece of cardboard on the forehead of each, marked with a triangle. What significance this special kind of mark has I did not ascertain. In this wedding the ages were very unequal, the girl being quite a child: in the Pariah wedding, almost next door, the ages were suitable.

"June 25—Nardegudem. We started this afternoon for Nardegudem, the largest Koi village in the neighbourhood. We were expected by them, and were well received. There are at least thirty houses in this village. Four houses built in a square, with the enclosed space well covered with a grass roof supported by poles, form an excellent place for hearers to assemble, and for the Missionaries or other travellers to shelter.

"No fewer than fifty men, perhaps rather more, came, and first I, and then Razu, had a most satisfactory opportunity for preaching. The listening, as afterwards and on many other occasions, was good and intelligent. My own part was much less apprehended, I think, than Razu's. It is difficult at first to 'find the range:' one's words, being pitched too high, fly over their heads. Razu, who knows them well, got down to the level of their capacity, and the lesson was, I hope, profitable to me. Our speech and our preaching was usually of the simplest kind, being of

one true God, and seemed to be more or less clearly believed by them. We earnestly endeavoured to fix them in this, and to make known our Lord Jesus as the way to the one true God.

"It would not, however, be correct to say that their belief in one true God, Creator and Governor, is such as one can build upon at once: it needs to be brought afresh before them, and disencumbered of what has grown around it. Moreover, it requires to be restored to its proper glory, and in attempting to do this how confidently we may look for God's own help. The homage paid to Korra Razu, their guardian from tigers, the commonest form of worship among them, does not seem to me, if I may with so little experience hazard an opinion, so indelibly fixed, or so tenaciously held, as the superstitions of the Hindus about Rama or Krishna are. Yet if a Koi or two were carried off from a village in which we had recently preached, I much fear it would bring great terror upon them, and make it difficult for us to obtain their confidence. After preaching, we found the people indisposed to separate, and a few questions were asked by them. Of these the chief was, Why they should leave the way of their fathers? The answer to this was given by Razu, and, pleased with its reception, he repeated it in nearly every village, I am bound to say with great success. 'You want to know why you should leave the way of those who have gone before you?' Well, I will show you. It is now the beginning of the rainy season: what will the winged white ants do?"

"They will come out of the holes and fly about."

"And what will you do?"

"We shall make dzunzalu' (flames which last a moment or two) 'and they will fly in, burn off their wings, and we shall catch them and eat them.'

"Yes, you will. Now, when the foremost ones are burnt, don't those see which which are behind?"

"Yes, they do."

"Well, when they fall in, suppose an intelligent insect were to say, What are you doing? Don't you see the fate which has befallen the others? If they were like you, they would say in reply, Oh, yes, we know: but our fathers and mothers, our grandfathers and grandmothers did the same, and we won't fail to join them—lap a lap, whizz."

"In this way Razu always answered that question; and though there is something in the question which would prevent one from

answering jocosely onesself, I could not help feeling that it was a good answer to them, and one likely to remain in their memories.

"June 26—The rain which had fallen had most thoroughly soaked the ground. My poney could not carry me, and great holes, three or four feet deep, had opened in ground which, a few hours before, was a good walking road. A vágu, or mountain stream, was running impetuously, and we had to make a long detour to avoid it. The rain now threatening us again, we most opportunely arrived at a single Koi house. They belonged properly to another village, but owing to some disagreement they were living thus alone. The rain ceasing, we continued our journey, and arrived at the village in which we intended to pass the night, viz. Mare-dubaka. The men were out, and the women were very uncivil, making room for us with a very ill grace. My companion did not seem to mind it, and we settled down. Presently the men came in, and were more civil, the head Dhora procuring us what we needed, and promising to assemble the village after supper.

"In the evening about twenty adults came, and gave us good attention. That the attention was good, we were able to believe, for next morning we heard the head Dhora giving an outline of what we had said to some friends who had just called in from another village.

June 27—After breakfast we started for our next village, Singaram. For some distance our path lay through the jungle, which here had lost all the shrubs of which it is often composed, and was rather what we should call coppice. Between the trees the fresh green grass was springing, and streams of water were running: our path was very good.

"After a mile or two of this sort of scenery we came once more into open ground, when, to my great astonishment and delight, a perfectly English scene presented itself. In the foreground on either side was a beautiful clump of tamarind trees, in this case resembling in shape, though of course not in colour, the English beech. The space between them was filled with cattle grazing. It was one of those pictures which are common enough in England, and are often the subject of our artists' pencils; but in this country a large and gently undulating park of many acres, covered with rich grass, adorned with groups of trees and a fine herd of cattle, is a sight seldom met with. It was so startling to me, that if a fine English mansion had appeared

at the other end, it would for a moment rather have explained the park than itself have demanded an explanation.

"Close to this is Singaram, appropriately so-called 'the Beautiful.' It lies far out of the way of roads, and therefore I was not surprised to see some women rush into the concealment afforded by some thick trees as we approached it. On entering, however, we were well received, cots were placed for us under the broad eave of a house (there was no shed in this village), and we made ourselves comfortable. In the evening the people came about us. We found them extremely friendly, ready to impart information, and willing to hear us. We had about thirty, I think, all men: some women appeared to be listening at a little distance. Everywhere we find no difficulty in setting forth the claims of the great Creator, Preserver, and Governor, and nowhere has any one objected to our statements about sin. The common phrase, 'Who knows what sin is?' has apparently no place in their vocabulary, so that the great hindrances to preaching Jesus which the Hindu religion throws in the way do not exist, or, at least, in nothing like the same degree. Still my little experience shows me that they are too near such great centres of Hindu corruption as Badrachellum and Tarmasala to escape altogether.

June 30—This afternoon we set out again for Dubbanuthulu. This is a large village of at least thirty houses. It supplies very much of the grass for thatching, which is one of the commonest articles of trade between the Kois and the Government. It is built, not as the Koi villages usually are, tolerably compact, but very straggling.

"About thirty men assembled in the evening and gave us a good hearing. One may of course be much deceived as to whether what seems a good hearing, is really so; but since my return I had a little conversation with a Dhora, who was present on the occasion in question, and on my asking if he had forgotten what we preached, he replied, 'No, Sir: ever since your visit, when we rise we call God to mind, and when we go to bed we call Him to mind, and also when we sit down together.' This is not rising to the idea of Christian prayer, but it is, if true, a first step to it, which one may well hope will end in attaining to it. To those brought up in a Christian country it may seem easy enough to pray; but to these poor Kois a good many lessons will be needful before they learn that they may have real intercourse with the one great God, not the offering and acceptance of

a sacrifice, but the speaking their own words in God's own ear, by virtue of a sacrifice already offered and accepted.

"*July 1*—We went this evening to Madepuram, a smaller village than the last, about two miles on the right of it. Here we had about twenty-five to hear us. One cannot at all be surprised at the prevalence of the worship paid to Korra Razu. He is their Kapudari, or protector, from tigers. Just as we had finished preaching, a number of Koïs bounded away from the place, and, on inquiry, I learned that at that very moment a dog had been carried off from the door of a hut, within fifty yards of where we were assembled. The men succeeded in frightening the animal, which appeared to be a hyena; but the poor dog, when brought back, appeared to be dreadfully bitten on the neck. Once or twice in the night I was awakened by the rushing of the oxen, which, frightened by a tiger, had got out of the enclosure, and were running away into greater danger. The Koïs, however, are on the alert, and will soon bring them back.

"*July 4*—Four miles more next morning, and I reached Gangileru. This is the place where the path turns off to the Sebiree; but as Mr. Alexander had come over that ground on his way to Dumagudiem, we decided to go further away to the north, as our time would allow. There were three things I noticed about this village. We saw a few palmyras. Common as they are down about Masulipatam, they are quite rare here. We should be able to have our bread made here as well as there, but for the almost total absence of these trees; secondly, the women were all better dressed, both in quantity and quality; and, thirdly, these Koïs, with the exception of one family which dwelt apart, were all of the Siva religion. The old man, the father of the village, wore a lingam round his neck, and they did not eat or intermarry with the other Koïs. Moreover, they were considered, and claimed to be, slightly superior to their brethren. They told us that there was just one other such a settlement on the other side of the river. It would be not a little interesting to find out how it came about that these two families of Koïs should thus have become Sivaites, and how it happens that only two families have done so. Here I was again joined by Razu, who had reached me by a forced march.

"*June 7*—Arrived about eleven at Raigudem, a village of eight houses. To my astonishment they proved to be, not Koïs at all, but Naicks, a respectable caste of Sudras.

Their houses were built like the Koïs; they and their women dressed like the Koïs; nevertheless they were utterly distinct. How lonely such a village must be, in the depths of the jungle, strangers in religion and in social customs to the Koïs, who share with them the solitude of the wilderness. But we were very pleased with their attention: we received the same hospitality from them as from the Koïs, and they rendered us great service afterwards in going far with us to carry our baggage. Twelve of them heard our message. Razu thought they listened very thoughtfully. They were a curious instance of the stereotyped nature of social life in India. Out of eleven men, only four were married, whereas there is not a young unmarried man to be found in all the villages of the Koïs, their neighbours. We inquired the reason. 'Oh,' said the man, 'with them the expense is a matter of a few quarts of corn: we require fifty or sixty rupees for a wedding.'

"Our Naick friend brought us on some six miles to Paidigudem, a Koi village of eleven houses. We reached it just in time. One of those grand rain clouds, which are to be seen in India in the monsoon time, was rolling up from the north-east. It came up over the sky as a great atlantic wave rolls in upon the western coast. Its dull opaque slate-colour would, if transferred to canvas, be thought most untrue to nature by any one who never saw the deep clouds of the Indian monsoon. On it came, a line of cloud-wave, till, rolling over and over, as the wave when it breaks, it descended in torrents on the hills and plains around us. We were very thankful to reach a shelter thus opportunely. All through our journey we were provided for in the same way, a sheltering village was always reached as it was needed. Ten men came together in the evening, and we had a nice opportunity for preaching. I noticed that the headman, who was rather a talker, laid great emphasis upon the word *Yelévart* (He who governs). That the Governor of the world must be the true God, was as clear as daylight to him. This is more or less the case with them all, and it seems to me a very hopeful thing. Given a moral governor over a sinful world, they will surely soon see that it is required to find a Saviour.

"*July 9*—We turned back into the jungle again, to visit a Chinta Goppa, which lies to the left of the track which we had taken. Although it was very small, we obtained a good deal of interesting information. There happened to be two Koïs from a distance

staying there for a time, and with them Razu entered into a conversation on their religion and on some of their social customs. Mr. Alexander mentioned in his journal that weddings were conducted something like the weddings of the remnant of the Benjamites in the time of the Judges. If fair negotiation fails, then the damsel is carried off by force, and the wedding proceeds, but this is not resorted to until more amiable methods have been tried. Moreover, the ceremony is as he described it: the couple kneel, the woman with her head lower than the man, and water being poured over both, the marriage is complete.

"Do your widows re-marry," I asked. "Sometimes they do, sometimes they don't. When my father died he left two children and a thousand rupees, but my mother remained single for our sakes."

"What worship do you practise?"

"We make offerings to Korra Razu: he is our Kapudari (protector), and our fathers delivered that to us; but we don't worship Velpu, for our fathers did not so instruct us. The Kois, who have charge of the Velpu, have sent word that they are going to bring him into our part, but we have no such practice."

"This is evidently what Mr. Alexander refers to, as the worship of Wishani—'A god, something like an umbrella with a flag to the handle part.' There is a word 'Nishan' in Hindustanee, meaning flag or banner, and most likely that is the source of the word which Mr. Alexander heard. Velpu seems rather to refer to the person represented, and Nishan to the form in which he is represented. I have not met with any one who could answer the question, 'What mean ye by this service?' The custodians of this rude divinity do not seem to be a 'guild of priests,' whose existence and honour are bound up with the worship of the image in their charge. Our information is not complete, and a more extensive tour would no doubt help to settle many such questions. I ought to mention that this was a very dirty village, built below the level of the ground around it, quite a fever-producing place I should think. The smell was most disagreeable; the decaying pods of the Ippa tree, which the rain cannot carry off, lie all around the houses and impregnate the air. We had rather an uncomfortable night, and, for prudence sake, I should avoid passing another there if possible.

"July 10—Veerabadravaram. This is a small village nearer to Dumagudien, very

pleasantly situated between two hills. The women were much better dressed than elsewhere, and there was quite an air of prosperity about the place. Very great astonishment was expressed at my companion's eating with me. Here and everywhere else no surprise was expressed at my eating with him, but always at his eating with me. He is known to be a high-caste man, and it quite perplexes the Kois. How it influenced them I could not discover. So far as I could form an opinion, it seemed to impress them unfavourably; yet it was always pleasant to think that every such meal had a silent, indirect, but certain effect. It was a commentary on what sounds in England like a truism, but which has great freshness and power in this land, viz. 'Meat commendeth us not to God, for neither if we eat are we the better, nor if we eat not are we the worse?' The Telugu translation of this verse is full of force. I was sorry to see that drinking was indulged in this village. One man was evidently under the influence of strong drink. We were followed out of the village by two Kois, who, of kindness and goodwill, brought to us a measure containing arrack, and leaf cups for us to drink it. I was sorry that we could not show our appreciation of the kindness, as we expected they should.

"July 11—We set out this morning for a village a little beyond, and, after some difficulty, found it. It is called Bandi Revu, or Cart landing-place. This name would be suitable enough if the village were placed some half mile from where it is now, for there the road crossed a wide vagu. The village may have been removed a little. It was with great difficulty that we got the people together, some ten in number. They were timid and suspicious, and, lying in a remote corner, were evidently not accustomed to see a European come into their village. Yet when we had gained their attention, I think I never saw it exceeded, or a more interested man than one in particular appeared to be. He placed his hands together, and seemed to be drinking in every word. This, in the case of a simple people who do not mimic what they do not feel, was truly cheering. It must have made a great impression upon any one if he had been looking on, even if he did not understand a word. We were nowhere less cordially received, but nowhere more hopefully listened to. It was the work of the Saviour which seemed specially to interest the man—his love in dying for us; the efficacy of the work He wrought; and the freeness of it all. It was quite a different

expression of face from that evoked by a stricture on their worship.

"July 12—We returned this morning to Dumagudiem."

The information and experience derived from this itineration are summed up by Mr. Edmonds in the following remarks—

"There are, it appears, at various times of the year, difficulties in getting at the Kois, arising from the nature of their occupations, or from the weather, which do not exist at this period. When the crops have grown a little more, each family goes to live on the *manché*, which, in every plot of ground, is put up as a secure place from which to fray away wild animals or birds from spoiling the crops. This *manché* appears to resemble the tower in Scripture, built in the vineyard. At this time, however, the Kois are readily got at.

"They are extremely timid, as indeed one would expect. I, however, being accompanied by Razu, who is so favourably known amongst them, found this no difficulty, though possibly, if I had not thus been, as it were, certified for, it might have affected my reception.

"As a set-off against this difficulty, I may mention that they appear to be, when satisfied with our *bona fides*, confiding, and likely to become attached to those who may be called to work amongst them.

"There is, in the lower sense of the words, an open door: we saw no symptom of opposition; I mean such opposition as is founded upon settled dislike. There is, therefore, every reason to hope that the opening may be effectual, and, in the higher sense, a door may be opened to us by the Spirit.

"Not a man or woman can read or write. A few days ago I had occasion to buy some grass of them for thatching an out-building. I took thirty bundles at two annas a bundle. I offered them the right money, viz. Rs. 3.12.0. This seemed to them a mistake, and it was not until they had taken up from the ground thirty little stones, and arranged them in groups of eight each, that they at all became satisfied that the money was right. The process occupied fully a quarter of an hour.

"With respect to their religion, I have noted down, in the journal as I gathered it, the information afforded by the tour. To this I hope to add from time to time.

"With respect to their language, I must be understood to speak only of the villages which we visited. I say this, because there are villages higher up the river where the

Koi language is utterly unknown or forgotten; nay, where it is rather looked down upon. I did not meet with any instance of this kind, but in nearly every village I had reason to think that the Koi language (as they knew it) is not at all adequate even to their present wants. Captain Haig kindly placed at my disposal a little vocabulary which he had made, and two or three verbs of which he had been able to get the principal parts. I was able to verify most of these. *Undithana*, 'I will hear,' was not known in one village, though quite familiar in another. It was quite a common answer when I asked what such and such a word was in Koi, 'Oh, we use Telugu to say that.' However, a word or two spoken in Koi always pleased them; but whether it was pleasure at hearing their own language, or surprise, is, perhaps, a question.

"In every village we visited, Telugu was thoroughly understood by the men, and, I think, by the women also.

"I noticed, also, that some of the words which the Kois considered to be purely their own, were contained in Brown's Dictionary of Telugu, but they were words not in common use by the Telugu people. The construction, too, of both the languages is very similar, and shows them to be closely connected. All this seems to show that, with respect to the best way of being prepared for work amongst the Kois, the Committee have already been wisely led. A knowledge of Telugu is indispensable. That can be gained to far greater advantage in Ellore or Masulipatam than here, where the Telugu spoken is not of the best, where there is no munshi to help you, and where, if one's own health is spared, the moonshee is most likely to break down."

How much this infant Mission is indebted to Captain Haig it is impossible to say. Mr. Edmonds, on his arrival, found nearly finished at least sufficiently to be habitable, a comfortable and healthy Mission house, the erection of which was superintended by Mrs. Haig, and this was at once presented with a noble liberality to the Society. But it is not merely the outward appearances of the Mission for which we have to be grateful, although these are sufficiently important, but the spiritual work has been cared for, the foundation-stone laid, the first converts gathered, and these decidedly men of a superior stamp, well qualified to recommend Christianity as taught by scriptural Missionaries to the heathen around, as having power to purify and elevate the character, and render those

who have embraced it different from, and superior to, their former selves. A Brahmin, a writer, remarked of one of these converts to Mr. Edmonds—" 'Why, Sir, that lad was a regular clown before he became a Christian, and now he can read fluently, and behaves as properly as any one can.' This is quite true: he did not know his letters even, and now he takes his verse in turn at the Bible class, and has made great progress."

Thus in the Upper Godavery country a commencement has been made of the most hopeful character. It remains for the Society and its Missionaries to carry on the work with the same diligence, not slackening prayerful effort until there be raised up a system and centre of spiritual irrigation, from whence the waters of life may flow forth to fertilize long-neglected Gondwana and Berar.

An important letter from Captain Haig to the Committee, dated Dumagudiem, February 2nd, 1863, may suitably close these remarks. Reference will be found in it to a new element of interest and effort, for the first time brought within reach of our Missionaries, a class of people distinct from either Hindus or Kois, the Brinjaries or Lombardies, the gypsies of India, upon whom Dumagudiem, with its staff of engineers and labourers, is entirely dependent for daily rice. The men on the works consume seven tons daily, and the bulk of this is brought on the backs of Brinjarry bullocks. They never live in towns or villages, but, with the peculiar instincts of their race in all parts of the world where they are to be found, lead a roving, wandering life until they die. These people are coming under instruction, and beginning to attend the adult Sunday school in considerable numbers. The following is Captain Haig's letter, Feb. 2, 1863—

"I have for some time past been wishing to write to you about the Upper Godavery Mission, but I am so much occupied with my own business that I find it difficult to get time for any correspondence not immediately connected with it. As I come to you now with a begging petition, I must first tell you my tale, and perhaps an account of the state of the Mission here, from an independent witness, may not be without interest.

"Mr. Edmonds' journals and letters have doubtless kept you informed of the progress of the Mission work since he was sent up. When he came, early in 1861, there was one Christian, a man recently baptized at Masulipatam, but who had learnt the truth on the

Godavery, having been resident at this place, and employed in the works since 1855. Shortly afterwards, about half a dozen Baptist Christians came up from Madras, found employment on the works, and, with one or two Christians (churchmen) from Masulipatam, formed the nucleus of a little native church under Mr. Edmonds' pastoral charge. Since then I think fourteen in all have been baptized, of whom four are children. The church now consists of about twenty-two or twenty-four men and eight women. It is, on the whole, in a satisfactory state. We have reason to believe that those who have been admitted to it here by baptism are living Christians. For the most part they adorn the doctrine of Christ by consistent lives. One of the men who came up from Madras fell sadly some months ago, but we have hopes that he, too, is not without some penitent sense of his sin. All are under regular instruction, and Mr. Edmonds is now making arrangements to bring two of the most promising of the young men under still more constant and systematic teaching, by having them near himself, with a view to their hereafter becoming, if the Lord is pleased to call them to it, assistants in the work of preaching or of evangelization. These are both interesting young men, and I hope they may yet prove valuable agents in the great work.

"There is a Telugu service, conducted according to the Church of England ritual, on the Sunday morning. This is usually well attended, I cannot say exactly by what numbers, but I think by about fifty or sixty persons. Then in the afternoon, at four o'clock, we have a Sunday school, in which the attendance is so good that our great difficulty is to find teachers. There is also a Telugu service in the evening. Besides the Christians, who, with the exception of two or three employed in teaching, form my class (and a very delightful charge it is), there are at least forty others, usually about sixty; and now for a few Sundays past there have been as many as 150; so many, indeed, that besides the classes inside the church, which quite fill it, there is quite a congregation outside, under the pandal, who are addressed by Mr. Edmonds, or one of the Christians. There is no more important part of the work, in my opinion, than this Sunday school, natives are so pre-eminently in need of catechetical instruction. It must be line upon line, precept upon precept, with them, and that most emphatically.

"It is most encouraging, too, that the heathen should come to the school in such

numbers, and among them it is always a subject of peculiar interest and thankfulness to me to see, almost every Sunday, a number of Brinjaries, I should think not less than ten to twenty, sitting round Razu the senior native Christian, as quiet and well-behaved as so many Christians, listening to his simple and forcible teaching. The fact that hundreds upon hundreds of this wandering tribe of carriers are now brought regularly two or three times a year, for ten days or a fortnight at a time, within reach of Gospel teaching, is to me a most hopeful and encouraging indication in connexion with the establishment of this Mission. It does seem to me as if God had, in his wonderful providence, opened out a way for bringing these wanderers under the sound of the Gospel, by the establishment of this Mission in connexion with the Government works in progress along the Godavery, such as was never enjoyed before.

"We have now about 12,000 or 13,000 souls to feed at this barrier alone. The neighbouring country only furnishes food enough for its own scanty population, so that all our supplies for the workpeople have to come from a distance, from eighty to 200 miles, and the Brinjaries are our chief suppliers, and on them we chiefly rely. Last year they brought us about 1000 tons of rice, and this year we hope for at least as much. Thus you will readily understand that large numbers of them frequently visit and camp in the place for days together; and how remarkable it is that God should have provided the means of proclaiming the Gospel to them, and that not merely occasionally, but, in consequence of their frequent visits, regularly, almost systematically. I do not suppose such an opening for the evangelization of this wandering, but fine and manly tribe, ever existed before.

"There is a Telugu prayer-meeting on Thursday evenings, and, in point of fact, there is a service every evening or night in the week, for Razu never ceases to teach and preach, but has, every night, ten to twenty, and even forty people listening to him till ten or eleven o'clock; but I must speak about him more particularly by and bye.

"Mr. Edmonds conducts our English service on Sunday evenings, and a prayer-meeting on Wednesdays. There are about a dozen Europeans in the place, besides their families, and it is of course visited by others from time to time, from the different stations where work is in progress.

"I cannot express to you the sense I have

of Mr. Edmonds' value to the whole community, European and native. He is peculiarly fitted for his position, and commands the thorough respect of all, and, I believe, the affection of not a few. His ministrations among us I feel to be a great privilege, and will, I am sure, be much blessed. He is the greatest possible comfort and help. He has acquired a very good knowledge of Telugu, and now speaks and preaches in it with fluency.

"I should mention that Mrs. Edmonds has a little girls' school, which, however, is at present, I think, without a mistress, owing to the late mistress (one of Mrs. Sharkey's girls) having been taken away by her perverse and impracticable husband.

"Next I must mention Razu. Mr. Edmonds has doubtless told you what a help and comfort he is. He has for two years past held the highest appointment a native could hold in the place, being at the head of the supply (or commissariat) department. He has been here, as I said, since 1855, and gradually rose to his present position. He is a man of considerable natural ability, one fitted to command and influence others. Since his conversion, three years ago, he has conducted himself in a manner which has won the admiration and respect of Europeans and natives too. He has been a bright and shining light, a living unanswerable argument for the truth of Christianity. Placed in a most trying position, one which, of all others in this country, affords the best opportunities for peculation, his character has been spotless; not a stain or a suspicion attaches to it. And from his having to procure supplies from all the country round for great distances, he is better known, and has far more influence among the Kois and the Brinjaries than any other man.

"Since first he received the truth for himself he has never ceased to tell it to others. The whole influence of his position has been thrown into the scale of Christianity. It would scarcely be hyperbole to say, that ever since he believed he has worked at his calling all the day, and preached half the night. It is he that gathers the Brinjaries to the Sunday school, and throughout the Koi villages he is received with a degree of respect and welcome accorded to no other man. They know him by some years' experience to be a man kindly as well as upright in his dealings, truthful, and who never takes a bribe. So you may imagine the influence he has acquired among them. He has long wished to resign his appointment, and to

devote himself to evangelistic work, and Mr. Edmonds will have told you that he has been accepted as a native agent by the Madras Committee. In another week he resigns his appointment, now worth fifty rupees a month to him, and which would soon have been worth eighty or a hundred from an increase of the salary, for the work of an evangelist at twenty-five rupees a month. I do hope that in him the Lord has raised up a special messenger to the Kois. It is to them that his heart seems most drawn out, and it will naturally be to them that his efforts as an agent of this Mission would be directed. He starts next week (p.v.) along with Mr. Edmonds, on his first tour, and I look upon it as quite an era in the history of the Mission.

"I think that, on the whole, your Committee must feel great encouragement about this Mission from its results hitherto, both in regard to the once-disputed question of establishing a Mission at such an outpost, instead of strengthening the positions already taken up in the Telugu country, and also respecting its future prospects. God has blessed it, and that, I think, in a marked manner; and I rejoice greatly in this for your sake, for you must feel it as a seal of his approval of the step you took in establishing it. Is it not also a call to strengthen and enlarge it? Let me ask you to look at the present state of the Mission. The native church has already grown to a size that would make it almost a separate charge in itself. Besides the regular services that have to be conducted, there are young men and children to be regularly instructed, and all are spiritually babes, requiring incessant care, watching, and help. But it is not a Koi church: there is not a Koi in it yet: and though it of necessity occupies much of Mr. Edmonds' time and attention, it must do so to some extent to the detriment of the work for which he was specially assigned, viz. to carry the Gospel to the Kois. How is he to look after this church and to conduct the duties of an almost purely itinerant Mission at the same time? Yet who else is there, as yet, to look after these few sheep in the wilderness?

"Thank God, we have Razu now to take the Gospel to the lost sheep of the Kois, but that, which is the work to which he seems evidently called, must effectually prevent his taking any pastoral charge of the native congregation. I ought not to omit to mention that inquirers are continually coming forward, who need instruction also.

"Again, this station alone is a most important sphere of Missionary work. We have now collected at this barrier about 5000 men, besides women and children. They come from the coast districts, from Hyderabad, Warungal, Mahadupore, Chanda, and other points of both the Hyderabad and Nagpore states, where the name of Christ has scarcely ever been heard. Here they may be brought under the sound of the Gospel. Often I have had to make the inquiry, in the most literal sense, 'Whence shall we buy bread to fill so great a multitude?' And though we have twice been on the verge of famine, from failure of our supplies (the consumption of rice is about six tons daily), yet He who once fed a similar number in the desert has not failed us in our times of need, but from some quarter or another has sent what was wanted. But now about the spiritual wants of this people. Such a golden opportunity of preaching Christ to thousands who have not heard his name before cannot be allowed to slip, and yet, if it is to be improved, how is Mr. Edmonds to attend to the work for which he was appointed?

"In fact, as yet the Mission has been chiefly, almost entirely, one to the Telugu population of this place and neighbourhood. Cannot you send us another man, or rather two more? There is work for one at this place alone, an abundance of most interesting work, and at least two should, in this feverish country, where one may now and again be laid up, go to the Kois. Hitherto Mr. Edmonds' health (and Mrs. Edmonds' too) has been mercifully preserved, but scarcely a man escapes fever sooner or later. On what a hair has the existence of the Mission been hitherto dependent! How necessary, then, to give him some helpers, if possible.

"I know you have constant applications of this kind, and almost as constantly the pain of refusing them for want of men. The claims on the Society are many and great. From every Mission comes the cry for more labourers. It has at least this advantage, that it doubtless leads to more prayer. I shall be very thankful—many I believe will be so—if the Committee should see their way to sending a reinforcement here. I have told you the present state of the Mission, its encouragements and requirements, and must leave the matter in your hands.

"I have said nothing about new stations, though there are many most encouraging openings up the river; and is there not some special encouragement in the history of this

Mission to press forward boldly into the regions beyond?"

One concluding word respecting Razu. It may be thought we have assigned to him in this sketch too prominent a position. But when Paul repeated the circumstances of his marvellous conversion, he stated this to be the effect on those who heard of it, "They glorified God in me." Let it be so now: let God be glorified; not this man or that man, who is nothing except what God has been pleased to make him, and who can hold on only as God enables him.

The Lord has hitherto enabled him to walk consistently and to recommend the Gospel by his own example. We will pray for him that grace may be given him to be humble, watchful, distrustful of self, and

reliant upon the promised strength of an ever present Saviour. May every effort which he makes be done in the spirit of David, when he said, "Uphold my goings in the way that my footsteps slip not." It does not become us to speak too confidently of any man. When the good fight has been fought, the course finished, and the faith kept, then we can, without fear of injury to a brother, or of disappointment ourselves, award the meed of praise, and recount the faithful efforts of the Christian warrior who has entered into rest. But over all yet upon the field of battle we rejoice with trembling, and the cautionary words of the Apostle need to be remembered, even by the most advanced, "Let him that thinketh he standeth take heed lest he fall."

OUR MISSION WORK IN THE PUNJAB.

THERE are several points of interest connected with this important province which require to be noticed. They are not points which could with facility be blended into one article, and we shall therefore place each separately before our readers. The first point of interest is the condition of our own Church Missionary work in the province, and the need which exists of prompt and powerful reinforcements to supply the place of those labourers who have been removed, and to strengthen the hearts and hands of those who yet remain, and who, few in number, are bearing the heat and burden of the day.

The second point is the great Missionary Conference at Lahore, in December last, the bringing together of Missionaries of different denominations, the topics discussed, and the practical good effected.

The third point has reference to the energetic action of the Government of the Punjab in the department of education, and that as well in the prosecution of their own peculiar system, as in the indirect help afforded to scriptural education by grants-in-aid to Missionary schools.

And first as to that in which we are most interestedly concerned, our own Church Missionary work.

Our readers are already aware of the rapid removal, by sickness and death, of valuable labourers from this Mission-field. The

Rev. Robert Clark, in his annual letter, dated Peshawur, February 28th, 1863, refers to these bereavements—

"You are aware that, in this Mission, we have had much change, and I have been called to endure great trials. At the beginning of last year we were a strong Mission, with four Missionaries, three of whom were married. By God's mysterious providences I am the only one now remaining. First, Mrs. M'Carthy, with her two little children, and then my wife, with our little one, were obliged to return to England in consequence of severe sickness. Then Mr. Tuting was removed by death; next, Mr. M'Carthy was prostrated by dangerous illness, and had to leave India for England immediately after the departure of Mrs. Tuting and her children; and, lastly, my own dear brother has been taken from us to his home above. Mr. French has been also obliged to retire from Dera Ismael Khan to England; and the loss of this able and devoted Missionary from the Trans-Indus Missions has been felt at Peshawur, as well as at Dera Ismael Khan.

"Mr. Tuting and my brother (or rather their remains) lie now side by side in our cantonment burial-ground. They were faithful to their Master in life; and after serving together on earth, they are now engaged together in a higher ministry above. They had no fears in their death, and no regrets that they came

forth to preach Christ's Gospel to the Affghans. We wait now for the Lord of the vineyard to send forth more labourers. There are openings everywhere—in schools, in bazaar preaching, in itinerations, in translations and publications. A few converts have been given, earnestness of many more to follow. The commencement has been made, and the foundation been laid by many devoted Missionaries, some of whom have been removed to other spheres, and others taken to their heavenly rest. The work has now not to be maintained merely, but to be enlarged. We have already agencies at Peshawur, Nowshera, and Khairabad; and they should be extended to many tribes of Pathans, who are living all around us, amongst whom no efforts have yet been made, although the way is quite open to make known to them that Gospel which we have been sent to preach. The country every year is becoming more quiet and more open; prejudices are being lessened; and there is no longer the same violent opposition which was at first experienced.

"The commencement of last year found me with the Muzabees at Khairabad. I left them to return to Peshawur, on the departure of Mrs. Clark to England, and Mr. M'Carthy took my place. Six adult men, five women, and five children, have been baptized at Khairabad during the past year, four of the men being Sepoys.

"Our boys' school at Khairabad has always given the greatest encouragement, and many of the pupils have shown signs of spiritual life. The girls' school has of late been, I regret to say, unavoidably suspended, in consequence of Mr. M'Carthy's departure, and the illness of David's wife, who superintended it.

"David himself, throughout the year, has given the greatest satisfaction, and has continued to labour faithfully amongst the Christian flock, although greatly tried by sickness both in himself and in his family. In a most kind letter to David himself, the Bishop of Calcutta has urged him to 'devote himself with renewed earnestness to the service of the Saviour, and show forth the glory of his grace, not only in his preaching, but in his Christian example, without which all his preaching will be worse than vain.'

"The 32d Native Infantry is now much scattered. A part of the regiment is with the head-quarters at Peshawur; part is to go across the Indus to make the new road from Mukkhud to Attock; and a part is to make the new towing-path on the bank of the Indus. It is yet uncertain whether the works on the Attock tunnel will be recommenced. Whenever they are, the whole regiment will probably re-

assemble at Khairabad, and possibly be joined by other Muzabees. The state of David's health, and that of his family, is such, that it is very possible that they may have to return immediately to Umritsur. We have no one to supply his place; and the eighty or more native Christians will be left without instructors. Umritsur is, I believe, unable to send help. We will still retain the Mission buildings at Khairabad, in the hopes that some one may be sent by our Calcutta or Home Committees (should the regiment return to Attock) to carry on the work. In the mean time we will endeavour to continue the school, which is progressing very satisfactorily under our Christian master, Yuhanna. In the case of the return of the regiment to Khairabad, some definite arrangement should be made for it. We have given hitherto our senior Missionaries to it, and our work here has suffered immensely in consequence. Missionaries to the Affghans cannot superintend a Mission to the Sikhs with any advantage, without being so much taken away from their work as almost to cripple them. The element is altogether a different one—the language, religion, customs, ideas, are perfectly distinct. The Sikhs should be rather in connexion with Umritsur than with Peshawur. The Affghan Missionaries should be for the Affghans, and the Sikh Missionaries for the Sikhs.

"As regards the Peshawur Mission, much encouragement has been received during the past year, although but little fruit has seemed to ripen. The schools which were under the superintendence of my brother Roger, have been more numerously attended, and the state of efficiency has continued to increase. The public examination was held at the close of January last, and was attended by a very large number of English and native visitors; and the prizes were given, and the pupils and the native gentlemen present were addressed in a speech full of important matter, by the Commissioner, our President and kind friend, Colonel Taylor. We have received great help during the year from many Christian friends in Peshawur, some of whom, since my brother's death, have taken an active part in Missionary work, and visited the school regularly, and taught in it.

"We have now a little native congregation of twelve converts, all living in the city, and all of them the fruits of this Mission; and they have uniformly, by word and action, given much cause for thankfulness on the part of their teachers; and they are, I believe, all of them living Christian lives. They are the representatives of many countries. We

have Christians from Candahar, and from Cabul, and from the Eusufzie country in the Peshawur valley, from the Punjab, and from Bengal. Only two adult baptisms have taken place in Peshawur during the past year; one of them that of a Mullah from Eusufzie, and the other a Bengalee, who, after many travels in different parts of Asia, and after having been forcibly made a Mohammedan in Muscat, has at last found refuge in the faith of Christ. One of the converts has, during the past year, been enabled to esteem the reproach of Christ greater than riches, and a greater honour than all that his native village and his friends could bestow, and has left wife and wealth and home for Christ's sake.

"On my arrival in Peshawur from Khairabad I took up my abode in the city, occupying the quarters above a native gateway where Mrs. Clark and myself spent the spring of 1860. I am thankful to say that the way has been made plain for the erection of a permanent Mission house in the heart of the city, in close proximity to the above-mentioned gateway. The Government has most kindly made over to our Mission a part of the Gurkhutri for the Mission house, at a nominal rent of ten rupees a month. The Gurkhutri is an old royal serai, a large square, raised on the top of a hill considerably above the city. It is the place where General Avitabile dwelt, and from which he governed this country, and, by his iron and cruel despotism, was, under the Maharajah Runjeet Singh, the first to break the spirit of the Pathan tribes of this valley, and to prepare the way for the stable and mild government of our British Queen. It is in one corner of this large square serai that the Mission house has been built, on the top of the old serai walls, which are of the strongest brick masonry. It is thus not only elevated on the top of the hill, but it is a second storied house, with the old serai native buildings beneath it. The whole valley of Peshawur, from the Khyber to Attock, and from Swat to the Khuttuck Hills, is stretched out at our feet. The plain, at this season of the year, is covered with a green carpet of sprouting corn, with clumps of trees and villages scattered in every direction. The valley is bounded, first by the lower range, of which some of the hills are still white with snow, at a distance of from ten to twenty miles, and then by the whole far higher range of the snow-clad Hindu-Kush, which rise behind them, stretching out in a wide amphitheatre from the Sufeid Koh, beyond the Khyber,

to where the distant mountains melt into the horizon in the direction of Kaghan and Cashmere.

"The foreground of our view is the wilderness of houses which lie immediately around us in the Peshawur city. We have thus the great advantage of living in the midst of the people, and are yet secured from the unhealthy influences of a native city by the height we are above it. The situation of the house is considered by medical men to be more healthy than the cantonments. Even in the native quarters above mentioned, and in the hot season, living for the most part entirely above, with cholera raging around me, I always enjoyed the best health.

"I would here record my sense of gratitude to Him who preserved me, together with Mr. Briggs, our schoolmaster, and all our native flock, from the pestilence which, during the last hot season, made such ravages, both in the city and cantonments. I was living alone during a great part of that terrible time, with the cries of the people ringing in my ears as they perambulated the city by night, reading the Koran, and then all together raising their voices in loud and discordant notes. Mr. Briggs was also living at a distance from all other Europeans, in another and worse part of the city. Our servants, and others in our employ, did not escape; but death appeared, sudden and awful, close to us. Well in the morning, strong men were carried to their graves at night. A second visitation of cholera occurred afterwards when I was in Cashmere; and my brother was living, also alone, in the Gurkhutri, and he too was preserved, but only to see his colleague Tuting die, and then to be carried to his own grave a few weeks afterwards. Of our native flock, one only was seized with the epidemic, and was very near to death, but he recovered. The mention of God's mercies to us is not, I think, out of place in an annual letter, although many in cantonments were in much greater danger than ourselves, especially the chaplains, Messrs. Horsburgh and Birch, in their almost hourly visits to their hospitals, which were filled with dying English soldiers.

It was towards the close of August that I visited Cashmere, in company with Mr. Phelps, the chaplain of Rawul Pindie. One object in going to Cashmere was to see whether any opening presented itself in that country for an itinerant married Missionary for a few years. When, however, we arrived in Cashmere, and witnessed the vast population and the openings which appeared for direct and settled Missionary labours, the original object

was at once laid on one side, for it was plain that, independently of all considerations of a private kind, it was the church's duty to extend her help to that country, and to begin to preach systematically in it the Gospel of Christ. On our return from Cashmere, a sermon was preached at Murree with this object, and collections were made at many stations. The greatest interest was everywhere expressed, and already have 13,500 rupees been subscribed for a Church Mission to Cashmere. The Lieutenant-Governor, and all the leading men in this province, have already written to you to appeal for Missionaries, whom they will endeavour to aid. This letter will, I think, be considered by you to be one of the most remarkable Missionary documents that have ever appeared in the history of Indian Missions, when the character and position of those who have forwarded it, and also the peculiar circumstances of the case, are taken into account. A Committee, of which Mr. Phelps is the Secretary, has been formed, and is now carrying on its work. A second Committee has been also formed to promote the establishment of a Medical Mission in Cashmere, in connexion with the Edinburgh Medical Missionary Society. It is believed that the appointment of a medical man together with Church Missionaries "will do more than any thing else to conciliate prejudice, disarm opposition, and obtain a permanent entrance for the Gospel in Cashmere." The work has been begun, and is being carried on, in prayer; and the eyes of many are now turned to your Society, to appoint and send forth Missionaries.

"Personally I have no wish to remain in Cashmere. I have hitherto spent a great part of my time in India in learning languages. I find the greatest difficulty now, amidst the pressure of engagements, in acquiring them, and the Missionary who remains in Cashmir *must* learn Cashmere. Independently of languages, I have no present wish to settle down in that pleasing country, and amongst that race of people. My thoughts, and prayers, and sympathies, are with the Affghans. I have a restless, eager, often burning longing to remain with them and push onwards amongst them. I have now, for several years, lived for them. On the other hand, my own health is now not strong, and it may be desirable for me, to be for a time away from Peshawur. The future we may leave entirely with Him who orders the affairs of his church, and chooses his own instruments for each sphere of labour as He will. My most earnest prayer, especially since the death of my colleagues, and the removal of a

third, has been for health, that I may be permitted, nay, privileged, to remain to witness God's will in this land, and take some part, however small, in its onward progress. You will have heard that Mr. Smith, of Benares, has kindly consented to commence the work in Cashmere during the approaching wet season; and a better person in all India could not be found.

"As regards the future of the Peshawur Mission, I beg earnestly for reinforcements. You have but little idea at home of the importance of Peshawur. What Umritsur is to the Sikhs, what Benares is to the Hindus, that is Peshawur to the Mohammedans. From Bokhara, Balkh, Candahar, and Cabul—from Swat, Boneir, Bajour, and every Affghan tribe—from villages and towns in the whole Punjab—do young Mohammedan men come every year to be educated in Peshawur. It is the head-quarters of Mohammedan learning and influence; and Missionaries must be selected for it. They must be men of gentle manners, who are not easily excited when in contact with irascible Pathans; men who carry weight and influence with them; men who can learn languages; and men of strong physical health. We need a far greater number of Missionaries, and we must take far greater care of them when we have them. You must not mind their going away for six months at a time, or even for a year or two. Officers require these changes, and they cannot live here without them; and Missionaries are men of flesh and blood as others are. I think, from past experience, you will agree with me that risks cannot be safely run in a climate like this without great injury to the Mission cause. Whenever general weakness and ill-health appear, the Missionary must be sent away at once to Cashmere or elsewhere. If he remain, he will gradually become worse, and be predisposed to every kind of illness. A change, taken in time, will generally restore him perfectly, and fit him for renewed labours. The climate of Peshawur is such, that it appears that it is not the part of wisdom to incur risks which may safely be endured at other stations.

"As regards the number of Missionaries for the Affghans, two or three men are amply sufficient for the city, unless others are engaged in literary labours. But the Affghans are not in the city. The Affghans invariably occupy the villages; and there it is that openness of character, comparative freedom from vice, and honest intelligence and liberality of opinion, are mostly to be found, mixed up,

alas! with many failings and many sins. We are now building a school-house in Nushera, with a Mission house attached. The Yusufzies, Momunds, Afreedis, Khalils, Daudzies, Oruckzies, and Khuttaks, are altogether neglected. We have as yet come but little into contact with Affghans. We need, therefore, many Missionaries, especially as some will probably be always absent, engaged in Missionary duties elsewhere indeed, but not always amongst Affghans."

Further information respecting the state of things in the Punjab will be found in a more recent letter from Mr. Clark, dated April 20, 1863.

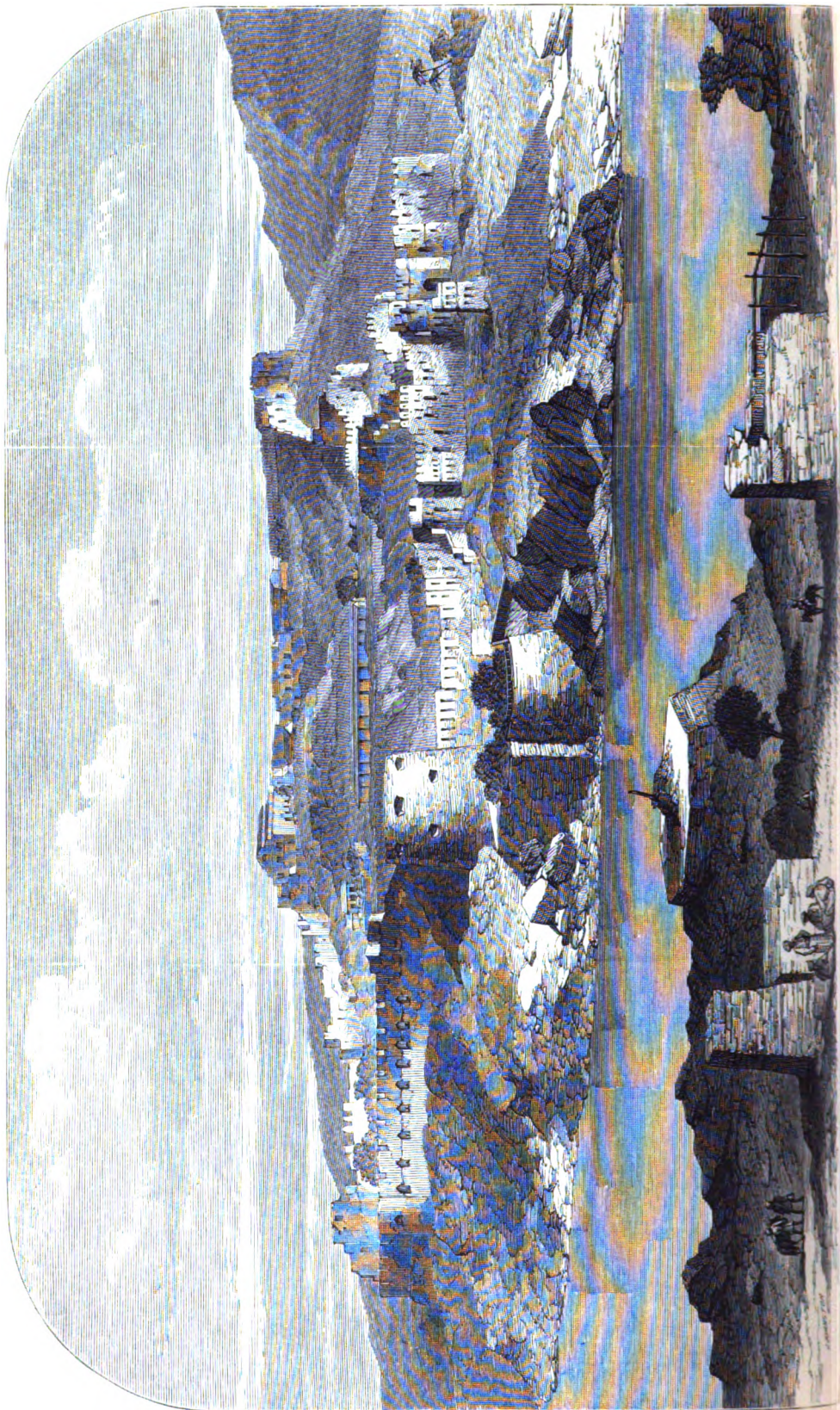
"I have just returned this morning from a visit to Attock, and have the pleasure to enclose four photographs, one of which contains the Mission-house at Khairabad, which, perhaps, you may be able to make some use of. I have been there to see the native Christians and the school. You will have heard ere this, that the regiment is now scattered, and we have some seventy native Christians scattered with it, many of whom, I sadly fear, will soon sink down again to the level of the heathen around them, unless they are cared for. We have no one here to send to them, and from Umritsur little can be obtained. David has gone back to Umritsur, where he has been appointed native pastor. In consequence of the stoppage of the tunnel works, Khairabad is nearly deserted, and the number of the scholars is only twenty, four only of whom are learning English, and three out of the four are spelling. I am very anxious indeed about our native Christians, but I see nothing at present that can be done for them; and yet unless something is done, the consequences will be very serious.

"I am told that the probability is, that the tunnel will be recommenced in a few months, and that the whole of the 32nd Native Infantry (i.e. the old 24th) will return to Attock, and another Muzabee regiment will be sent also. Should this be the case, I should most earnestly plead for another Missionary (if possible a married one) for them. The house is there, and David's house too, and the schoolroom used on Sundays for a church and girls' school; only I must beg that it may not again be a Peshawur Missionary. The Missionaries, even

in the North-west Provinces, are far more connected with the Sikhs than we are, and a few months' removal of a Missionary, when he is just beginning to learn the language and know the Pathan people, is almost fatal to his usefulness at Peshawur. Should the Khairabad Mission be re-established, perhaps some one from down the country, who knows Urdu and Hindee, could be appointed to it. He would be much better fitted for the work than we are, and our own work would not be crippled.

"I was truly thankful to welcome Mr. Wade a few days ago. He has already commenced his work at the school, where, I trust, he will be greatly blessed. He now occupies my dear brother's room. I trust that next cold season we may be strongly reinforced. There is work everywhere, opportunities present themselves on every side. As Archdeacon Pratt, in a letter received this morning, says, 'The remedy is, more men, and men of the right stamp. . . . What is wanted is the real work between the Missionary and the natives, and for this we must have men. I doubt not that the Society at home will do their utmost to supply them, and that the prayers offered up to the Lord of the harvest will be answered.'

We trust that Mr. Clark's appeal may take effect on some at home, and that his heart may be cheered by our being enabled to inform him that men are offering themselves for the Punjab—men qualified for so important and encouraging a field of action; men of God, not counting their lives dear unto themselves, if so be they may finish their course with joy, and the ministry which they have received of the Lord Jesus to testify the Gospel of the grace of God. Nothing would do the Church of England so much real good as the examples of men who, having fair prospects at home, and much that is valuable to leave behind them, surrender all, that they may go forth to the foreign Mission field, because they feel that *there* they are most wanting. It would be the commencement of a reaction for good, and the hesitation in the minds of many to the home ministry would be overcome, if they saw many men of noble heart surrendering themselves, without hesitation, to the greater difficulties of the foreign work.



THE PUNJAB MISSIONARY CONFERENCE.

THE MISSIONARY CONFERENCE in the Punjab, held at the close of the last year, first claims our attention. In several points of view we regard it as specially important. Its catholic character, so many sections of evangelical Christianity having been represented on that occasion; the union in the Conference of native Christians with European Missionaries, and the full opportunity afforded them of expressing their sentiments; the presence of so many Christian laymen of high official position, as deeply interested in the cause of Missions as the Missionaries themselves, and giving it all the help in their power; the importance of the topics discussed and the permanent practical results which have been secured; all these invest with peculiar interest.

We shall not at present adventure ourselves into an analysis of its proceedings, and of the various topics discussed. On great points there was unanimity. In the application of admitted principles, and in the details of practical working, there was that difference of opinion which was to be expected, and without which mutual edification could not have been attained; "for as iron sharpeneth iron, so the countenance of a man his friend;" but iron does not sharpen iron, unless it be brought into contact with its fellow, and one be made to act sharply and keenly on the other. We hope soon to have in our hands an official and reliable report of the proceedings, and we reserve until then a close investigation of them. But we think that we may so far anticipate this, as to introduce to our readers an abstract of the public meeting, held at the close of the Conference, on the morning of New-Year's Day, and presided over by D. F. McLeod, Esq., C.B., Financial Commissioner.

Mr. McLeod, on rising to open the discussions of their closing meeting, remarked upon the solemnity and thankfulness with which the members of the Conference, and all who had taken part in its proceedings, must review the engagements of the past week, and the share allotted to them, as witnesses for Christ in the midst of the heathen. They had been greatly favoured throughout their consultation; a spirit of brotherly love and charity had been generally evinced, notwithstanding differences of opinion, which could not have existed if the Spirit of God had not been present with them, and much useful information, and

very valuable suggestions for the effectual carrying on of the work of the Lord in this land had been elicited, which would, in due time, be communicated to the public in a printed form. God's blessing still resting upon their labours, it could not be doubted that important and permanent benefits must result in many ways, and that the members of Christ's Church, of different denominations, would be drawn together, and enabled to co-operate more effectually than heretofore.

He then briefly reviewed the several topics that had been discussed during their several sittings, for the information of such persons present as had not regularly attended them, and expressed a hope that before the members of Conference finally separated, they would be able to come to some practical resolutions for enabling lay members of the community more effectually to aid their Missionary brethren in their work, and to relieve them of secular matters, which at present are sometimes a cause of irritation, as well as needlessly occupying their time and attention; for adjusting differences of opinion that might occur between different Missionary bodies; for establishing a Bible and Tract Society for the Punjab, in connexion with the Loodiana press; and for adjusting other matters having more or less important bearing on the spread of the Gospel, which had from time to time been suggested during the meetings of the past week.

He then called upon Mr. Barton to address the meeting.

The Rev. J. Barton, M.A., of Agra, said "he thought that every one present must feel thankful for this Conference. Whatever opinions might have been entertained previously as to the practical value of such a Conference, he felt sure that every one who had listened to each day's proceedings would admit that it had been good for us thus to meet together; and he believed that many who had never before taken much personal interest in Missionary work would henceforth regard it from a new point of view, and be stirred up to take an active part in the extension of Christ's kingdom in India.

"He felt sure, also, that the reflex influence of the Conference upon the church at home would be most beneficial, and make them realize more the practical difficulties of Missionary work. But there was another and more immediate result of this Conference, for which he could not but express his deep thankfulness. He referred to the oneness of

mind and feeling which had been exhibited by all the members of the Conference, representing as they did so many different branches of the Church of Christ, in discussing the important subjects which had been brought before them. He did feel that this, more than any thing else, betokened the presence and blessing of Almighty God in their midst.

"There is nothing," said he, "which seems to me so to indicate the presence of the Holy Spirit amongst us as this drawing together, heart to heart, of all the Lord's people in the prosecution of his own work. Differences there must be, and always must be, so long as the human mind remains constituted as at present, upon many important and deeply-interesting questions which concern the external organization of the visible church; and much as we may regret those differences, as sad proofs of man's fall from his once high estate, and especially when they serve, as is too often the case, as doors by which Satan and all his hosts may enter in, yet we may take comfort in the thought that God has, in his providence, overruled these very differences to the wide diffusion of his glorious Gospel; and that so long as we are in abiding union with Christ, so long will his members on earth be in union with each other, whatever be their form of church organization, or whatever be the work assigned to them in the Lord's vineyard. The nearer we live to Christ, the nearer we must be to each other. Perhaps some present may have noticed, as in days gone by they paced one of the rocky shores of our own native land, those deep pools left by the receding tide, fringed with sea-weed of every hue, and encrusted with bright sea-shells. That rocky shore seems to me to represent, as in a picture, the condition of the church. To each shrimp in such a pool, his foot depth of salt-water is all the ocean for the time being. He has no dealings with his neighbour shrimp in the adjoining pool, even though it be only a few inches of sand that divides them. And so is it with the church. When the tide is out, when religion is low, the narrow barriers of external differences separate those who love the same Saviour, who look forward to the same heaven, who have the same hopes, the same fears. Their aims, their desires, their capacities, are all contracted within the narrow sphere of their own communion. But wait awhile, and watch the rising tide as it leaps over the margin of each pool,—as the spirit of life and love flows and runs into the church,—then heart joins to heart, saint joins to saint, and each one, whose own heart has been filled to overflowing by

that glad tide, rejoices to find, that if his own little pool has perished, it has not been by the scorching sun of summer drought, no, nor by the casting in of earthly rubbish, but by the inflowing of that ocean tide whose glad waters encompass eternity, and in whose wide depths the saints above, as well as God's people on earth, have room enough to range.

"But more particularly with reference to ourselves and our work, whether as ministers or laymen, we must, I think, all feel that our Conference has excited many new thoughts and new aspirations in our minds, which will prove, I trust, of lasting benefit.

"Our Conference has suggested to my own mind a few practical points.

"I. To Missionaries.

"1. We must guard against the evil effects of European society in raising an additional barrier between us and the people. The climate obliges us to have many things which would be regarded as luxuries at home—houses, servants, horses, &c. Let us watch against these tendencies.

"2. Let us care more for what is real than what is showy. Let us not draw exaggerated pictures for the sake of pleasing the public at home. Let Christians at home be made to feel more what our real difficulties and trials are. We all know how much less romantic Missionary work is when viewed on the spot, than it is sometimes represented to be in England.

"3. We should not attempt too much. Whatever be the work which we feel best adapted to our tastes and capabilities, whether schools, or itinerating, or bazaar preaching, or the training and pastoral charge of our native-Christian brethren, let us seek to do that thoroughly well. We shall thus exercise a far more lasting and deeper impression upon the great mass of heathenism than by attempting to do every thing. 'The reason I do so much,' once remarked an eminent minister, 'is because I don't do more.'

"4. The Conference must have taught us, that besides zeal and earnestness and love for souls, we greatly need a spirit of love, gentleness, and forbearance.

"II. With reference to Laymen.

"1. Take a more personal, individual interest in Missionary work. Then it will become interesting.

"2. If laymen do not do their part, Missionaries will not do theirs. Missionaries are only men: they want stirring up, to be kept from getting indolent or extravagant. Inquire what they are doing; bring pressure from without to bear upon them.

"3. Help them in translating and editing

vernacular books adapted for the native mind.

"4. Above all, lead Christian lives. Let not the reproach exist any longer that a religious man should be called a 'padre,' as if ministers were the only people who were to be religious."

Lieut.-Colonel E. Lake, Commissioner of Jullundur, next addressed the meeting as follows—

He said—"If we carry back our thoughts to the time when Maharajah Runjeet Singh and his successors ruled in this city with more than oriental splendour, we cannot fail to be surprised, and we ought to be grateful for the change of circumstances which has rendered possible the meetings which we have held here from day to day. And if we strive to picture to ourselves the glitter, the pageantry, the barbaric magnificence of the native Durbars which were formerly held here, how striking will appear the contrast of our quiet gatherings. The contrast, however, does not end here; for while the short-lived splendour of the Sikh power in this capital rapidly passed away, we have met to advocate the interests of a kingdom which is eternal, and which shall never pass away. This is the kingdom we desire to establish upon the ruins of the Sikh empire. How little did its founder suppose that it would so rapidly crumble to pieces like a house built upon the sand; enforcing again the lesson so impressed upon us in holy writ, and in every page of history, 'that the glory of this world passeth away.'

"The human heart is so slow in learning this lesson, that it will be useful to reflect how it has been taught us in the Punjab. How strange, moreover, the mysterious over-rulings of Providence by which the successor of Maharajah Runjeet Singh now lives in the land of strangers, and finds a solace for the bitterness of exile in the consolations of the Christian faith!

"If we turn from the Sikh chief to the Sikh people, we shall find that they have changed with the times. Formerly the Sikhs, as a class, considered it unmanly to acquire learning, and despised those who were able to read and write. Now they are anxious, not only that their sons should read and write in the native language, but also in our own. When we see these Sikhs standing at the doors of Mission chapels, and round the Missionary in the bazaar, hearing the word preached, we can scarcely believe that they belong to the same race and the same faith as those who, in 1809, attacked the escort of the English Resident at Umritsur

because their religious prejudices had been excited. Again, we may ask what has become of those fierce, turbulent soldiers who sold the highest offices of the state, and then murdered the chiefs they had themselves appointed. Their cruelty even went further, for when the widows of one of these murdered chiefs ascended the funeral pyre, determined to commit Suttee and burn, the solemnity of the occasion could not restrain these butcher soldiers, who plundered of their jewels and rich attire the women who were agonized by the cruel death awaiting them.

"When we compare with such incidents as these the peace and good order we have been permitted to enjoy in the Punjab, we must recognise God's providential dealings in so ordering affairs that his word has now free course throughout the land. At the same time it is a cause for humiliation that we have not done more to glorify his word. Humanly speaking, we owe a deep debt of gratitude to the Sikh nation, which we can best pay by looking to their immortal welfare. In our greatest crisis they rallied round us. Among those who did distinguished service for us was one whom I am glad to have seen present at many of our meetings, the Rajah of Kapurthala. I have thanked him repeatedly for those services which have been acknowledged by Government, but I thank him again, and in doing so I may mention how promptly he decided on taking part with us; and how, having decided, he threw all his resources into the British scale. I trust he may have wisdom given him to follow the same whole-hearted policy in the still greater battle which is now raging between the powers of darkness and the powers of light. May I who speak, and you who hear, all receive the same wisdom, and then indeed the triumph of the Gospel is not only certain, but will be immediate. If we adorned more the doctrine of God our Saviour in all things, the nation would be more ready to embrace the faith, and God would not withhold his blessing, for we know He is more ready to give than we are to receive. We want chiefly in Missionary work that spirit which has created a large force of volunteers in all parts of England, and which has extended even to this capital. We have, so to speak, a standing Missionary army in India which is totally inadequate to its wants. We must supplement these insufficient agencies by a volunteer force, which must be recruited chiefly from the lay members of the church. Much of the work now devolving upon Missionaries must be done by laymen, or the work of evangelization will be greatly retarded. We

have considered a great variety of subjects in Conference, and a great diversity of opinions has been expressed upon these various subjects. Still on one point we are all agreed. The lay element in this country, which now chiefly hinders the work, may be largely used in promoting it. Do we wish to see preaching more powerful to the saving of souls? Let our preachers be relieved of secularities, that they may give themselves unto prayer and the ministry of the word. Do we wish to see itineration more successful? Let laymen be more consistent, God-fearing, Christ-loving men, so that Missionaries may be able not only to point out what Christians ought to be, but what Christians are. Do we desire the native brethren to love us? Let us show them how we love each other, and let us hold out the right hand of fellowship to all native Christians who are Christians indeed for the Lord's sake. In thus sharing the labours of Missionaries we shall imbibe some of their Missionary spirit, and we shall do good, not only to the souls of others, but also to our own. Let no one refrain because he thinks he can do nothing. There is this blessedness in labouring for Christ, that He measures not our labours by their results, but He has Himself told us that a cup of cold water even, given in the name of a disciple, shall in no wise lose its reward. And we know that the widow's two mites were more valued by Christ than all the gold that the rich men poured into the treasury. He will honour every effort, however humble, if it is done to the glory of God.

"If the result of this Conference should be to give undue prominence to any department of Missionary labour, I for one shall lament it.

"There are some who would confine the labours of our Missionaries to preaching and itineration, and who consider teaching in schools as so much time lost to the great cause of evangelization. It is argued that no converts are made in our schools; but, with all due deference, I do not consider this argument a forcible one. When we come to consider the long chain of circumstances by which, humanly speaking, men have been led, step by step, to embrace the Gospel, who shall say how much the early training in a Christian school has paved the way for the final decision of the convert to give up all and follow Christ? Of the native brethren now present in this room, almost all attended Christian schools. The day will come, I hope, when lay agencies will be prepared to undertake the Christian education of the people, and when that day comes, the Missionary

may retire with honour from that field; but to retire now would be to give up the rising generation of India to a system which makes them infidels. To disparage teaching in schools is to reflect discredit upon eminent men like Dr. Duff and Mr. French, and many other earnest Christians who undertook the drudgery of teaching, not because they had any special liking for it, but because it was the department of labour into which God's providence had called them. The lesson which I have learnt upon this, as on every other point discussed in our Conference, is, not to attempt to generalize too much. Missionary efforts are still in their infancy, and we have not sufficient data from which to deduce certain inferences to work by. I am not of the number of those who think that Missions have failed in the Punjab: the number of converts is as large as we had any right to expect. With regard to the agencies employed, and the hindrances to the work, I do not think sufficient stress is laid upon the difficulty of preaching in a foreign tongue. When we remember the discouragements which often attend for years the ministrations of a faithful preacher at home, we ought not to be surprised that, for a long time, not much impression is made by the preaching of Missionaries. In the first place, the preacher has little or nothing in common with those whom he addresses; his tastes, his habits, his feelings, are all different. In the next place, those whom he addresses have lived for years without the least regard for truth; they are satisfied with the ceremonial observances of their own faith, and to abandon that faith involves a sacrifice of every thing which makes this life dear to them. In spite of apparent discouragements, we may rest assured that the same faith which has planted Mission stations in the Punjab will make them, in God's own time, successful to the winning of souls.

"It is something to have a Mission station at the head-quarters of every division in the Punjab Proper. The natives of the Punjab acknowledge the energy and activity of the British race, because they see a turbulent race brought under subjection, metalled roads and canals intersecting the country, the cultivation of new products like tea, and the opening of railway communication. Let more of this energy and activity be displayed in the Christian field of labour, and the Punjab shall be known, not only as the country of the five rivers, but as the land in which the waters of life flow in abundant everlasting streams."

The Rev. W. Fergusson addressed himself,

in the first instance, to a subject of primary importance, and which had very intensely engaged the attention of the Conference, "the relations between the Missionaries and the native Christians," and the dangers to be guarded against on both sides, so that, those relations being scripturally understood and faithfully discharged, the Missionaries might enjoy the confidence and sympathy of their native brethren. He first dealt with the native-Christian element, and more especially the highly-educated and English-speaking portion of it. It was here he seemed to think the danger of undue expectations, and of consequent disappointment and dissatisfaction, lay, and he cautioned them against intellectual training being permitted to preponderate over the moral and religious element. "The growth of a man," he observed, "should be as the growth of a tree; the trunk and the branches should keep pace with one another; and that is the best specimen of a Christian, whose mental, moral, and religious faculties possess the highest symmetrical beauty. If there must needs be an excess, it were better to have the heart outstrip the head." If native Christians entertained undue opinions of themselves, they would form an undue estimate of what they had a right to expect from their European brethren, and demand from them a proportion of their time and attention, which, consistently with their great duty as evangelizers of the heathen, it was impossible they could give. He then exhorted the native church to more zeal in the cause of Christ. "It must be observed that most native converts have made great sacrifices for the sake of the Gospel: but they ought to know that their reward for this is not to be looked for in this life. Let them not forget, if ever they knew it, that they ought to be the lights of their country. He would ask them what they are doing for Christ, who has done all things for them? It is to them we look for the spread of the truth among their still benighted countrymen. But we feel constrained to ask, where is the light which is said to be in the native church? Where are the efforts of native Christians, individually or collectively? Let them unite for the maintenance of religious ordinances among themselves, and for the spread of the Gospel around them. This is their immediate and bounden duty. They cannot say they are too poor for such a thing, when it is well known that not unfrequently three or four sycas, with only five rupees a month each, maintained their own priest."

He then enlarged upon the duties of Mis-

sionaries to the native flocks, and the love and earnestness with which they ought to be discharged. "They should be among their native flock like parents among their children; they should seek to know all their weaknesses and wants, and the spiritual state of each should be the pastor's constant care. He should frequently catechize them individually as to their growth in spiritual things. Herein we pastors all come exceedingly short."

Mr. Fergusson next referred to the paucity of agents. "There was still," he said, "a great lack of Missionaries. He had hoped that one result of the glorious revivals of religion in the west would have been a great increase to the Mission staff, and he still hoped that many were now being trained in the Theological Schools of Europe and America, whose hearts were in the Mission field. It was the church's duty to look out for qualified men. But, after all, God must give them and qualify them for his own work. It was ours to pray the Lord of the harvest to send forth more labourers, and he thought most, if not all, churches were much to blame here. When they wanted men, and when they wanted funds, why did they not send up to God one grand united petition for both men and money? The Church of Scotland, for example, at this moment could not get the men required. It was lamentable to think so few were found willing and ready to serve the Lord that bought them in foreign lands; a large stipend made men willing to run anywhere, but devotion to the cause of Christ was rare. Why were there not prayers ascending night and day from the one end of Scotland to the other, that God would qualify and send forth Missionaries? Men did not believe, and therefore they did not pray. We had all much to learn in this respect. We had need to say, 'Lord increase our faith.' We required to realize our divine commission. Every Missionary and minister of religion ought to go forth feeling the presence and authority of Christ with him with as much confidence as if he had miraculous power. Oh, for that holy enthusiasm which is the result of a large baptism of the Holy Ghost!

"The paucity of agents in the Mission field led him to speak of the benefits of true lay co-operation. Much our lay-brethren could do in lending a helping hand in money and skill. The mere secularities of every Mission was a heavy weight on the energies of the Missionary. The preacher should be relieved as much as possible of all those things, such as funds, buildings, and the like, which in this country are so unavoid-

able, and involving so much time and thought. And he did not doubt the Lay Committee to be formed as an earnest of this Conference would do much to help in this respect. But the best co-operation which any layman could give his Missionary brethren was to be a Missionary in his own sphere and among his own household. Every person who truly loved the Lord must love to tell others of Him. It behoved all the followers of Christ to be Missionaries. To be a Christian and not have a Missionary spirit was next to, if not an impossibility. If every professed Christian were to be a Missionary to his own servants, each household a domestic Mission, how vastly increased would be the staff of Missionaries. It is frightful to think how we in general neglect our servants. Even Missionaries, it is to be feared, learn sometimes to forget that we live and move among heathen. These men, who wait upon us every hour of the day, and without whom we should feel it next to impossible to live in this country, have surely great claims upon us. Has not God placed them within our reach for their souls' sake? This is the lay co-operation we most needed. Let us begin to teach our servants the way of life. This is surely our bounden duty, and so long as it is undone, we are not only keeping back what is due to them, but we are robbing ourselves of a valuable and powerful aid to self-discipline. The reflex advantages of religious attention to our servants was hinted at by one of the speakers. As Dr. Farquhar had remarked, if we teach them to do their duty from religious motives, we shall feel bound to set them a good example. If we tried to do good to our servants spiritually we would take care not to seem irritated before them. In short, if we really wished them to learn Christianity from our teaching, we should take care to live it, as well as teach it. He urged his lay-brethren to taste the luxury of preaching Christ to needy sinners. Let them give their wealth, that was needed. There was much too little given to the Lord. A hearty consecration to God was a rare sight. How few dedicated their all to the Lord! But giving what men could well spare was a small thing. Let their work cost them more of self-denial. He would repeat it—this is the kind of co-operation which Missionaries most desire, and should most value. Every follower of Christ should be a Missionary. It was not to the office-bearers, but to the whole church at Philippi the Apostle said—‘That ye may be blameless and harmless, the sons of God without re-

buke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.’

“In conclusion, he would say a word or two on the desirableness of union among Christians, and among Christian Missionaries in particular. The unity and harmony that had pervaded the whole proceedings of this Conference was a strong testimony to the sanctifying power of the truth of God's word. We have heard a beautiful Essay* this morning on the desirableness and practicability of ‘an Indian Catholic Church,’ with the sentiments of which he entirely concurred. *But after all it was not really required. Unity could be had without it, as this Conference had demonstrated. The unity wanted was that of the Spirit—not in the bond of outward form—but in the bond of peace.* This is the scriptural idea of a militant church—‘Diversities of gifts, but the same Spirit; differences of administration, but the same Lord; diversities of operation, but it is the same God which worketh all in all.’ ‘The unity of the Spirit is the bond of peace.’

“Nothing had more arrested his attention in the New-Testament accounts of the early Christians than their love for one another. This was, and ought still to be, the grand badge of discipleship, ‘Hereby shall all men know ye are my disciples if ye have love one to another.’ Among Orientals greater outward expression should be given of internal regard.

“Missionaries are perhaps at fault here in receiving their native brethren. If there be real love for them, let them see it: our cold western habits did not suit eastern people. We were ashamed to let our friendship and love for one another to be seen. It was not so in New-Testament times.”

E. A. Prinsep, Esq., followed Mr. Ferguson. “The events,” he observed, “of the past week suggested much cause for thankfulness. Survey this crowded room. It is refreshing in India to find that so many of our countrymen do really take an interest in the things of Christ, and when a great occasion comes upon us, like the present, to consult together as to the best way of advancing his kingdom, we are all ready to act together. Nothing could have been more convincing of the fact that the Christian cause in India is a common cause than the harmony and brotherly love which has prevailed throughout our deliberations. With the exception of the feeling on the part of some of the native brethren, who have very properly

* By the Rev. J. Newton.

been encouraged to speak out their minds regarding the estimate they hold of Missions in general, there has been no jar or disturbance of the unity of the Spirit, which was so essential for conducting the business of this Conference. When we look around, and see so many ministers of the Cross of Christ assembled from different parts of India, all here to learn fresh experience, to tell us of how the work is carried on in their vineyards, and to ask in what way they can do that work better; when we reflect that they belong to separate Missions, representing separate denominations, that they have laid aside their different views, and not one single event has occurred to show that they do hold any different views at all;—I say it is matter for earnest congratulation to find we can all meet together in this way. It is the Lord's doing, and to Him be all praise! I am sure if the members of this Conference were to speak out what is passing in their minds as I speak, one sentiment of grateful joy would burst forth from the hearts of all, and they would join with me in saying, 'Glory to God in the highest and on this land peace: goodwill towards all men.'

"These are remarkable times in which we live, and the present is an era in the history of this province. There is a stir for Gospel truth. Go out where you will, and you will find that the heathen are asking about the Christian religion: where there was opposition before, now there is a willingness to hear its truths. The effect, then, of a meeting like this must be good when all Missionaries have been seen worshipping their common Lord together, and laymen have come forward gladly with the right hand of fellowship to work and walk with them; and there can be little doubt that one great step has been taken to elevate Christianity in the mind of the native public. But is it to stand right with *them* that we have to strive for? No, there is a higher aim than this, and would to God that we all believed it, and, believing, acted up to our convictions. The Englishman does not come out here of his own free choice: he is *sent* here. Whoever he may be, he has a solemn responsibility. The Christian in exile here has the same Mission work to do that he has in England, viz. 'to glorify his God.' I exhort you, then, my friends, to ponder well over this; now is the time, when your minds are full of new and holy resolutions: this day—the beginning of a new year—and God grant it may indeed prove to be, with many here present, a happy, because a new year; this day I call upon such as have not given themselves wholly to the

Lord, to come out boldly, and stand up for Christ. 'Choose you this day whom ye will serve.' And may the response of your heart be, 'As for me and my house, we will serve the Lord.' If there is one thing above others that must have impressed itself on the minds of the regular attendants at the past meetings, it is this, that the harvest is great, but there are few labourers, and these few have great and trying difficulties coming daily across their path. One chief cause of sorrow, and, indeed, drawback to their work, is the fact that positive harm is done to the Mission work when Christian Englishmen live unchristian lives. This is a sad and serious charge; let us see to it—you—I—all of us,—we are each and all centres of influence; have something to do, and can do that something. However small the effort, remember it is for Christ, and He will help us to do it. Individually and unitedly, then, I beg of you to think it well over, and to resolve, in God's strength, to go forth. We can teach our servants to read the Bible. If they cannot read, we can teach them the Roman character, and in this way they will be able before long quickly to read the Urdu language in which it is written. We can give away more Bibles and tracts; we can help the native Christian, and work with the Missionary, or into his hands. There are hundreds of ways—by purse, advice, active co-operation. It is personal religion that binds Christians thoroughly together, and if we are diffident in coming forward, there is prayer, that wonderful means for doing any thing, which is in every man's hands. Were there time I could tell you some strange grand things prayer has done, even for the Punjab, or through the Punjab, for other countries. That still small voice, which went from Loodiana, has indeed done great things. It went about in the form of an appeal, asking men to set apart the first week of the year for united prayer. It found its way all over the world. In England, Ireland, Wales, America, the believing people of God *did* meet, and they prayed for the Spirit to come down with manifestation and power, and the prayer was heard. There are many here, perhaps, who could tell you of the numberless places which were privileged to witness the glorious sight of lost souls brought safely into the fold of Christ.

"During the time I was in England I came across three such places; at Edinburgh and at a lonely village in Devonshire, and again, at Halifax, I either saw, or was informed, of the great effects resulting from the arrival of this appeal for united prayer. It was a glo-

rious sight; and who is there that has seen or been instrumental in bringing a soul to Christ that does not know the feeling of holy joy that it imparts? To think that the invitation came from India, that it went forth from this very province! It was printed at Loodiana, and God put it in the heart of one of his servants, who belongs to a Mission which is fully represented at this Conference, to think of this. Do we not see here how the hand of the Lord has visited this remote corner of India, that she should be blessed to stir up Christians in other countries, and the movement eventually lead to a great ingathering of volunteers for Christ. And may we not hope that God will make these events react upon us, in an increasing number of Missionaries being sent out to India? I put it, then, fairly and unflinchingly to you, shall we be doing our duty if we give not a hearty co-operation to such of them as live in the same station with us, and, as we have learnt during this Conference, our assistance and sympathy in several important ways. Before these Missionaries, who have come from distant parts, shall leave us, I think it behoves us to assure them that our sympathies do go with them. It has afforded us all special delight to see them here, and I know I am only stating the feeling of all present when I say, that when they go back to their fields of labour, and to their homes, our prayer shall follow them. Let them work more earnestly, more faithfully, to the pulling down of strongholds, for we are helping them with our prayer. I know of no better way systematically to ensure this, and seek for ourselves the strength that cometh from above, than to fall in with the Loodiana appeal, viz. for Christian men and women to unite more often in prayer to God. I suggest a weekly prayer-meeting be held here at Lahore and invite all to attend. It can be done, and, if done, I believe we shall see yet greater things than these, when many shall come out from both city and cantonments, asking what they shall do to be saved. If this can be added to the other practical benefits, which all good men and true desire to see result from this Conference, it will be the best thank-offering Lahore can offer, and the best which earnest laymen and ministers can put forward, locally, to extend the interests of Christ's kingdom. A strong nucleus will be formed; the communion of saints will be more complete; personal religion will grow up; the inquiring native will be led to come and see, and the hearer and answerer of prayer will not withhold the blessing. I for one believe that a wonderful movement would

be the result if we met in love, and our prayers were earnest and our faith unshaken."

The Rev. W. Butler, D.D., Superintendent of the Missions of the American Methodist Episcopal Church in Oude and Rohilemd, was announced by the Chairman as the next speaker.

He said,—“Though I have not felt it necessary that I should occupy the attention of the Conference during its sessions by any remarks beyond the very few which I have made, this arose from no want of interest in the important subjects which engaged our attention. I have, on the contrary, been intensely interested. But as the Mission which I represent has been but lately established, and we have but little experience to bring to the elucidation of these great themes, and also as we have had presented to us the views of a number of Missionaries, whose present labours and long acquaintance with the subjects discussed entitle their opinions to all attention and respect, I felt it was more in my place to be a listener and a learner, rather than to take up the attention of the Conference by any thing that I could say.

“Being called upon, however, in this concluding meeting to address you, I trust I realize the importance of the occasion, and appreciate its import, and thankful should I be to be enabled to say something which might, in any manner, contribute to deepen or confirm the holy and blessed sentiments which have been so delightfully developed by this convocation of the Lord's people. My whole heart has gone with the prevailing conviction of these services, that it is indeed ‘good and pleasant for brethren to dwell together in unity.’ How acceptable to Almighty God, whose servants we are, must these developments have been, realizing, as they did to such an extent, the prayer of the Lord Jesus for his followers, ‘That they all may be one, as Thou, Father, art in me and I in Thee, that the world may believe that Thou hast sent me.’

“Beyond any thing that I ever saw in the intercourse of the ministers and members of Christian churches in Christian lands, we have here, in the capital of the Punjab, surrounded by Hinduism, Sikhism, and Islamism, ‘witnessed a good confession’ in favour of the real unity existing in the hearts of Christian men, and which oneness has risen superior to all differences of creed, or colour, or nationality, or denominational distinctions, till we were at last enabled to exhibit before the unbelieving world, for the time being,

as full an exhibition of Christian union as probably that world has ever seen. We can never forget the days—'days of heaven' they were—which have been spent together; and who that has enjoyed them but must pray, with greater earnestness than he has ever done before, that the Spirit here developed may henceforth reign in the hearts and lives of all the ministers and members of the various churches of the Redeemer engaged in this and other lands in winning back this lost world to God!

"How delightfully has our faith in, and our love for, one common Lord been evidenced during the intercourse and services of the past week; how small did our differences seem to become; and how many and important and varied our points of agreement, till it seemed as if it were very excusable indeed had we forgotten what denomination we each belonged to, satisfied with the far higher assurance that we were 'all one in Christ Jesus;' and that has been realized without interference with each other's convictions or compromise of one's views. There has been perfect freedom joined with perfect love, for we have felt indeed that 'the greatest of these is charity.'

"Too often, at home, the professors of the Christian faith are like ships crowded in the harbour, their fair proportions marred, in a measure, by those unsightly buffers of hemp or long bundles of brush, which hang down their sides to avert injury from oscillation and friction; too often do they, whether from design or accident, get athwart each other's bows, and do injury to each other's rigging. But, when freed from such confinement, and chartered to go 'far hence among the Gentiles,' how grateful is a friendly sail, as we meet it out on this wide sea of heathenism! No matter what she carries, or from what port she hails; from the Germans, the English, or the American, the Episcopalian, Presbyterian, or Methodist; we welcome her with joy, and as we approach 'the stranger,' we salute her and the flag she carries: we will even go on board, also, if invited, compare our chronometers and bearings, share our hospitality, and, if bound for the same port, try to keep in her company. It was in such a spirit that the venerable Bishop Wilson took me by the hand, on my arrival in Calcutta, and said, 'So long as your church is faithful in preaching the doctrines of salvation as preached by good old John Wesley, so long will I wish her God-speed in her work!'

"Our sacramental service on Sabbath evening last was one of 'the signs of the times.'

Those who shared in it can never forget it. Seven denominations, and many nationalities, then sat down, as they hope yet to sit down in heaven, without lines of demarcation, and celebrated 'the death by which we live.' Truly our Great Master was with us, and every heart could feel the appropriateness of the poet's language to such a scene, as the highest expression of the Christian union of the real followers of our Lord—

"Not by a party's narrow banks confined,
Not by the sameness of opinions joined,
But cemented by the Redeemer's blood,
And bound together in the heart of God."

"And how wonderful is it when one reflects that all this has been realized in the capital of the Punjab! What a change, what an advance does this bespeak! How strongly is this felt by one who, like myself, has been a fugitive in the great "Mutiny" five years ago? Those of us who were shut up in Nynsee Tal felt that our lives depended, under God, upon the Punjab being held. How eagerly did we listen for every rumour from the west! How constant was the inquiry, whenever news arrived, 'Is the Punjab holding out still?' And hearty and lavish were the prayers which then went up to God for the distinguished men here, on whose prudence and valour the entire Christian life of India seemed to be suspended!

"These terrible scenes and anxieties have passed away. The Punjab was held; and, not only so, but was made, in the wonderful providence of God, a bulwark for the British power in India, a source of strength, instead of a weapon of destruction. God must have been in this. He here honoured those who had honoured Him, and I feel it to be one of the privileges of my life that I have been allowed to stand in this assembly, and here to meet some of those noble men to whom we, and every civilian in India, owe so much. It is doubly delightful to meet them on such an occasion as this; to see them no less zealous and valiant for their God than they have been for their Queen. And may we not expect that the Almighty, who has no doubt blessed the Punjab for their sakes, and made it a source of political salvation to India, will yet again bless it for these deeds of Christian decision and action which we this day witness? Who can tell but that redemption may soon come to the valiant Sikhs, and that they may be honoured of God to spread the faith of Christ far and wide over this land.

"This day we behold the opening of the new year: 1862 has gone! would that it had borne better record to God in our behalf.

But another year has begun : let us improve it. As Missionaries I trust we shall do more this year than has ever yet been done for God in India. We have learnt much of how careful and prudent we ought to be, especially in our intercourse with the rising native church in this land, so that it may take, from the very beginning, that shape and form which will be most in accordance with the will of God, and most promotive of good to the great people around us.

"On the native-Christian young men, who have said so much, and of whom so much has been said, a great responsibility devolves. Will they meet it like men? Will they show that, in desiring a higher and social position and large salaries, their motives in these desires are all Christian? Will the nobles show that the feelings with which Bengalee Baboos are regarded by some among the other classes of our native Christians are undeserved? Will they show by their conduct that they are not mercenary, that they are not ashamed of their country, of her habits and customs, so far as they are innocent and appropriate? They have a noble example of devotion and liberality in their Missionaries : let them show that they appreciate it, and can follow such examples. Let them look to themselves that they have the saving grace of God in them, and then let them 'honour the Lord with their substance, and the first-fruits of all their increase.' Let them hold prayer-meetings together to implore God to save their perishing countrymen, 'their kinsmen according to the flesh;' let them, if they have not a native pastor to support, support a catechist, or open some out-station or Mission; let them put their hands in their pockets, and give from their large salaries a tenth or fifth, 'as God has prospered them,' to help on that cause to which they 'owe their own selves besides.' Let them give their labours freely in any department where they can help the Christian Missionary. Let them, I say, act thus, and the imputation of being mercenary will be rolled away from them. We shall bless God for such native-Christian brethren when we thus see in them the graces of purity, of liberality, of loving labours for their country's good. For such men we will desire all the temporal prosperity that the providence of God can confer upon them, and will ever rejoice to behold them and theirs consecrated to the service of their God and Saviour.

"And nothing will ever secure the favour of Christians here and at home but such a course as this. While what will be their responsibility at last, when they stand before

the Judge of all, when God will require at their hands an account of the improvement they made of their Christian position, their education, their money, their time, and every other 'talent' which He gave them, not for selfish ends, but that they might therewith glorify God, and do good to their fellow-men. If we expect at last to hear the adorable Saviour say, 'Well done, good and faithful servant!' what manner of persons should we be?

"I have spoken of 'progress,' and notwithstanding the difficulties we have to meet, and the slowness of our action, there is progress. The power of Christianity is extending, and more rapidly than superficial observers are at all aware of.

"Some years ago I compiled statistics on this great subject, which were afterwards laid before the public, and it is surprising to contemplate the great aggregate of the agencies which the zeal of the Lord's people has already sent forth. One or two facts may illustrate this.

"Sixty years ago there was no Bible Society existing, and it has been estimated that probably the entire number of copies of the Holy Scriptures then in existence was not over 4,000,000, in less than forty languages. What has sixty years witnessed? The organization of Bible Societies throughout Christendom, the issues from which within that period have been nearly 70,000,000, in nearly 200 languages! In other words, within the past half century there have been probably more copies of the Scriptures given to the world than had been put into circulation in all the preceding 1800 years.

"Again, sixty years ago there were only two Missionary Societies in existence, the Moravian and the Gospel-Propagation, and they both had less than 100 Missionaries to the heathen, with a very few converts. Now, no church which holds evangelical views is without its foreign Mission organization, and the number of Missionaries is over 3000, with a body of native helpers more than equal to themselves. The converts are now beginning to be numbered by hundreds of thousands and scholars by millions. About thirty-six theological institutions exist in foreign lands for training a native Ministry, and over forty printing presses are pouring forth a Christian literature in their languages, while four Missionary ships are traversing the ocean, exclusively devoted to the cause. Never since the Redeemer issued his great commission has his church had such an agency as now exists. The sight of heaven never shone on as bright a day as our eyes behold. And

yet all this is but preparatory—a commencement. These agencies are doubling their number and power every twelve years, and the men are now listening to me who may live to see them multiplied fourfold.

“The scientific developments of the past forty years have been wonderful, but far more surprising has been the movements of God in his providence, preparing the world for his Gospel, and fitting his church for the work which He is evidently about to do on the earth. All thoughtful men feel that we are on the eve of great events. For 1800 years the saints of God have interceded for the coming of his kingdom, and all this great and growing preparation, this marshalling of the hosts, this accumulation of materials, the very siege we are laying to their outworks of sin, all betoken the mighty struggle which must ere long ensue. The resources of Him to whose command we bow are inexhaustible, and his oath is given for the success of his cause—‘the whole earth shall be filled with his glory’—and a day hastens on when, from the rising of the sun to its setting, the idols shall be utterly abolished, and the Lord alone exalted in the earth!

“India shall be redeemed, and over the prostrate forms of her superstition, fallen never to rise again, shall the sons and daughters of India yet sing their Saviour’s praise.

“A reference has been made to the devoted servants of God who have laid down their lives in this glorious enterprise. They lived not to witness the final triumph of their cause; but they will nevertheless be associated with the honour of its universality. They laboured, and we have entered into their labours. They went forth weeping, bearing the precious seed, growing beside all waters. They toiled to break up the hard, stubborn soil, and prepare it for the promised ‘rain’ which God is yet to ‘pour out upon all flesh,’ when ‘the wilderness shall become a fruitful field,’ and the face of the moral world shall be full of fruit. Honour to those venerable men! their labour may be overlooked, and even their names may pass from the recollection of their successors, but those labours can never die. The prayers they have breathed, and the tears they have wept for India, still linger round their memory, and are laid in remembrance before God.

“On the day when the Great National Exhibition opened in London last year, no heart in that vast assembly forgot him whose grand conception was then realized before them. It was fitting that he should be re-

membered then, and when the grand anthem, with which the proceedings opened, had uttered its invocation with praise to the Divine Author of all that is lovely and pure and good on earth and in heaven, the human instrument was next remembered. That choir and assembly turned, like the heart of one man, toward the tomb of the illustrious dead, and sang—

“O silent Father of our Kings to be,
Mourned in this golden hour of Jubilee,
For this, for all, we weep our thanks to thee!

“A grateful nation could not forget the Prince Consort, whose mind conceived the purpose that his hand was not allowed to bring to completion; others carried out his high design, but he did not lose the reward which was due to his memory.

“There is a day and a scene hastening onward to meet us before which all the glories of the International Exhibition would pale their fires, as the lesser lights of heaven melt away into the greater glory of the rising sun; and in that ‘golden hour of Jubilee’ every land will remember her apostles, the silent sowers of this hour, who are in their graves, after bearing ‘the burden and heat of the day;’ they will be remembered, and, while the praise and glory shall all be given to Him to whom it is due, each redeemed nation will ‘weep their thanks’ to those who first brought them the life, and laid the foundations of those institutions under which their country rose ‘from darkness to light, and from the power of Satan unto God.’ Yes, Sir, ‘He that soweth and he that reapeth shall yet rejoice together,’ and ‘every man shall receive his own reward’ according to his own labour in that glorious consummation.

“Who would not love such a godlike work as this? Who would not wish to share its triumphs? I would prefer to have my portion there rather than that of all earthly honours. Inefficient as I know myself to be, and helping, rather indirectly than directly, in this great work, yet in view of the coming future, I would rather have the lot and the reward of the humblest Missionary there, than to sit on the throne of the world now. For such a cause it is sweet to give and delightful to make sacrifices, and it is an honour to be allowed to do either, or to help its progress by any assistance, whether secular or spiritual.

“Reference has been made to providence in connexion with this enterprise. The entire history of Christianity is full of these providences. Allow me to refer to one of them,

brought to my mind by the past and present condition of the Punjab, and the hope that we cherish, that God will consummate in these provinces the intimations of mercy we already witness.

"Look at the importance to be attached to the fact that Julius Cæsar preceded, not followed, the Apostle Paul. Had the Apostle of the Gentiles been called a short time sooner to fulfil his commission, what impediments he would have found! Europe and Asia, divided into a number of separate nationalities, all jealous of each other, with divers laws and languages and restrictions on intercourse. Under such circumstances, what could even an Apostle's zeal have done, and how limited would the results of his labours have been! The Apostle needed a pioneer to sweep away these impediments, and open the world to his labours, and God provided one.

"Little did Julius Cæsar think, as he burst his way through all barriers, broke down these nationalities, opened roads and communications, gave common laws to all, and extended the protection of his country's power from the Euphrates to the Atlantic to every citizen of Rome, to go whither he chose with a freedom of movement that till then the world had never known,—little did he imagine that he was but preparing the way for one greater than himself, who so soon was to follow, and, in the glad use of all the facilities thus furnished him, was to preach the Gospel and plant Christian churches in all these regions.

"A thought or two more and I have done.

"In passing through London, on my way to India, I saw the celebrated Koh-i-noor, and as I mused upon it, it seemed to represent the political and moral condition of its country.

"What fortunes has that bright jewel seen since it first emerged from its unknown mine! How many hands have grasped that prize ere it found its way to its final resting-place in the regalia of England! The hand of Christian civilization has given it a shape and settling that till now it never had. It shines and radiates in all the glory of which God made it capable.

"Poor India! she has had her full share of suffering. So many lords have had dominion over her, and to how many gods has she bowed down! But at length, after thousands of years of uncertainty and gloom, her day of grace dawns: God will arise and have mercy upon her. For not more certain is it that the Koh-i-noor, which once shone in the crown of the great Mogul, and afterwards

ornamented the forehead of 'the Lion of the Punjab' on the very spot where we are assembled, but now blazes in far greater splendour on the brow of your Christian Queen—not more true is this than that India, like her brightest gem, shall yet rise and shine, because her light will have come, and the glory of the Lord will have risen upon her. After ages of uncertainty and sorrow, God will give her rest and joy. She will yet, in her redeemed and sanctified position, in the midst of the general Christianity of the world, illustrate the glory of Him who will save her; and her learning, population, and great wealth, and the qualities of her people, which the grace of heaven will yet develop, and devote to the glory of Christ, will all join to render her conspicuous, as she will then shine, bright and beautiful, in the diadem of the Son of God."

Colonel Sir Herbert Edwardes, K.C.B., said—"I wish to press home upon you the thought which has been thrown out by my friend and comrade of old days, Colonel Edward Lake, the lesson of contrast between to-day and the day when the English dictated peace to the Sikh nation under the now dismantled battlements of Lahore. Seventeen years ago the Sikhs in their military pride invaded British India, and were driven back across the Sutlej by four desperate pitched battles. In February 1846, the victorious army of Lord Gough encamped under these walls. The little Maharajah Duleep Sing, then eight years old, came forth with his warriors and his nobles to make submission. Lord Hardinge took the boy upon his knee, and while he spoke in lion tones of sternness and reproof to the Sikh chiefs and councillors, he kindly promised to be a guardian to their offending prince. And so he would have been had the Sikh soldiers let him. But God willed it otherwise. Lord Hardinge's first measure was to appoint Henry Lawrence Resident at Lahore. And how did the new Resident begin his work? By a thank-offering to God who had given to England victory. Before Lord Gough's army left Lahore, Henry Lawrence called a public meeting in his tents, and founded the asylum for soldiers' children in the Himalaya, which now bears his name. That was how our public work began in the Punjab. Two years passed on, and the mortified Sikh soldiery rose a second time to tussle with the British for the empire of Hindustan. They fought it out stoutly, like brave men as they are, but a second time they were disastrously defeated, and the great Khalsa power was broken. No further

forbearance could be shown, and the whole Sikh army laid down their arms and guns before Lord Gough, many a grey-beard weeping as he did it. Not only the army, but the nation, was disarmed; and the Punjab became a province of British India.

"How was its administration entered on? In what spirit? One of the earliest measures of the great men, who were set over us, was to establish a Christian Mission at the very capital of the Sikh religion. May its name—Itineration—prove a happy omen! may it be indeed a fountain of immortality, and foretell the baptism of the people! Soon followed the crisis of 1857; and the Sikhs rose once more, but rose this time to help us. Side by side the Englishman and the Punjabees, but late such enemies, beat down the mutiny. It tells like a fable, but it is simply the story of a blessing. And now the new year 1863 finds this Christian Conference gathered at Lahore, to promote the truest welfare of the people, and the glory of God. A Sikh Rajah and his family are present in the room. The boy King of 1846 is a Christian nobleman in our own country, happy and contented, honoured by our Sovereign, revolving plans of good for his native land, and, we may trust, heir to a crown far brighter than the one he lost. It has been indeed a happy Christmas. The old year has gone down with prayer, and the new year

has risen with prayer again, for the extension of the kingdom of our Lord. May it be a token for good! God works by means. May He have great things in store for us! I have lived so long in the Punjab that I am half a Punjabee and half an Englishman; and I cannot but wish that it may be given to the noble races of our province to take the lead in the regeneration of India. And the practical lesson which I would draw from the retrospect of Punjab struggles, the last thought which I would leave with you is this, that it is the duty of every Englishman to realize the purpose for which he and his countrymen have been brought across the seas; and throw away the conceited thought that God brought us here for any material progress. It was not for that that the Saxon was required. The Asiatic intellect is as keen as ours. Ours has indeed more thew and sinew; but whence did the vigour come! Not from our geography, but from our faith. It came from Christianity. It came from the getting a grasp of truth; and this is the strength which we English have come here to wield, and in the wielding of which we shall be blessed, as we have been blessed in the Punjab. We have come to conquer India it is true; but let each one of us go home with the thought that we have not come to conquer it for ourselves. Our mission here is to conquer it for God."

REPORT OF MISSIONARY WORK IN THIBET.

BY THE REV. JOHN BARTON.

Most persons have heard of the self-devotion of two of the Moravian Missionaries in South Africa, who voluntarily immured themselves in a leper asylum for life, when they found it was the only way by which they could bring the glad tidings of salvation to these poor outcasts, the malignant nature of the disease having rendered it necessary to adopt vigorous precautions, in order to stay its ravages. And the same spirit which prompted this heroic act of self-sacrifice still dwells in this simple-minded, noble band of "United Brethren," as they usually style themselves, leading them to encounter privations and difficulties which would, in themselves, be enough to stagger any men of less strong faith and tenacity of purpose. From the frozen shores of Greenland to the pestilential swamps of the West Indies, or amidst the burning sands of Africa, amongst races degraded almost to the level of the brute creation, these simple-minded, earnest heralds

of the Cross pursue their labour of love, and make known that Gospel which is the power of God unto salvation, as much to the half-barbarous Hottentot as to the highly-civilized European. They seek not the praise of men, but that of God, and, in the spirit of their Master, they love to go forth to the degraded and despised of the great family of mankind, and, unnoticed and unknown by far the larger portion of the Christian church, they live and die in the prosecution of their self-imposed labours of love.

We propose to follow a little band of these brethren into their lonely mountain home, amongst the snowy peaks of the Western Himalaya, where they have planted themselves on the very confines of the most northerly district now under British rule, Lahoul, amongst a Thibetan speaking race, watching until God in his providence shall open for them a door into the heart of Mongolia.

The origin of this Mission is not a little remarkable. For the last seventy years a Moravian settlement has been established at Sarepta, on the Volga, about 150 versts from Astrakhan. The Missionaries stationed there were brought into frequent contact with Kalmuck Tartars, who, for the purposes of trade, passed and repassed in their visits to the great fairs of Southern Russia. This intercourse was of a sufficiently encouraging kind to make them conceive the design of stretching forth into the "regions beyond," and of carrying the Gospel to those tribes of Tartars who inhabit the whole of the vast basin of Central Asia, from the shores of the Caspian to the borders of China Proper. The attempt was made, and was prosecuted successfully for a few years, when the dignitaries of the Greek church became alarmed, and procured an imperial edict, forbidding the Moravian brethren from going beyond the limits of their settlement, or from instructing or baptizing any but those of their own communion.

There was no resource but to submit, and for a time the door of access into Mongolia seemed closed; but ever since that time (1823) it has been the constant prayer of the Moravian church that God might re-open the door, and enable them to gain access to the Kalmucks of Tartary.

Meanwhile, however, two Missionaries connected with an English Society, Messrs. Schmidt and W. Swan, were enabled to effect a lodgment on the north confines of Mongolia, near Irkoutsk, in Siberia, and prosecuted their labours there for some years, till they, too, excited the alarm and hostility of the Greek church, and were obliged to return. They remained, however, sufficiently long to enable them to translate the whole Bible into Mongolian, and their translation has been printed by the Bible Society.

Thus matters went on until 1850, when the annexation of the Punjab to British rule seemed to open that door of access for which they had so long been waiting and praying. Dr. Prochnow, a Missionary of the Church Missionary Society at Kotgurh, in the Himalayas, near Simla, being then at home on furlough, was consulted by the Moravian Brethren as to the practicability of penetrating into Mongolia through India. He recommended the plan most strongly, and offered to give them every assistance in his power: he urged, moreover, their commencing operations at once, making Kotgurh their head-quarters until the Missionaries had acquired some knowledge of Thibetan, and might be able to press forward into the

"regions beyond." He even held out hopes that the Missionaries, while stationed at Kotgurh, would be brought into contact with some of the Mongolian tribes as they passed along the great Thibet road; but in this it was found that he had been in error, having confounded them with the Thibetans.

Accordingly, in July 1853 two of the Brethren, E. Pagell and Aug. Wm. Heide, were set apart by the church for a new Mission to the Mongols, and sailed for Calcutta, which they reached in the following November, and proceeded at once to Kotgurh. There they vigorously studied the Thibetan and Mongolian languages, and conversed with Thibetan-speaking travellers from Ladak and Spiti, passing up and down the Sutlej valley. The people of these high mountain valleys are mostly agriculturists, and their chief wealth consists in their flocks of sheep and goats. During winter, the difficulty of obtaining pasturage for them is so great that they commonly migrate to the warmer climates of Kullu and Kunawar, bringing down with them their flocks, laden with goat-skins of borax, sulphur, dried apricots, raisins, and ghee, as well as shawls and wool, and return again in the spring with loads of corn, tobacco, &c. These Thibetan immigrants are distinguished at once from the Hindus by their Mongolian cast of features, the flat face, prominent cheek-bones, and narrow eyes. In religion they are Buddhists, like the Chinese and Japanese. Their religious teachers are called Lamas, and, like the monks of the middle ages, and the Brahmins of Hindustan, are alike the repositories and teachers of all knowledge, whether secular or religious. One of these Lamas acted as teacher of Thibetan to the Missionaries during their stay at Kotgurh. They describe him as "wearing a long red dress, bound round the waist with a strip of cotton, in which he carries his effects. Two large sheathed knives are also stuck in this belt, also his flint and steel, his money bag, and amulets. Round his neck he wears a string of beads, which he counts like a Roman-Catholic friar. On each side of his red cap are stuck a large quantity of letters and formularies for prayer. His white boots are also topped with red. In this costume, which is exceedingly dirty, he sits with us every day from ten to four. He appears quite at home with us, and does not exhibit the least hesitation in relieving himself of the vermin which annoy him."

After residing fifteen months at Kotgurh, the Moravian Brethren had been able to acquire so much of the language as to make

them desirous of making an exploratory tour into Thibet. Accordingly, on the 26th March 1855, while the snows still lay deep on all the passes, they started for Ladak. Crossing into Kullu, they halted a while at Sultanpore, where they met many Thibetans, as also an Arch-Lama, returning to Lassa. Here they first met one of the Mongolian race. A woman, clad in a dress of red silk, came to receive the Arch-Lama's blessing, but the eagerness with which they hastened to accost her was soon abated when they found that, though Mongolian by birth, she had spent all her life as a nun in a convent at Lassa. The Lamas all reside in monasteries.

The brethren paid a visit to one such monastery at Kardang, in Lahoul. A Lama lent them one of their sacred books to peruse, with the title of which they were already familiar, having heard it mentioned by Br. Zwick, who had studied the Mongolian language at Sarepta, and had been their instructor before they left Europe. They at once hastened to copy several chapters for future use.

Hitherto they had performed the whole journey, of some 200 miles, on foot, including the crossing of a lofty pass, the Rotang, 13,000 feet above the sea. On reaching the foot of the Zangskar (or Bara Lacha) pass, however, which separates the British territory of Lahoul from Ladak, they obtained some yaks, or Thibetan cattle. With these they crossed into Thibet, and entered the territory of the Maharajah of Cashmere. The number of Lama monasteries every day increased: sometimes they appeared perched upon the top of barren rocks, sometimes as excavations in the mountain side. On reaching Leh, the capital of West Thibet, the brethren separated. Mr. Pagell proceeded to the north-east, to the Chinese frontier, which he reached in August 1855. Up to this point every thing had appeared favourable: not only had the British Government facilitated their efforts to the best of their power, but even Golab Singh, the heathen sovereign of Cashmere, had allowed them to preach the Gospel freely in his dominions; but now an unexpected obstacle arose. The people appeared willing enough to see and listen to the European Missionaries, but on trying to obtain food for himself, his servants, and beasts of burden, not a single village would consent to supply him with any sort of provision. The chief Gopa, a headman of the village, on his asking for food, pointed to the water of the stream, and sarcastically remarked, that if he wished food for his yaks he might give them some of the tea which he was drinking

himself. This inhospitable treatment arose, apparently, from no ill-will on the part of the villagers, but solely from fear of the consequences which would result to them if they supplied any European with food. They said that, in such a case, the headman would infallibly lose his head, so jealously do the Chinese exclude Europeans from penetrating into their dominions. There was consequently nothing to be done but for Mr. Pagell to retrace his steps into Spiti, and rejoin Mr. Heide at Kanam.* The failure of this attempt to reach the Mongolians was rather disheartening, and for some time it was a matter of deliberation whether the Mission should be withdrawn altogether, or plant itself on the borders of Thibet, and watch for an opportunity of penetrating into Tartary. It was at length resolved to establish a Mission station at Kyeling, in Lahoul, on the high road to Thibet, within the British territory. Accordingly, in the summer of 1856 they commenced the erection of their future home. Fifty trees of Kail† pine from the adjacent forest were assigned by the Assistant Commissioners for their use, and a convenient spot was selected, just beneath the village, which consists but of some thirty houses, and some 300 feet above the river Bagha, at an elevation of 9400 feet above the sea. Winter, however, overtook them before their house was complete, and they were obliged to retire once more to Kotguruh. In the following year (1857) they were enabled to occupy permanently their mountain home, and had the additional joy of welcoming a new fellow-labourer, Mr. Jaeschke, whose remarkable linguistic powers peculiarly qualified him for breaking up new ground, and encountering the difficulties of a language almost unknown to Europeans.

Without following them in detail through the five years that have elapsed since the establishment of the Mission at Kyeling, let us briefly glance at them in their work, and picture to ourselves the home they have chosen in their mountain solitudes, as well as the character and habits of the people among whom they labour.

The impressions of travellers entering into Lahoul by the three principal roads—the southern from Kullu (Rotang Pass, 13,000 feet), the northern from Ladak (Bara Lacha Pass, 16,000 feet), and the western from the Chamba frontier up the valley of the Chenab—will be very different. He who has passed through

* Kanam, or Kanum in, Kunawur. See "Church Missionary Intelligencer," 1855, p. 38.

† By Gerard written *Kyl*.

Kullu, and crossed the Rotang, will be struck with the extreme barrenness of the valley, as contrasted with the beautiful vegetation which clothes the southern slopes of the Rotang range which he has just quitted, while, on the other hand, the traveller from the north, who has come across the elevated plains of Rukchu, 16,000 feet above the sea, where not a single tree nor blade of grass is to be seen, but only a few small thorny shrubs, will be delighted by the appearance of green pastures and small groves of birch-trees in some of the lateral valleys. The people of Lahoul are almost wholly agricultural. Though the mean elevation of every part of the valley is little less than 10,000 feet, they are nevertheless able to grow good crops of wheat, barley, and buckwheat upon the terraced fields, which they have reclaimed from the mountain sides. The quantity of grain, however, which they are able to cultivate, is so small, that they are obliged to import most of the necessaries of life from Kullu, in exchange for wood and borax. There are no valleys, properly speaking, in Lahoul; the rivers all run in deep ravines, with almost precipitous sides, and the houses of the villagers, as well as their fields, are ranged in tiers along the rocky ledges, wherever a footing can be obtained. Consequently, when the Missionaries wish to gather an audience together to preach to them, they all assemble upon the roofs of two or three adjacent houses, as affording the only level space in the village. A rude ladder, consisting either of rope, or simply of a tree with notches cut in it, leads up to the roof from the ground, up which the Missionary has to clamber. On the first occasion on which the brethren preached to the people in their own language, the whole of the village of Kyeling turned out to listen to them, assembling in this way on the roofs of their houses. The only inhabitants not present were the Lamas, not so much because they were indifferent, as that they were engaged at the time in reading their religious books in the house of one of their villagers. Curiously enough, however, the people for whose benefit they were reading all came to listen to the Missionaries, as it was not necessary that they should either hear or understand what the Lamas read. Every householder must have this reading performed at a certain season of the year, if he wishes to ensure an abundant harvest, and the amount of benefit received is believed to be proportioned to the expense incurred in regaling their Lama guest while thus employed.

A race so simple as the people of Lahoul,

and so completely under the control of an autocratic priesthood, are, as might be supposed, very superstitious. They are more afraid of an eclipse than of an earthquake. They believe that it arises from a dragon trying to devour a part of the sun, which is thus eclipsed, and drums are beaten and guns fired while the eclipse lasts, to drive the dragon away. The Lamas have sufficient skill to be able to calculate the time when an eclipse is to occur, as well as its duration, with considerable accuracy; but they were utterly puzzled to account for the sun's annular appearance on one occasion—which Mr. Jaeschke showed them more plainly through a telescope—though they did not therefore give up their dragon hypothesis. The traveller in Thibet and Lahoul constantly meets heaps of stones on the road-side, supporting poles, to which are tied rags of white linen with prayers written on them; also yak-horn, horse-hair, and sheeps'-wool, which each traveller plucks from his beasts of burden, and deposits them in the heap, to propitiate the demon of the mountain, and ensure him a safe journey.

When the Missionaries were engaged in building their house they found great difficulty in persuading the Kardung people to cut down the trees, as they believed that the god would be angry if they did, and hurl down an avalanche on them.

The Lamas are, as might be supposed, the chief obstacle to the Missionaries in their work of evangelization, and their opposition increases as they become aware of the Missionaries' real object in coming to reside amongst them. The Lama, whom the Missionaries first engaged to instruct them in Thibetan, after the lapse of some months began to manifest considerable uneasiness of manner. It appeared that at first he imagined the zeal which the Missionaries evinced in wishing to learn their language and become acquainted with their religious books, arose from a wish to know their religion for its own sake, and great was his chagrin in discovering his mistake. He did not, however, think it his duty, in consequence, to resign a lucrative situation, but he at once began to instruct the other Thibetan servants in the house in their own language and religious books, to protect them from the dangers of coming in contact with the Missionaries.

On one occasion, after listening to Mr. Pagell while preaching on the Sermon on the Mount, a Lama put into his hand a piece of paper, on which it was written—"You wish to show others the way and do not know it yourself. Cease from such use-

less words." Shortly afterwards, on meeting Mr. Pagell alone, he said with an air of condescending benignity, "Practise virtue, and forsake sin." The sort of virtue which they practise, in order as they hope to ensure their transition into a better form of existence in another world, is curiously illustrated in one of the monasteries at Kanam, where there is a large library, containing 300 volumes of some 500 large leaves each. A Lama lives there, who has imposed on himself the task of reading the whole of these volumes through, in order to obtain salvation. When Mr. Heide saw him he had been thus engaged for four years, and there were still some 80 thick volumes left unread.

Every Lama, as well as every householder, has a praying-mill, which is in constant use. This is a machine consisting of a revolving cylinder, to which is attached slips of paper on which prayers are inscribed, and in proportion to the number of times the machine is turned round, so great is the efficacy of the prayers. When travelling on a journey, the Thibetans may be frequently seen carrying their prayer-mills in their hands, fitted with a sort of vane, so as to enable them to be turned by the wind, and thus save both time and trouble.

Amongst a people thus ignorant, rude, and superstitious, the Moravian brethren labour on in faith and prayer. Far greater than the privations and the inconvenience occasioned by the climate—which is in winter very severe, the thermometer going several degrees below zero—and greater too than the trial of being completely cut off during five months of the year from intercourse with the civilized world, by barriers of impassable snow, is the trial of having to encounter understandings so dense, and prejudices so deeply-seated. At first the villagers listened to their proclamation of the glad message of salvation with attention and eagerness: it was something novel, not merely to hear foreigners speaking in their own language, but to be able to understand what they said, for they said they never understood what their own Lamas tried to teach them. This novelty, however, gradually wore off, and becomes more and more difficult to gain an audience. The brethren have left no means untried to gain the affections, cultivate the understandings, and excite the interest of the villagers round them.

Their first step was to dismiss all their indigenous workpeople, and to replace them by Tibetans, though much to their own immediate disadvantage, as the latter were wholly accustomed to servants' duties. They

felt, however, that the presence of their Hindus had an injurious effect upon the people round them, who, with all their faults are free from duplicity, and remarkably open and straightforward. At the same time they found it requisite to have some sort of printing-press at hand to enable them to print books in Thibetan. Mr. Heide accordingly took a journey to Simla in 1858 to purchase a lithographic-press, and to learn the art of printing. In January of 1859 he printed with this a translation of "Barth's Bible Stories," which Mr. Jaeschke had made, and this has been followed since by a Primer, illustrated with delineations of familiar local objects; also by a translation of the Acts of the Apostles with a sketch map, and an Almanack.

In the winter of 1860-61, with the aid of these elementary books, Mr. Heide commenced a boys' school. This has been a work requiring much faith and patience. Learning of any kind is something so completely new to them, that they have naturally no aptitude or liking for it, and the progress made has been consequently very slow. In addition to these disadvantages, the school has to be closed altogether during the summer months, when the boys are all engaged in cultivating the fields. The attendance has never ranged higher than fifteen, and in April dwindled down to three. Another difficulty has arisen, from the fact of the dialect which they speak being unwritten, and different from the written Thibetan.

With this school is combined an industrial department, in which ten boys and twenty-two girls have been this last year employed in weaving coarse cloth, making paste-board, and knitting stockings, the two former articles for their own use, and the latter for sale to European visitors.

Climate and Vegetation.

The winter frosts usually set in at the end of September, and by the end of November the snow has fallen so deep on the Bara Lacha and Rotang Passes that all communication with the world without is cut off. The snow lies from three to five feet in depth in the garden of the Mission house from January to March, while the thermometer indicates a temperature of from 6° to 13° below zero. In summer the maximum heat in doors has been 84° Fahrenheit; the average somewhat below 80°. The vegetable-seeds and fruit-trees, supplied to the Missionaries by friends at Simla, and Lahore have mostly answered well, and do not seem to degenerate so much as in the plains, or even as at Kotgurh. The fruit-trees which thrive best are apple, walnut,

and apricot-trees : vines have died out, the climate being too cold. Hops, potatoes, and scarlet-runners, appear to flourish well. The Lahoul villagers quickly learned to appreciate the value of the potato as an article of food, and are eager in applying for seed, though this is the only instance in which they have been induced to depart from their usual routine of crops. Of the trees and plants indigenous to Lahoul, the most conspicuous, as well as the most useful, are the following—

1. *Juniperus excelsa* (the red, or pencil cedar), [native name *Shukpá*. In the neighbourhood of Simla this tree usurps the name and the homage paid to the Deodar cedar, this latter tree being known as the *Kelu*.]

2. *Pinus excelsa* (the Kail pine, or Somshing). This attains a considerable size, though less frequent than the Pencil cedar. A fine

forest of it occurs above Kardang, from which the Mission house was built.

3. *Betula alnoides* (Birch), usually a crooked and stunted tree, but sometimes exceeding one foot in diameter. The twigs are used for making the annual bridges over the mountain torrents; the bark is used for writing on.

4. *Salix*. Willows are planted round almost every village, and carefully watered. The slender branches and leaves serve as food for sheep and goats.

5. *Prunus*. One with fruit something like the cherry, ripening in September, of a tolerably sweet taste.

6. *Ribes*. The gooseberry (*R. grossularia*), common, but with extremely small and sour berries. A black-fruited *Ribes* (*Rasta*), resembling in taste the European red currant, is gathered and eaten by the people.

CAN REVELATION BE ADDUCED IN SUPPORT OF SLAVERY ?

THE question of slavery again claims consideration at our hands. It is surely time to reconsider it, when we find that, not only in the Southern States of America, but in our own free soil of England, there are those who uphold slavery as a divine institution, as a method appointed of God for defeating the designs of Satan, and therefore irreversible and irresistible. We are informed that, in the abolition of slavery in this country and its dependencies, and in our efforts to terminate the slave-trade, we have been very ignorantly and unwisely opposing God's decrees, and have caused great misery and the destruction of many lives; and that if we would retrace our steps, and act in obedience to the divine appointment, England must abandon, and that openly and publicly, the doctrine of emancipation.

We have now a pamphlet* lying before us containing such and many other startling propositions. It is evidently the production of a good man, who is fully persuaded that in advocating such views he is doing God service. It is impossible to peruse its pages and not be convinced that he is one who thoroughly values Christian truth, and desires to see the Gospel widely extended throughout the world as the only panacea for human miseries.

We have to deal, therefore, with a Christian brother labouring under a misconception, but

that of a very serious nature, on the subject of slavery; and we doubt not there are those to be found amongst us who sympathize with him. And if it be indeed true, that on this side of the Atlantic, and in this favoured land, where slavery is unknown, where men are removed from all those partialities which national custom and pecuniary interest are so apt to engender, there are to be found Christian and clever men, who regard slavery as a divine institution, such a fact must very much diminish our surprise at the extreme views prevailing on this subject in the Southern States.

It is also evident that the question demands calm and close investigation, and in this we consider that the pamphlet to which we have referred, like the system which attempts to uphold, will be overruled for good. We do not think that the maintainers of slavery as a divine institution could find a more able advocate than its writer. All that can be advanced in support of such a theory is forcibly summed up within a limited compass, and, thus tangibly presented, challenges an answer. It is impossible that it should be passed over in silence. To do so would neither be charitable to our brother, nor just to ourselves. We should be prepared to give to every one that asketh us a reason of the hope that is in us; and identified as the Church Missionary Society has been with the efforts made for the liberation of the African from the slave-trade and its evil consequences, and his restoration to that freedom for the use and enjoyment of which,

* "The true interpretation of the American Civil War," &c. by Onesimus Secundus. Trübner and Co., Paternoster Row.

when brought under Christian influence, he as is well fitted as the white man, such an answer surely cannot be regarded as out of place in the pages of the "Church Missionary Intelligencer."

The author appeals to Revelation as that by which the issue is to be tried and the question to be decided. He declares his conviction that there has been a very general and grievous misunderstanding as to the teaching of the divine record on this subject, and that, because the knowledge derived from our natural sources, our own prejudices and preconceptions, have been allowed to interfere with our unreserved reception of what God has communicated to us on this subject; and thus awful judgments have come upon America, because, "as a nation, having set aside that knowledge which they might have availed themselves of, they have attempted to deal with their degraded brother in the strength of their natural knowledge."

What, then, in the opinion of the writer, is the view which Revelation gives of slavery? and in what light ought it to be regarded? The answer is, "Slavery is of divine appointment; a means employed by God for the recovery of those who would otherwise have everlastingly perished." The passages of Scripture on which this strong opinion is founded divide themselves into the Old Testament and New, and as the writer has laid down this distinction, we accept it.

First, then, with reference to the Old Testament, we would observe, *in limine*, that the question how slavery ought *now* to be regarded, and in what aspect it ought to be viewed under the Christian dispensation, cannot be decided by any references to the pages of the Old Testament.

Various practices were permitted in the Old-Testament times which were intended to be superseded so soon as opportunity should present itself. Thus, for instance, in the matter of divorce. The Pharisees had come to Jesus with this question, "Is it lawful for a man to put away his wife for every cause?" Our Lord, in answer, referred to the original law of human creation, that God made them male and female; that marriage being an union so close as to make the parties one—"they twain shall be one flesh"—was to take precedence of all other relationships; and hence his conclusion—"What therefore God hath joined together let not man put asunder." But the Pharisees, anticipating his reply, were prepared with an objection—"Why did Moses, then, command to give a writing of divorcement, and to put her away?" He permitted that to be done which you declare to be illegal. How does

the Saviour explain this apparent discrepancy? "Moses, because of the hardness of your hearts, suffered you to put away your wives." He yielded to it as to an unavoidable necessity. The hardness of your hearts as a people was such, that the attempt at that time to restore the estate of marriage to its original purity would have been a failure. But how is this? Are we to suppose that the standard of moral excellence was lowered to meet the hardness of man's heart? Until the great leverage came into action by which man's heart might be raised to a level with the full requirements of moral fitness, such modifications were of necessity. It is in the belief of the great truth of redemption that man is raised out of the imbecility of nature, and rendered capable of acting according to the full requirements of moral duty. But the truth of redemption was as yet only in process of development. It was only imperfectly unfolded, and had not attained its full measure of influence. Of what use, then, could it be to have insisted on a full compliance with the requisitions of moral duty, when the measure of truth, with which man was furnished, was as yet unequal to sustain him under such a pressure? It was necessary that the full standard of requirement should be deferred, until, in the promised advent of the Messiah, and the completion of his work of sacrifice, that full measure of divine influence should be provided, which would secure obedience. The divorcement of wives was therefore permitted, but not sanctioned. Sanction involves approval. The infringement on the sacredness of marriage was never approved of: it was only borne with for a time, until its removal became practicable. The principle is the same as that stated by Paul before the Areopagites (Acts xvii. 30).—"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent"—God winked at, *i.e.* overlooked. He did not deal with man as a wilful criminal, because his light was so imperfect; but "*now* He commandeth." And why now? Because "the darkness is past, and the true light now shineth;" and therefore a new commandment is given. So "*now*," as Paul declared, "God commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given an assurance unto all men, in that He hath raised Him from the dead."

Many similar instances of moral duties left in a state of imperfect development, and not yet brought up to the full standard of requisition, may be traced out in the pages of the

Old Testament ; and this is, in fact, the great object of the Sermon on the Mount. The time had come, because He Himself had come, when this hitherto unavoidable defectiveness might be removed, and the full standard of practical excellence be exhibited to man ; and therefore our Lord, in very many instances, supersedes what had hitherto been permitted, by the enactment of a more perfect standard. He raises the standard from the letter to the spirit, from the prohibition of the outward act to that of the thought which leads to it. "Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment ; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment," &c. And again, "Ye have heard that it was said of old time, Thou shalt not commit adultery ; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Again, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth ; but I say unto you, that ye resist not evil," &c. Again, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy ; but I say unto you, Love your enemies," &c.

In fact, the New Testament is the full expansion and development of the old. The one is the bud, the other the full-blown flower. The one is revelation in its infancy, its childhood, its youth ; the other is revelation in its manhood and maturity. In the one we find symbolism, in the other realization ; in the one prophecy, in the other fulfillment ; in the one promise, in the other accomplishment. In the one the germs of that doctrine and that practice, which in the New have attained their full expansiveness. But to attempt to bind upon the New-Testament dispensation the same contractedness of moral duty which attached to the old, would be precisely as if we should expect the man to content himself with the shoes and garments of immature youth. "When I became a man," said Paul, "I put away childish things," and so undoubtedly he did. And so with revelation : it has reached its manhood, and of necessity puts aside the infantile limitations of former years. It would be absurd and unbecoming to attempt to bind on revelation, as it is now, the imperfectly developed morality that attached to it in its nascent state, and that either in whole or in part ; and to attempt to argue, that because a certain practice was permitted in the Old-Testament times, it must therefore have place now, is a fallacy which needs only to be

pointed out in order to be rejected. Such is the attempt to prove, that because slaveholding was suffered in Old-Testament times, therefore it must be regarded as permissible now. And this mode of demonstration becomes still more objectionable when that which was only *suffered* is regarded as *sanctioned*, and that which was reluctantly borne with for a time is pronounced to be a positive enactment of Jehovah. Slaveholding in the pages of the Old Testament occupies the same position with divorce, the law of retaliation, &c. If slaveholding be a divine institution, then such is the law of retaliation. If the one be transferable into the morality of the New Testament, then is the other likewise. But it is no more consistent with Christian morality to hold slaves than to insist on an eye for an eye, or a tooth for a tooth.

All arguments of this kind may therefore be summarily dismissed from our consideration and this is important, for it narrows the arena in which the question is to be decided, and promises a more speedy solution. Of the pamphlet before us, consisting of forty-seven pages, we find not less than one-third occupied with quotations from the Old Testament, and arguments based on them, all wrought up with much ingenuity, but wholly beside the mark, and needless for us to enter upon.

But it may be urged, this matter of slaveholding was not only permitted but legislated for under the Old-Testament dispensation, and did not that amount to sanction ? But so precisely with divorce : it also was legislated for, yet that did not stamp it as of divine institution, so as to invest it with perpetuity of obligation, and justify it in demanding to be recognised under the legislation of the New. Why, then, should it be otherwise in regard to slavery ? But why, then, were such points so far recognised as to be matters of legislation ? Simply for the purpose of rendering these unavoidable irregularities as little injurious as possible, and bringing men as near to the true standard as the hardness of their hearts permitted. The legislation is entirely restrictive : it protected the weaker party, whether rejected wife or slave, and thus prevented the stronger party from being unjust and oppressive.

One more argument derived from the pages of the Old Testament, and this only, seems to require notice, viz. Noah's prophecies respecting the posterity of his respective sons. On this point it need only be said that a prediction which declares what shall be, does not at all carry with it the conclusion, that because God predicts an event, therefore

that he sanctions and approves of it. The crucifixion of Jesus by the Jews was a matter of prophecy, yet surely their doing so was not approved of God; nay they did it "by wicked hands," and it constituted a sin, of which they were exhorted to repent. So the children of Ham have been sold into slavery; but this, too, has been done through the wickedness of men, not through the intention of God. The attempt to justify the divine sanction supposed to be given to slavery, by pointing out certain advantages which the African, from his transfer to other lands, has been brought to participate in, is inadmissible. Joseph was much advantaged by being sold into Egypt; but that does not justify the conduct of his brethren. We cannot argue out the quality of an action from the issues to which it leads. Much evil is overruled for good, yet the evil remains evil still. The principle of action must be viewed independently of its issues, and estimated according to its own inherent qualities of right or wrong. We may not do evil that good may come.

But, after all, it is by a reference to the New Testament that the question must be decided. The Old Testament only tells us what was done then; it does not show us what ought to be done now, except so far as this, that we ought to go forward and not back; that men under the light of Christianity ought not to be less humane, less considerate, than were the ancient Hebrews under inferior advantages. The Old-Testament Scriptures show us the minimum below which we ought not to sink; but they do not show us the maximum standard to which we are expected to rise. Is there, then, in the pages of the New Testament, any thing to justify the continuance of slavery?

Nay, it is in direct contradiction to the essential principles and fundamental laws of Christian morality. We advert to one. The rule of duty and intercourse between man and man, as Christianity has laid it down, is clear and simple—"All things whatsoever ye would that men should do to you, do ye even so to them." How does this bear upon the status of master and slave? Can such a relation be made to harmonize with such a precept? The position which the master assigns to the slave, is it precisely the same that he would desire for himself? Is it that which he would that men should do to him? or if it be that which he would not, what justifies him in apportioning it to another? Take any of the relations of life which are indeed of divine institution, and it is at once seen, that to such the principle is capable of application, and may be used to direct and

regulate their action. Take that which approaches nearest to slavery, that of master and hired servant: there the position of servant is not that which the master has put upon him, but one which the individual has entered upon of his own free will. But the position of a slave is that which the master has put upon him, and that without any reference whatever to the wishes of the suffering party. It is that which the master does to another, and yet that which he would not for himself. Where, then, is his justification? In divinely-constituted relationships there is a reciprocity which affords room for the introduction of the Christian maxim. In the relation of master and slave, the one is so degraded, and the other so unduly elevated, that its application becomes impracticable, and, as obstructive of its action, it demands the abandonment of so unjust a system. Suppose the master were to attempt the application of the principle, and say, "I must do to my slave as I should wish him to do to me were circumstances reversed. If I, then, were the slave, and he the master, what should I wish him to do? To liberate me undoubtedly. But this I do not mean to do. How, then, can I expect him to render to me that which I would, when I am rendering to him the very things, which, if I were in his place, I would not.

It is attempted to be shown, that because Christianity legislates for those who are in slavery, therefore it sanctions such a condition, and designed to conserve it as a divine institution which might be used for the highest purposes of God. Slaves, it is said, are referred to as having place in families and households. Various passages in the New Testament are pointed out, in which not only the word *οικετης*, "a household servant," but *δουλος*, "a slave," is used, and directions are given them as to their conduct.

But surely such references carry with them no sanction. Christianity was designed for the benefit of all, whether bond or free. A slave, although in the extreme of degradation, was not beyond the reach of its converting power; and when any of these sufferers were brought to know and believe in that almighty Friend and Saviour, in whom there is "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free," then such, as well as the more happily circumstanced, became the objects of his care, and had addressed to them such instructions as were needed to maintain them in the divine life.

But it will be said, if Christianity regarded slavery as an evil, why is it that we can find

no direct statement to that effect? Why is not slavery openly denounced and repudiated? Because Christianity was never intended to be revolutionary in its action. It does not attempt to rectify, by abrupt transitions, what is wrong in the arrangements of human society, or, by authoritative acts, to compel men to that to which they are unwilling. Such a direct and positive prohibition would have been productive of the greatest evils. It would have set the slave against the master, and the master against Christianity, as a subversive and dangerous system. As a skilful physician, when he would cure his patient of an ulcerated sore, seeks to improve the constitution generally, knowing that unless this be done all local treatment must fail, so Christianity proceeds to infuse into human society, new principles, new blood, new life, knowing that, as these take effect, the external evils which result from a vitiated condition will first be mitigated, and eventually, by a gradual and easy process, fall off, and cease to be.

Christianity itself is a wondrous scheme of liberation. He who is the author and finisher of our faith places Himself before us as a great emancipator, who has come "to open the prison doors, to break every yoke, and to let the oppressed go free." He speaks continually of freedom—"If the Son make you free, then shall you be free indeed;" and they on whose behalf He has interfered, and who have personally shared in the benefits which He came to confer on men, are continually spoken of as freed—"But now being made free," &c. Thus He has come to liberate men from the cruel bondage of sin and Satan; and they who, through grace, have been brought into the enjoyment of this higher liberty, if only rightly instructed, if not misled by some unhappy perversion of the truth, will feel themselves constrained to do to others as God has done to them. They were themselves slaves, and they are free; and they hold men as slaves: shall they not set them free? To act otherwise would be so manifestly inconsistent with their new position, that to persevere in it would be to wound their conscience and destroy their peace. They would feel that they were acting upon the glaring inconsistency of the man who, having had a greater debt forgiven him, inexorably refused, in relation to a lesser debt, to extend the same grace to one of his fellow-servants. And we are persuaded, that wherever Christianity is allowed fairly and freely to circulate, it will, without disorder, without setting man against man, without violent disturbance, or civil or servile war, but by its own inherent energy,

correct what is wrong in the relations of man to man, disposing the master to the manumission of the slave, and the slave to the reception of this freedom as a boon which binds him more strongly in grateful affection to him who has bestowed it. Thus Christianity acts as a great alternative in the heart of nations, and, by disinclining men to evil customs and habits, leads to a spontaneous renunciation of them.

It will be asked, Why did not Christianity effect such issues in the Confederate States? Simply because its teaching on this subject was misrepresented, and because the Christian churches of the land falsified their testimony, one and all adopting the principle of this tract, and proclaiming slavery to be a divine institution, designed to promote the salvation of the negro, and to bring him within the reach of Christian opportunities, of which otherwise he would be destitute. Hence its natural action was interfered with, and the beneficial influence which it would have exercised on the condition of the slave was prevented. Had Christianity, in its ameliorative action on all human relations been faithfully taught, much of the evils under which the disrupted States suffer so grievously at the present moment would have been prevented. But as the Southerners maintained slave-holding as a Christian duty, so the Northerners cast themselves into the opposite, and equally unscriptural, extreme of a compulsory abolition, and hence a collision became inevitable. Had the New Testament denounced slavery, and interdicted it by a direct prohibition, it would have justified the extreme abolitionist. That it might not do so, every thing of the kind has been withheld, and the New Testament maintains a wise reserve on the subject; but this prudent reticence is not to be regarded as an approval and recognition of the system. So irreconcilable is slaveholding with the temper and genius of Christianity, that nothing less than the most distinct and positive affirmations of its principles and practice could avail to its identification as an appendage of the Christian system, and these are not forthcoming.

There are, indeed, two passages in the New Testament which it is contended do contain an express sanction and approval of slaveholding.

The first of these is Paul's action with respect to Onesimus. It is argued, that if the Apostle had regarded slavery as evil he never would have remitted Onesimus to his master. But to have retained him without the consent of Philemon, and by his own authority to have freed him, would have been to adopt and sanction that coercive interference which

Christianity is so careful to eschew. He sends him back to Philemon an altered man, but he sends him back with entreaties and persuasions drawn from the very nature of Gospel truth, which he doubted not would so appeal to Philemon, as one who had himself been benefited by that Gospel, as to induce him to do that spontaneously which, however he desired it, Paul would not have done without his full consent. "I would have retained him with me," says the Apostle, "but without thy mind would I do nothing." He sought a benefit from him, but he would not have it "as of necessity, but willingly." And what was the benefit? That he should receive Onesimus, "not now as a servant, but above a servant, a brother beloved;" literally, no longer as a slave, but above a slave, a brother beloved. And by what motives does he seek to move him to this act? By reminding him of benefits which he himself had received, and which Paul had been the instrument of conferring on him—"Albeit I do not say to thee how thou owest unto me even thine own self besides."

There is in this epistle no approval of slavery, but a clear indication of the peculiar line of action which Christianity was intended to pursue in relation to it,—one peculiarly safe and moderate, yet most sure in its eventual issues, because ruled, not in contravention of men's wishes, but with their full desire and consent.

The other passage is the very remarkable one to be found in 1 Cor. vii.

The Apostle is addressing himself to Christians placed unavoidably in circumstances unfavourable, as they conceived, to the full action and enjoyment of Christian truth. His object is to modify their anxiety on these points, by the consideration that, even in the midst of such disadvantages, God could make them to thrive and prosper. Thus He deals with the case of married persons who had unbelieving partners, and ordains that the movement to separation should in no case be commenced by the Christian; although, if the unbeliever wished to depart, they should be free to do so. In the same way with respect to those called in slavery, they were not to be too anxious about it, for even in that condition, unfavourable as it seemed to be, they could serve the Lord, "for he that is called being a slave is the Lord's freeman."

The Apostle was well aware that no external circumstances, however unfavourable, could exercise an influence so prejudicial on the Christian life as uneasiness and discontent. He knew the restlessness of the human heart, and the readiness with which men impute their miscarriages, not to their own

want of spiritual energy, but to their circumstances, and how they become wrought up to the idea that a change in their circumstances is indispensable to their progress. He would calm down this feeling, and therefore lays down this as a general rule, "Let every man abide in the same calling wherein he is called."

Thus, even with respect to a condition of slavery, the most disadvantageous in which one could be placed, he would not have those who were so circumstanced over anxious about it; for even in that condition they could serve the Lord. "He that is called in the Lord, being a servant (a slave), in the Lord's presence." "Nevertheless," he adds, "if thou mayest be made free"—if you have the opportunity—"use it rather;" avail yourself of it; be free; and for this reason, "ye are bought with a price," and therefore, as you belong to Him who bought you, be not by any voluntary act of yours, either by becoming a slave when you are free, or refusing to be free when you may cease to be a slave—"be not ye the slaves of men."

The writer of the pamphlet under review pleads for a different rendering, namely, that the slave is to prefer to remain in slavery; "to use it (the slavery) rather," even though he may be made free. Undoubtedly commentators are divided as to the rendering of the Greek particles in this verse. There are able men, ancient and modern, who understand the precept as "remain in slavery;" and also others who read it as, "accept your emancipation." Amidst such doubts the context must decide the question; and that the Apostle should decree that a slave, having the opportunity of being free, should decide to remain in slavery, is inconsistent with his own express command, "Be not ye the servants of men;" for he who remains a slave when he might be free, is from henceforward a slave by his own choice; and this is precisely that which the Apostle objects to.

There are other portions of this pamphlet which we care not to examine, such as the remarks on the physical organization of the negro, and the evidences which it is presumed to afford as to "his natural unfitness to undertake the responsible duties of a free man." Christianity, in its action on the West coast of Africa, has already furnished numerous facts subversive of such theories, and will yet do so on a still more extended scale. Our only object has been to point out the fallacy of those arguments which, by a reference to the Scriptures, either of the Old or New Testament, attempt to prove that slavery is of divine institution.

ABBEOKUTA.

RECENT despatches from the Yoruba country have reached to this date, July 13th. The appendix to the Iwe Irohin, May 1863, gives us the following information—

“Visit of Commodore Wilnot to Abbeokuta.”

“On Friday, May 8th, the Acting-Governor, Captain Mulliner, and the Commodore, accompanied by Dr. Eales, and Mr. Collins, the Commodore’s Secretary, left Lagos in the ‘Handy’ gunboat, and at the mouth of the Agboh creek they took canoes for Abbeokuta.

“A party of Christians, under the Christian Balogun Okenla, had gone down the river to meet the Commodore, and escort him to Abbeokuta. After the Commodore’s arrival, a very large number of natives, some on horseback, some on foot, came into the Ake Mission compound, and, according to native custom, guns were fired off, and tom-toms beaten. The Bashorun visited the Commodore at nine o’clock, and agreed to have a public meeting on Wednesday.

“On the Tuesday morning (early) the following letter, addressed to the war chiefs, was sent to the camp by a quick messenger—

“Abbeokuta, May 11, 1863.”

“‘The Acting-Governor and the Commodore have arrived at Abbeokuta on a mission of peace and friendship. They send their compliments and best wishes to the war chiefs at the camp, and hope they will unite with them in their endeavours to place all things on a proper footing.

“‘Will the chiefs suggest any plan by which this desirable end can be accomplished?

“‘The great wish of the Governor and Commodore is to establish relations of friendship upon a permanent basis.

“‘Why should England and Abbeokuta be at enmity with each other?

“‘The friends of Africa, and Abbeokuta in particular, who live in England and in all parts of the world, behold with deep regret the misunderstandings that have arisen between two Governments, which have been bound together by mutual respect and sympathy for so many years past.

“‘England would be the friend of Abbeokuta, not its enemy. Why, then, these disagreements, and want of confidence in each other’s motives?

“‘Let us endeavour, by honesty and goodwill, to reason together on the subject of this misunderstanding, which, doubtless, can be explained to the satisfaction of all parties. Let us put all mistrust on one side, and, with perfect sincerity of heart and feeling, openly state our grievances, and the means by which they may be remedied.

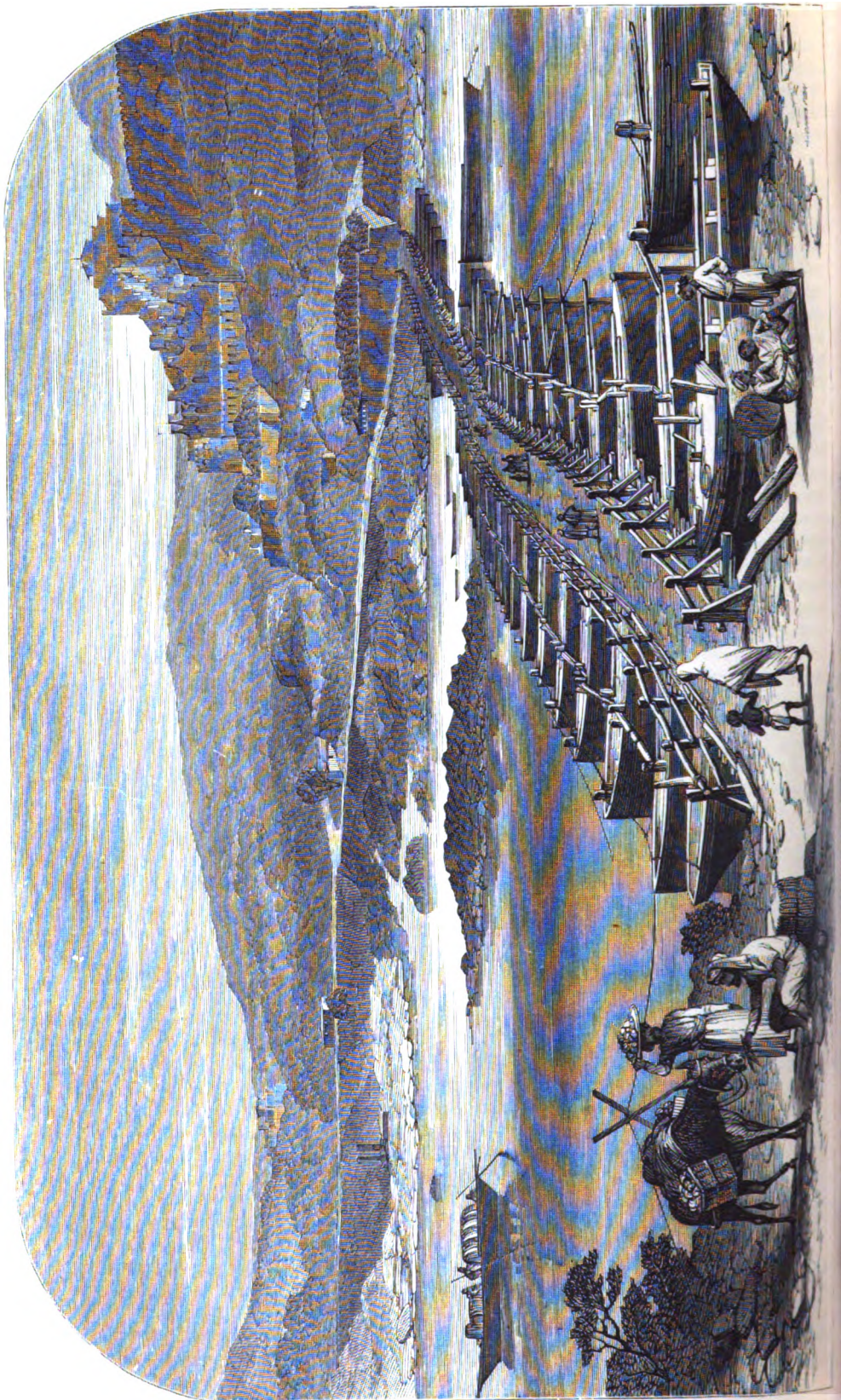
“‘The Governor and Commodore assure the chiefs that they feel a deep interest in their country, and that their great wish is to return to Lagos with the satisfaction of having been instrumental in restoring peace and friendship to this part of Africa.’

“To this letter an answer was written in Yoruba to the effect that the war-chiefs had received the letter of the Acting-Governor and Commodore, and were very glad that they had come to Abbeokuta in peace; that they wished them to tell all their wishes to their father the Bashorun; and that afterwards the war-chiefs would be glad to see them in the camp at Makun, that they might freely communicate their minds to each other and come to some agreement.

“On Wednesday, May 12th, the party paid a visit to the Bashorun. It was agreed that the points in discussion should be stated on both sides; so, after salutations and expressions of good wishes, the Governor was called upon to make his statement, which he accordingly did. After the meeting the Apesi of Kemta came forward, and begged, in the name of the ladies and chiefs of the different townships, to present ten bags of cowries, seven sheep, and three goats and a calf, which were brought up to the Ake Mission compound. The Bashorun, accompanied the Commodore and Governor for a short distance on their return over the hill to Ake. During the conference, on his left hand were seated some of the principal women-traders of the town. The place of audience is a small square, roofed in with a very high-pitched roofed, and a verandah adjoining, going round three sides of a hollow square. When the noise of the large assembly was too great, one and another would cry out, ‘Let us hear,’ in Yoruba.

“Early the following morning the Commodore and Governor visited Ibara, the scene of the Dahomey encampment. In the town itself the roofs were all gone, the walls of the houses remaining. All about there were quantities of Indian corn growing up. In the principal Dahomey camp, situated the other side of Ibara, there were a good many burnt sticks and Indian corn growing all about. The remains of those murdered by Dahomey were looked for, but only one skeleton was found, and that was pointed out by a native. There were a few natives resting in Ibara on their way through, but no inhabitants.

“In the afternoon there was a second visit to the Bashorun’s of a less public character. The topics discussed were much the same as before.”



A CONTRAST.

"THEY that sow in tears shall reap in joy. He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Two journals from a remote Mission, written at an interval of five years, and placed side by side in our pages, will present a striking and deeply-interesting illustration of the truthfulness of the above passage.

Often indeed the Missionary goes forth to his work weeping. He is the bearer of precious seed, committed to his trust, that he may sow it in the wild uncultivated regions of our earth. In every direction human energy is perverted. It brings forth thorns and briers, instead of healthful and useful things to God's glory; and the Missionary is sent forth to reclaim these energies to the service of God. When he first reaches the appointed sphere, if he be the first Missionary, and the ground one previously unvisited, he finds himself in a wilderness, among wild and rugged men, who regard not his teaching, and, caring not for his presence, treat him rudely. All around is hard and discouraging. The strange utterances of a new language; the unwillingness of the people to assist him in catching its sounds and reducing it to order; their intemperance, recklessness, cruelty; his isolated position, for possibly he is alone, no Christian companion near with whom he can take counsel, all lead to depress, and he goes forth weeping.

But if a right-minded man, one who can say with Paul, "seeing we have this ministry, as we have received mercy, we faint not," he does not, because of the ruggedness of the soil, refrain from labouring. Although weeping, he yet goes forth, bearing precious seed—seed, indeed, of special power, for it renovates the soil wherein it is cast—and, undeterred by difficulties, tells men of God's mercy in Christ, and persuades them to repentance. He looks back on the example of his great Lord, who "in the days of his flesh, offered up supplications and prayers, with strong crying and tears, unto Him that was able to save Him from death," and, reliant on that Saviour's advocacy, wrestles for a blessing, and prays that of these stones God would raise up children unto Abraham.

And as he sows, the Spirit waters the seed as it falls, and the word takes effect. Fierce warriors come to tell the Missionary of the unusual emotions which they feel, and, penetrated with strong convictions, ask with earnestness, "What shall I do to be saved?"

Sometimes it happens, that, as these first-fruits appear, the Missionary, worn out by the heavy pressure of this foundation-work, falls sick and dies, and another comes to reap what he has sown, and to gather in a harvest, in the joys of which both shall partake, when "he that soweth and he that reapeth shall rejoice together." But often the Missionary is spared to behold wondrous transformations, and a faithful Lord verifying his own rich promise, "I will open rivers in high places, and fountains in the midst of valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, the myrtle, and the oil-tree: I will set in the desert the fir-tree and the pine, and the box-tree together, that they may see and know, and consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

The journals to which we have to refer are those of Mr. Duncan, our Missionary at Fort Simpson, British Columbia. As our readers advance from the earlier to the later journal, they will find themselves passing from the coldness of a stern winter, to the pleasant warmth of a genial summer, in which the fields are ripe to the harvest, and the faithful labourer, who had sowed in tears, appears in a new aspect, and comes again with joy, bringing his sheaves with him.

The earlier journal is dated March 3, 1858. At that time Mr. Duncan was earnestly expecting the arrival of a fellow-labourer from England, but, however anxious to do so, the Society had been unable to provide him with the help that was needed, and the disappointment caused him to feel more intensely the isolation of his position. Still it will be observed, not only that there is no relaxation of labour, but that he prosecutes it the more diligently, and, like the labouring man on a cold frosty day, warms himself by effort. It will be observed, also, that so soon as he got any grasp of the language, he began to use it, and thus helped himself to an increased knowledge of it. It will also be remarked that the journal brightens towards the conclusion, and that the Lord, who has promised no temptation shall take you beyond what you are able to bear, cheered him with some bright gleams of encouragement.

"March 3, 1858—The Company's steamer 'Otter' arrived here last Saturday, the 27th of February. I had been anxiously expecting her for two or three weeks previous, hoping

on her arrival to welcome a dear minister of the Gospel. The interval from the steamer being seen to the Captain's landing were moments of throbbing interest to me. I certainly never felt such excitement before. I poured out my heart to God in prayer if it should please Him to crown my hopes. He, however, has thought good to teach me to wait. Neither a dear minister nor a letter from the Society came to gladden my heart; but the Lord remained. May His grace sustain me!

"I had a letter from my friends in England, and a note from my dear friend, the Rev. E. Cridge, at Victoria. The former brought me the sad intelligence of the death of a dear relative whom I left in good health about fourteen months ago; and the latter was only very brief, owing to the short notice my friend had of the 'Otter's' departure. I hear that Captain Prevost was at San Francisco when the steamer left Victoria, so that accounts for my not hearing from him.

"On Sunday morning we had prayers as usual in the Fort: the captain and mate of the 'Otter' attended, but none of the men, owing to some mistake or other. I addressed them on that most blessed invitation of our Lord's, 'Come unto me.'

"Monday, Monday night, and yesterday, I spent in writing. The Captain left us last night. The steamer started back this morning. I forwarded two letters to the Society's Secretaries, one containing my journal on five sheets, and the other a report on six sheets.

"And now as I look forward I feel almost crushed with a sense of my position. My loneliness; the greatness of the work, which seems ever increasing before me; my realizing more and more the necessity for speed in any thing that is to be done for these sinking tribes, together with deepening views of my utter weakness, and my want of that mighty faith which would enable me to draw largely upon God; these, indeed, at times seem ready to overwhelm me; but the Lord is my refuge.

"The language of the Tsimshian tribes will need to occupy the principal amount of my attention, I feel certain, for some time to come, as it is very difficult for me to pronounce, as well as ascertain.

"April 14—The Company's steamer 'Beaver,' arrived here to-day. She is fifteen days from Victoria, having called at some trading place on the way. This vessel moves about the coast during the summer months, trading with the Indians, and will return in November to Victoria.

"I have encouraging letters from my friends at Victoria, the Rev. E. Cridge, Captain Prevost, and Dr. Piers; also a box of clothing for the Indians, through Captain Prevost, from the ladies of Tunbridge Wells.

"April 15—I looked over the box of clothing to-day, and found sixty-six articles in all, most of which are very suitable for this place. There are a few only fit for those who have already several garments to match; but the children here, in most cases, have little else but a piece of blanket each to cover them.

"I pray God to give me wisdom in distributing these clothes, that the kind ladies of Tunbridge Wells may be encouraged and comforted by the report which I hope to send them of the results of their liberality.

"Thus what dear Christian friends God has given me! How comforting these words of sympathy are. May He teach me to value such friends, and benefit by their kind counsel. Oh for more grace and wisdom, that I may faithfully discharge my responsible duties! Oh that I may henceforth go on in renewed strength, trusting only in the Lord!

"April 18: *Lord's-day*—The officers and several men of the 'Beaver' came to prayers this morning. We mustered about twenty-four in all. I addressed them on Heb. ii. part 3, 'How shall we escape.' All seemed very attentive, and I pray God to bless his own word. After service I gave the 'Beaver's' men a lot of 'British Messengers' &c., to read, for which they seemed thankful.

"The 'Beaver' being here, I was afraid the Fort men would not attend our usual meeting. However, I resolved to give them the opportunity, and accordingly I rang the bell, when, much to my surprise and comfort, eight men came, and we had a delightful meeting, at least I felt it to be such: the Lord helped me much. I spoke to them on the parable of the sower. They seemed to drink in the word. After singing and prayer they went away, apparently impressed, and I followed them with my prayers to the God of all grace. I am longing to see the seed spring up. Oh glorious day! hasten thy coming.

"I have now been here about six months and a half, and what a little fruit is the result I hope and pray before long to be sowing in a much wider field than at present. May the Lord prepare me for all He is preparing for me!

"May 6—I am now going to attempt translating, with the help of an Indian, my first address for the poor heathen around me. I pray for especial grace and wisdom to be granted me in taking this important step. May our blessed Lord, to whom is

given all power in heaven and earth, bid the difficulties vanish before his feeble servant, and bring another long-estranged tongue from the confusion of Babel into his blessed and soul-saving service!

"For the last six weeks the Indian camp has been almost deserted. The Indians are at a place about sixty or eighty miles away, making fish grease. I hear a few canoes are on their way returning, so perhaps in a week or two more the main body of them will be back.

"I have six little boys, half-breeds, come one hour daily for instruction. About a fortnight since I had the captain of the Fort, and a captain from the steamer 'Beaver' present to hear them go through their work, and they were both astonished and gratified at the progress the little fellows had made. I am sorry to say, that as the summer advances my night school is falling off. Only about seven men continue to come, who, with the exception of one man, read in St. John's Gospel with me every alternate night. Their attention to both the reading and my remarks at the close of the lesson are very encouraging.

"A canoe started yesterday for Victoria, Vancouver's Island. Although I do not think it a very safe post, yet I ventured to send four letters by it. They were to Captain Prevost, the Rev. E. Cridge, Dr. Piers (H. M. S.) and Mr. Clark, a school-master at a little place near Victoria.

"I am sorry indeed that Indians will continue to visit Victoria and some of the American ports. Intemperance, disease, and murder follow in their wake.

"*May 9 : Lord's-day Evening* — Seven men have just gone away, with whom I have had a delightful meeting. Our subject was 'Christian and Hopeful crossing the river and their entrance into glory.' Thus we have brought to a close the course of instruction and delightful lessons which we have been able to gather from the 'Christian Pilgrim' from time to time. May the Lord bless them to us all. I see, when we began last November fourteen men attended : thus only half continued to the end. However, I must not murmur, but be thankful to the Disposer of all hearts for thus much working amongst us. The Lord helped me much to night, and especially in prayer.

"This morning nine men and two boys attended divine service. I addressed them on 1 Kings xviii. 17—24. In all, eleven men (including the three officers) out of the twenty-one in the Fort attended upon religious instruction to-day. Blessed be the Lord

the majority is so far on the right side; but it pains me greatly that ten should so madly refuse to be instructed. Here is blind and bigoted Popery!

"*May 10*—I have had two chiefs this afternoon. One came before I had finished school, and he heard us sing and pray. After school I had a long talk (or a long attempt) with them, and found myself a little more ready with the tongue; yet it grieves me that I am still so miserably dumb.

"They both heartily and often responded their Ahm, Ahm (good), to what I said. One insisted he had a good heart, but I pointed to heaven, and told him that God saw his heart was bad. He said no more about that. They asked me if I should charge for teaching them (meaning school work). They assured me that all their people would willingly listen when I could teach them. One said he would give me his three boys, but he himself was too old to learn.

"*May 17*—In translating to-day we came to the great fact of the Gospel—Christ died for us—and I was astonished to find what labour it took to get my Indian to comprehend this simple truth. I had to use a great many illustrations before I succeeded. As every step brought him additional light, so it made him more earnest and inquiring. Now and then he would give a long sigh, and stare at me with such eagerness, as showed me that he was not only taking in truth that was new to him, but what he also saw to be precious. When he fully understood the main fact, his countenance, which is usually lowering, lit up wonderfully, and this was followed by a softness of manner, quite a contrast to his usual haughty demeanor. For some time he continued exclaiming and sighing. I felt encouraged. I had prayed for the Lord to be especially with us to help us, and I believe he was.

"I am longing to get among the Indians, for they are in an awful state every way. Still my heart almost faints when I think of meeting the work. But I know the Lord will strengthen me as the day approaches. Oh to rely on Him fully!

"*May 23 : Lord's-day*—Prayers as usual at eleven o'clock. Fewer present than I had expected, for which I blame the proceedings of Friday night. Oh this rum, this dancing and fooling! mighty supports to the sway of the wicked one here. My heart sickens at the recurrence of these heathenish meetings.

"This afternoon I went into the men's houses and conversed with seven. One said it was impossible for any of them to go to heaven from this place. Another said he

was pledged to have nothing to do with Protestants, as he had given himself to the priest, and, right or wrong, he must now remain a Roman Catholic. Others remarked they were living with women to whom they were not married, which they knew to be a great sin, and therefore it was no use to attend to religion while they lived thus. I spent about two hours in these visits, and I pray God to bless what I said. To-night seven men attended our usual class. Our subject was Psalm i. 1—3. They eagerly listened to my remarks on the passage, and then joined in singing a hymn, after which I prayed with them as usual.

"Last week I had a great chief to see me from Queen Charlotte's Island. He seemed exceedingly anxious that I should go and teach his people after I had staid a little longer among the Tsimsheans. He pressed me to give a decided yes; but I could only afford him a hope. I gathered from him that there are twelve tribes on the island, and all speak the same tongue. When, indeed, will they hear the glorious message of love? Oh that Christians were alive to their glorious privileges.

One thing comforts me with respect to these very wild people, that is, a great proportion of them who come here to trade understand a little Tsimshean, and thus I hope by and by the work going on here will waft an influence for good among them.

"May 30—Another Sabbath has gone, and I am thankful that twelve out of the twenty in the Fort have attended on religious instruction. The other eight are Romanists and Indians. Our morning subject was St. Paul's voyage and shipwreck, and, in the evening, 1st Psalm, last three verses.

"I still keep busy with translating Gospel truths into Tsimshean, making visits to sick Indians, and talking to those who come to see me. I also give two hours a day to my six little boys and the night school. I am entertaining a hope of being able to give my first public address to the Indians next Sunday. It is time something was done, for I have now been eight months here.

"The nearer I approach the work the greater it appears to be. The Indians are so numerous and so sunken in superstition—their language is so difficult for me to utter—that my unbelief is ready to cry out, 'Who is sufficient for these things?' The Lord is indeed showing me more and more my own corruption and inefficiency, which I trust, by His grace, is tending to make me cast myself more entirely upon Himself.

"June 6—Much to my grief I could not

finish my address in Tsimshean last week, so as to be able to go out among the Indians to-day. We had prayers as usual in the Fort. Thirteen men attended in the morning and seven at my evening class. Morning subject 'Manasseh;' evening one, 2d Psalm. I have been grievously assaulted of late by my inward corruptions and outward spiritual foes. Never before did I see to such a depth of my spiritual destitution. I am sometimes exceedingly cast down, and almost ready to despair, but the unseen hand of my heavenly Father will not allow me to be utterly engulfed. The battle is sore against me whichever way I turn, but He who has supported me thus far will, I feel persuaded, help me through; and I pray the severe lessons I am now receiving may be continued until I learn the blessed art of simply trusting in an ever present Saviour.

God alone can lay bare one's heart, or open one's eyes to see it: still, of a truth, some circumstances are more favourable than others to promote his work, and, blessed be his name, I have found already that the circumstances of a poor Missionary are indeed to be envied for this end.

"June 13: *Lord's-day*—Bless the Lord, O my soul, and let all creation join in chorus to bless his holy name. The Lord is God. He ruleth on high, yet He humbleth Himself to behold the things that are in heaven and earth; yea, He concerneth Himself with the worms of this world. True to his word, 'He giveth power to the faint, and to them that have no might He increaseth strength.' I should have sunk, but He graciously helped me. Bless for ever his holy name!

"Last week I finished translating my first address for the Indians. Although it was not entirely to my satisfaction, I felt it would be wrong to withhold the message any longer. Accordingly I sent word last night (not being ready before) to the chiefs, desiring to use their houses to-day to address their people in. This morning I set off about 10.45, accompanied by the young Indian, whom I have had occasionally to assist me in the language. It rained very hard as we went, and indeed, had been raining for a long time, which accounted for the news of my going not spreading as it would otherwise have done. In a few minutes we arrived at the first chief's house, which I found all prepared, but the people had not assembled. Very quickly, however, two or three men set off to stir the people up, and in about half an hour we mustered about 100 souls. This was the first assembly of Indians I had met. My heart quailed greatly before the work,—

people for the first time come to hear the Gospel tidings, and I the poor instrument to address them in a tongue so new and difficult to me. Oh these moments! I began to think, that, after all, I should be obliged to get the Indian to speak to them, while I read to him from the paper in my hand. Blessed be God, this lame resolution was not carried. My Indian was so unnerved at my proposal, that I quickly saw I must do the best I could by myself, or worse would come of it. I then told them to shut the door. The Lord strengthened me. I knelt down to crave God's blessing, and afterwards I gave them the address. They were all remarkably attentive. At the conclusion I desired them to kneel down. They immediately complied, and I offered up prayer for them in English. They preserved great stillness. All being done, I bade them good by. They all responded with seeming thankfulness. On leaving, I asked my Indian if they understood me, and one of the chief women very seriously replied Nee, nee (*yes*); and he assured me, that from their looks he knew they understood and felt it to be good. We then went to the next chief's house, where we found all ready, a canoe sail spread for me to stand on, and a mat placed on a box for me to sit upon. About 150 souls assembled, and as there were a few of the Fort people present, I first gave them a short address in English, and then the one in Tsimshian. All knelt at prayer, and were very attentive, as at the other place. This is the head chief's house. He is a very wicked man, but he was present and admonished the people to behave themselves during my stay. After this I went in succession to the other seven tribes, and addressed them in the chiefs' houses. In each case I found the chief very kind and attentive in preparing his house and assembling his people. The smallest company I addressed was about fifty souls, and the largest about 200. Their obedience to my request about kneeling was universal, but in the house, where there was over 200, some confusion took place, as they were sitting so close. However, when they heard me begin to pray, they were instantly silent. Thus the Lord helped me through. About 800 or 900 souls in all have heard me speak, and a great number of them, I feel certain, have understood the message. May the Lord make it the beginning of great good for this pitiable and long-lost people, and to Him be ascribed all, all the glory. Amen. I returned to the Fort about five P.M.

"I could not observe the people very much as I was speaking, for I had to mind my

paper, so cannot say any particulars respecting their reception of the word. One chief I heard responding his Nee, nee, after every clause; and another thing I observed was, the chief, who lately killed a slave to gratify his pride, did not attend. His house was got ready about the nearest of any, but he had gone some little distance away, being, I suppose, ashamed to be present.

"I am happy to think that strangers from several surrounding tribes happened to be here to-day, and as they generally quarter themselves in the chiefs' houses, a good many of them must have heard me speak. Some of them are from Queen Charlotte's Island; some of them from a place called Nasa, on the mainland, about 100 miles away from here; and some from Stikkeen, a place about 209 miles north of this place. Although the Stikkeen Indians and the Queen Charlotte Islanders speak a totally different tongue from the Tsimshians and from one another, yet they all understand a great deal of Tsimshian from coming here to trade.

"We had our usual Sunday-evening meeting in the Fort, and eight men attended. Subject the 3rd Psalm.

I offered to conduct evening prayers in the hall, but the officer in charge was full of petty objections.

"June 14—The head chief has offered the use of his house to me for a school, and very shortly I intend availing myself of his kindness. I had a great chief from Queen Charlotte's Island to see me to-day. He wants his boy to remain here and attend school when I begin, but is afraid to leave him among the Tsimshians.

"June 15—This morning the young Indian who accompanied me last Sunday to the chiefs' houses came in. He told me that the people were alarmed at what I said on Sunday, and many of them cried when they saw me speaking to God. Some few understood part of what I said, although I prayed in English, and what they understood had startled them. Next time I go he says they will be more prepared to receive me. I have not been very anxious to inquire what the people thought of the message, for if I had I should have gathered up, no doubt, a great deal that was not true. May the Lord work, and then effects which are unmistakable will soon follow.

As the chiefs had been so kind to me, and that of their own free-will, I determined to give each a small present to-day. I took four caps and a pair of trousers from the box of clothing so kindly sent me by the ladies of Tunbridge Wells, and other four presents

I made up from my own clothing, there being nine chiefs in all. I set off this afternoon, and distributed these small tokens of my regard for their conduct, which were received with great thankfulness, and more so, because unexpected. As I went into their houses several people followed me, thinking, I suppose, that I was going to address them again. Indeed I only wish I could. But I have a great deal of hard work again before I can do that.

"Being so busy, I have given up the night school, as only four continued to come these fine nights. Others wanted to be playing, but still I have reason to believe they do not neglect to read the Bible alone.

"I ought indeed to be thankful, I am sure, for the little improvement which has resulted from God's blessing upon my feeble efforts for these poor men in this way. May all redound to God's glory!"

The later journal, in point of time exactly five years subsequent to the preceding one, is dated, not Fort Simpson, but Metlakahla, a place twenty miles southward, which Mr. Duncan had selected as an eligible site to which to transfer the Mission premises. The necessity for this step had arisen from the increasing influx of miners rushing past Fort Simpson in search of gold. These men would make Fort Simpson their winter quarters: hence new circumstances would arise by no means favourable to the progress of the Mission; and there was urgent need that an asylum should be provided for such of the Indians as were desirous of serving God, and also as a place of retreat for the young. From this new place, some ten months after the transfer of the Mission had been accomplished, the more recent journal is written. Its perusal will enable our readers to perceive the progress which had been made during the interval of time. The language of the Indians had been mastered, and the message of mercy had found distinct utterance; and if, unhappily, some had understood it only to reject it, there were many others over whom there was reason to rejoice. The faithful Missionary is no longer alone, there are numbers with him.

*"Metlakahla, British Columbia,
"March 6, 1863.*

"REV. AND DEAR SIRS—I am exceedingly thankful to God at being once more permitted to write to you. Since my last letter, dated April 1862, events have happened around me of a very solemn character. In that letter I gave you an account of my plan for shortly

removing the Mission premises from Fort Simpson, and the commencing of a new Indian village about fifteen or twenty miles south of that place. On the 12th of May 1862 I began taking down the large temporary school. Three days later the materials of that building were rafted and on their way to the new site. Many difficulties rose up in my way, and became more appalling as I advanced; yet, proceed I must, for I felt it to be the next proper step in managing the Mission. Now I look back I can see that it was God's time for us to go—his hour for displaying his mercy and judgment before this people.

"Two days after the raft had started away a canoe arrived from Victoria, and reported that small-pox had broken out among the Indians in Victoria, and many Tsimshians were dead. The following day other canoes arrived, and confirmed the sad tidings. I also received two letters—one from the Bishop and the other from the Rev. Mr. Garrett—giving me mournful particulars of the virulence of the plague, and the steps that had been taken with the Indians. Sadder still, we soon learnt that many who had embarked in their canoes at Victoria had died on their way home, and that the disease still prevailed among those who had reached here. It was evidently my duty immediately to see and warn the Indians. I had previously determined to do this in a farewell visit to each tribe before my departure from Fort Simpson, but I now felt doubly pressed to call upon all quickly to surrender themselves to God. I therefore spent the next few days in assembling and addressing each tribe (nine in all) separately. Thus all in the camp again heard a warning voice, many, alas! for the last time, as it proved. Sad to relate, hundreds of those who heard me were soon and suddenly swept into eternity.

"Having finished this solemn duty, I hastened to pack up and proceed on my new undertaking. On the 27th May, in the afternoon, we started off. All that were ready to go with me occupied six canoes, and we numbered about fifty souls—men, women, and children. Many Indians were seated on the beach, watching our departure with solemn and anxious faces; and some promised to follow us in a few days. The party with me seemed filled with solemn joy as we pushed off, feeling that their long-looked-for flit had actually commenced. I felt we were beginning an eventful page in the history of this poor people, and earnestly sighed to God for His help and blessing.

"The next day, 28th May, we arrived at our new home about two P.M. The Indians

I had sent on before with the raft I found hard at work, clearing ground and sawing plank. They had carried all the raft up from the beach, excepting a few heavy beams; erected two temporary houses; and had planted about four bushels of potatoes for me. Every night we assembled, a happy family, for singing and prayer. I gave an address on each occasion from some portion of scriptural truth suggested to me by the events of the day.

"On the 6th June a fleet of about thirty canoes arrived from Fort Simpson. They formed nearly the whole of one tribe, called Keetlahn, with two of their chiefs. We now numbered between three and four hundred souls, and our evening meetings became truly delightful. Not many days, however, elapsed before a heavy cloud came over us. The small-pox had broken out at Fort Simpson, and I clearly foresaw the trouble that awaited us. Still it was some time before the Indians felt their danger or took alarm; not indeed till the disease had taken fearful hold of their camp, and shown its deadly power. Then many began to flee, but it was too late; the scourge accompanied them. Those who had the fear of God before their eyes fled to me, while the heathen sought refuge in their charms and lying vanities. They dressed up their houses with feathers and rind of bark, stained red; they sang their heathen songs, and kept the rattles of the conjurers almost perpetually going. But all these deceits proved of no avail: several of the charmers fell a prey to the disease, and death and desolation spread far and wide. One of the tribes which adopted heathenism to the full, went for a long time unscathed, and this filled their conjurers with pride and boasting words, and caused much perplexity in the minds of those who had partly shaken off heathen superstitions; but, in the end, this tribe suffered even more than any other, and thus their refuge was proved to be a refuge of lies. Eventually many of the heathen came crying to me in great fear; but, for the safety of those with me, I was obliged to be very cautious in receiving any fresh comers, and some I could not admit at all.

"For the temporal and spiritual welfare of my own people, who now clung to me like timid children, I was kept in constant labour and pressing anxiety. The heaviness which I felt I cannot describe. Death stared us in the face on every hand. But God remembered us in the day of our calamity. He never forsook me, but rather manifested his own strength in the helplessness of his servant. How tenderly we were dealt with will appear in the

copy of a letter which I have written to the governor of these colonies, and which I think it prudent to forward you.

"On the 7th July I received a letter from our dear and constant friend, the Rev. E. Cridge, at Victoria, stating that His Excellency the Governor had promised to aid me with 50*l*. in settling the Indians under my charge. I wrote to request the sum to be spent in window-sashes and nails. These were sent me, and the letter of acknowledgment which I am now sending the Governor I will here copy for your perusal.

"*Metlakahla, March 6, 1863.*

"SIR,—The Tsimshian Indians, who have lately removed from Fort Simpson under my superintendence and settled here, are very anxious to tender your Excellency their warmest thanks for the liberal and timely aid which you have rendered them in building their new village. The 150 window-sashes and 600 lbs. of nails, which came of your bounty of 50*l*., arrived quite safely in September last by the Hudson's-Bay Company's steamer "*La-bouchere*," and have been duly distributed and appropriated as follows:—To thirty-five houses (averaging about 34 feet by 18), four window-sashes and 13 lbs. of nails each; and to two smaller houses, two window-sashes and 6 lbs. of nails each.

"Five window-sashes and about 130 lbs. of nails remain. The latter I have promised to distribute when the Indians partition their houses, which they hope to do during the ensuing summer. Ground for several more houses has already been spoken for, and I have a hope that many of the Indians left at Fort Simpson will soon be induced to join us.

"In obedience to your Excellency's kind wish, I will proceed to lay before you a few particulars respecting our new Indian Mission settlement.

"Your Excellency is aware of the dreadful plague of the small-pox, with which it pleased Almighty God to visit the Indians of this coast last year, and by which many thousands of them were swept away. It was on the 15th May last year—or two days before the sad intelligence of the outbreak of that fatal disease reached us—that we made our first move to our new settlement; and very providentially indeed it was for us that all those who had intended joining me arrived before the plague began to spread at Fort Simpson. While I am sorry indeed to inform your Excellency, that I reckon not fewer than 500, or one-fifth of the Tsimshians at Fort Simpson, to have fallen, I have gratefully to acknowledge God's sparing mercy to us as a village. We had only five fatal cases amongst those

who originally left Fort Simpson with me, and three of these deaths were caused by attending to sick relatives who came to us after taking the disease. Yet so fearful was the amount of deaths and desolation on every side of us till about the end of September, that the Indians had but little spirit left for building, or even for the gathering of necessary food for the winter. Thus it was that they found inclement weather upon them long before they were properly housed.

"In addition to the great amount of labour and trouble attendant upon moving and building new houses, we have had to encounter great opposition from many of the Indians at Fort Simpson, who, in spite of the great warnings they have had, continue still to be steeped in drunkenness and heathenism. Nor has the conflict been one wholly outward, if, indeed, mainly so. For to many who have joined me, the surrendering their national and heathen customs performed over the sick—ceasing to give away, tear up, or receive blankets, &c., for display—dropping precipitately their demoniacal rites, which have hitherto and for ages filled up their time and engrossed all their care during the months of winter—laying aside gambling—and ceasing to paint their faces—had been like cutting off the right hand, and plucking out the right eye. Yet I am thankful to tell you that these sacrifices have been made; and had your Excellency heard the speeches made by the chiefs and some of the principal men at our Christmas-evening meeting, alluding to these and other matters, you would, I am sure, have rejoiced.

"On New-Year's day the male adult settlers came cheerfully forward to pay the village tax, which I had previously proposed to levy yearly, viz. one blanket or two-and-a-half dollars of such as have attained manhood, and one shirt or one dollar of such as are approaching manhood. Out of 130 amenable, we had only ten defaulters, and these were excused on account of poverty. Our revenue for this year, thus gathered, amounts to 1 green, 1 blue, and 94 white blankets, 1 pair of trousers, 1 dressed elk skin, 17 shirts, and 7 dollars. The half of this property I propose to divide among the three chiefs who are with us, in recognition of stated services which they will be required to render to the settlement; and the other half to spend in public works.

"As to our government: all disputes and difficulties are settled by myself and ten constables; but I occasionally call in the chiefs, and intend to do so more and more; and when they become sufficiently instructed, trust-

worthy, and influential, I shall leave civil matters in their hands.

"I find the Indians very obedient and comparatively easy to manage, since I allow no intoxicating drink to come into our village. I may here remark, that though we are continually hearing of the drunken festivals of the surrounding tribes, I am happy to tell you that Metlakahtla has not yet witnessed a case of drunkenness since we have settled here—a period of ten months. Still, not all with me are true men. Some few, on their visits to Fort Simpson, have fallen; and two, whose cases were clearly proved, and admitted of no extenuation, I have banished from our midst. On Sabbath-days labour is laid aside, a solemn quiet presides, and the best clothing is in use. Scarcely a soul remains away from divine service, excepting the sick and their nurses. Evening family devotions are common to almost every house, and, better than all, I have a hope that many have experienced a real change of heart. To God be all the praise and glory!

"We have succeeded in erecting a strong and useful building, capable of containing at least 600 people, which we use as a church and school. We held our first meeting in this building on the night it was finished, the 20th December last, our meetings till this being in the open air, or in my log cottage. Under these circumstances, we met three times every Sunday, and once every weekday evening, for religious instruction and worship.

"Through the multiplicity of my duties, I was not able to begin school in our new building till the 19th January. I have about 100 children, who attend morning and afternoon, and about 100 adults (often more) in the evening. I occupy the principal part of the time in the adult school, in giving simple lectures on geography, astronomy, natural history, and morals. These lectures the Indians seem greatly to prize.

"On the 6th February we commenced our first public works, viz. making a road round the village. This will take us some time to complete, as the ground is very uneven, and much of it wooded. I propose, after the road is conveniently finished, to set about building, out of our public fund, two good-sized houses for the accommodation of strange Indians when they come to trade with us, and thus prevent the interference with domestic comfort and improvement arising to the villagers from these visits under the old system. I have other public works in view, such as fixing proper rests for canoes when employed, laying slides for moving canoes on the

beach and into the water at low tides; also for sinking wells and procuring pumps for public use, &c. I feel, also, that it is of vast importance to seek out profitable employment for those with me, and thus keep them away from those labour markets which exhibit temptations too strong and vices too fascinating for the Indian, in his present morally infantile condition, to withstand. Hence, I have already measured out and registered over 100 plots of ground for gardens, situated in various parts of the channel in which we are settled. These the Indians are anxious to cultivate. I have also desired them to prepare salt and smoked fish, fish grease, and dried berries, which, with furs, will form our first articles of exportation. Other branches of labour will arise in due course. But in order to set about thus much, we need seed (especially the potato), salt, direct means of communication with Victoria, and an agent there. I intend using every endeavour in order to supply these wants this summer.

"I am anxious that even the trading vessel should be in our own hands; first, because the Indians would, on that account, feel a deeper interest in her, and exert themselves the more to keep her well and profitably employed; secondly, the profits of the vessel would redound to the village; and, thirdly, it is necessary to avoid having intercourse with that barbarous class of men who are employed in running the small vessels up the coast. Of such are the "Kingfisher," the "Eagle," the "Petrel," and the "Langley," which, by trading intoxicating drink, are all doing a work not easily described, and not readily believed by those who do not witness it. Their visits to the Indian camps are invariably marked by murder, and the very maddest riot. Family ties are broken. A young man, under the influence of fire-water, will shoot his wife or his mother, his sister or his brother; and if he is spared through the revel, he awakens to bitter remorse, and becomes desperate. The peace of tribes is broken, war begins, blood is shed, and wounds made which will take generations to heal, and for which many innocent lives may have to compensate.

"To further bear out what I am writing, and to show that it is not imaginary evil I am portraying, I trust your Excellency will pardon the digression while I particularize. Since I began writing this letter, news has reached me that the "Petrel" and the "Langley" have had to flee from Nass River, as seven Indians have just fallen (three dead) in a drunken riot, the drink having been obtained from these vessels.

"But to return. To purchase the vessel we need, I suppose 100*l.* to 150*l.* will be required. I therefore propose that 100 Indians shall subscribe 1*l.* or 1*l.* 10*s.*, or the equivalent in furs. The Indians are willing to do their utmost, and I expect to have to render them little aid, beyond seeking out the vessel. I may here observe, that I do not intend rendering the Indians any pecuniary aid, but in procuring such things as, through ignorance or inexperience, they despise, but are, nevertheless, essential to their well-being and prosperity.

"Trusting, by God's blessing upon us, we shall go on improving, and continue to deserve your Excellency's favour and goodwill,

"I have the honour to remain,

"With warmest gratitude,

"Your Excellency's humble

"and obedient Servant,

"W. DUNCAN.

"To His Excel. James Douglas, Esq., C.B.
Governor of Vancouver's Island British Columbia."

"In September H. M. ships 'Hecate' and 'Devastation' came to Fort Simpson, to capture four Indians implicated in the murder of two miners who were passing down the coast in a boat from a place about 200 miles north of this, called Stoken, where gold has been found. The 'Devastation' arrived first, and the chief officer of Fort Simpson despatched a canoe in the middle of the night for me, and stated in a note that serious work was expected to ensue at Fort Simpson, and that Captain Pike of the 'Devastation' desired to see me as soon as possible. Feeling that it would not be wise for me to remain alone among the Indians at Metlakahla while a conflict was going on between whites and Indians at Fort Simpson, I resolved to obey the summons, and accordingly started at once. During the next ten days, most of my time was spent in assisting the captains of the men of war in their business with the Indians. Three out of the four murderers were taken; and several Indians from the same tribe, including an old and infirm chief, were seized as hostages to ensure the capture of the remaining murderer. Both the ships then came to Metlakahla and spent a few days with us. Captain Richards, of the 'Hecate,' kindly invited the Indians to see the ship, and about 200 or more accompanied me on board. Before we left, the officers and crew expressed themselves as greatly surprised and delighted with what they had seen and heard. As a proof of their goodwill, I may add, that Captain Richards gave a feast

of plum-pudding to the children ; over 15L was collected on board and handed to me for the Mission, and a large bag of old clothing was gathered up by the men and given me for distribution. As, however, I disapprove of the principle of absolute giving away such things to able-bodied people, I therefore got the Indians to work for the old clothes, and a piece of good road to the village was the result. Captain Richards and his officers also kindly surveyed the harbour for us, and seemed very much to approve of the site and plan of our settlement. Captain Pike, of the 'Devastation,' also took great interest in our Mission. He sent a party of men on shore and put up a flag-staff, and assisted me a little in the building of the church and school-house.

"Now to come to a few more particulars of a much more interesting nature. The week-day meetings for candidates for baptism, which I commenced in the winter of 1861 and 1862, and of which I wrote you some account in my last letter, have gone on increasing in interest. I have now over sixty in attendance. Having no information to guide me as to when you would be able to send a Minister to take Mr. Tugwell's place, and as many of the candidates were anxious for baptism, and had continued to walk consistently a long time, I wrote in August last to the Bishop, begging him to send up a minister to baptize them. In September I heard from the Rev. E. Cridge, who told me that the Bishop had not returned from Caribou, but that I might be sure of aid as soon as it was in the power of the Bishop to grant it. Being thus left alone, I was obliged to act a little out of order, and so I will give you the entry in my journal of the circumstance.

"Oct. 11, 1862—Just as I was rising this morning I received intelligence that poor Quthray, the young cannibal chief, was dying. I have frequently visited him during his illness, and was with him for a long time a few nights ago. As he has long and earnestly desired baptism, and expressed in such clear terms his repentance for his sins, and his faith in the Saviour of sinners, I told him that I would myself baptize him before he died, unless a minister from Victoria arrived in time to do it. He always appeared most thankful for my visits, and, with the greatest force he could command, thanked me for my promise. Accordingly, this morning I proceeded to the solemn work of admitting a brand plucked from the burning into the visible church of Christ by baptism. Though I was not sent here to baptize, but to preach the Gospel, yet I had no fear but that I was doing what was

pleasing to God in administering that sacred rite to the poor dying man, as an officially appointed person was not within several hundred miles of him. I found the sufferer apparently on the very verge of eternity, but quite sensible, supported by his wife on one side and another woman on the other, in a sitting posture on his lowly couch spread upon the ground. I addressed him at once, reminding him of the promise I had made to him, and why. I also spoke some words of advice to him, to which he paid most earnest attention, though his cough would scarcely permit him to have a moment's rest. A person near expressed a fear that he did not understand what I said, being so weak and near death, but he quickly and with great emphasis; exclaimed, '*I hear; I understand.*' While I was praying the expression of countenance was most lovely. With his face turned upward he seemed to be deeply engaged in prayer. I baptized him, and gave him the name of Philip Atkinson. I earnestly besought the Lord to ratify in heaven what He had permitted me to do in his name, and to receive the soul of the poor dying penitent before Him. He had the same resignation and peace which he has evinced throughout his sickness, weeping for his sins, depending all upon the Saviour, confident of pardon, and rejoicing in hope.

"This is the man of whom I have had to write more than once to the Society. Oh the dreadful and revolting things which I have witnessed him do. He was one of the two principal actors in the first horrid scene* I saw at Fort Simpson about four and a half years ago, an account of which I sent home, namely, a poor slave woman being murdered in cool blood, thrown on the beach, and then torn to pieces and eaten by two naked savages, who were supported by a crew of singers and the noise of drums. This man was one of those naked cannibals.

"Glorious change! See him clothed and in his right mind, weeping—weeping sore for his sins—expressing to all around his firm belief in the Saviour, and dying in peace. Bless the Lord for all his goodness.

"I cannot forbear to mention also the circumstances of the death of Stephen Ryan, one of the first baptized at Fort Simpson by Rev. L. S. Tugwell. He died in a most distressing condition, so far as the body is concerned. Away from every one whom he loved,

* See "Church Missionary Intelligencer," Nov. 1858, p. 248; and "Church Missionary Record," April 1860, p. 129.

in a little bark hut on a rocky beach just beyond the reach of the tide, which no one of his relatives or friends dared to approach except the one who nursed him; in this damp, lonely, distressing state, suffering from the malignant disease of small-pox, how cheering to receive such words as the following from him:—‘I am quite happy. I find my Saviour very near me. I am not afraid to die: heaven is open to receive me. Give my thanks to Mr. Duncan, he told me of Jesus. I have a hold of the ladder that reaches to heaven. All Mr. Duncan taught me I now feel to be true.’ Then, saying that he wished to be carried to his relatives, his words were, ‘Do not weep for me. You are poor, being left: I am not poor; I am going to heaven. My Saviour is very near to me. Do all of you follow me to heaven. Let not one of you be wanting. Tell my mother more clearly the way of life: I am afraid she does not yet understand the way. Tell her not to weep for me, but to get ready to die: be all of one heart, and live in peace.’ Much more of what he said I might write, but the above is sufficient to show that he triumphed over death and slept in Jesus.

“And now to draw my long letter to a conclusion. By God’s mercy we have thus been carried through another and an eventful year. The Lord has sustained his work and given marked evidence of his presence and blessing. Above one fourth of the Tsimsheans from Fort Simpson, a few from Tongass, Nishkah, Keethrahtla, and Keetsahlass Indians (which tribes occupy a circle of about seventy miles round Fort Simpson), have been gathered out from the heathen, and have gone through

much labour, trial, and persecution, to come on the Lord’s side. About 400 to 600 souls attend divine service on Sundays, and are being governed by Christian and civilized laws. About seventy adults and twenty children are already baptized, or are only waiting for a minister to come and baptize them. About 100 children are attending the day school, and 100 adults the evening school. About 40 of the young men have formed themselves into two classes, and meet for prayer and exhorting each other. The instruments of the medicine-men which have spell-bound their nation for ages have found their way into my house, and are most willingly and cheerfully given up. The dark and cruel mantle of heathenism has been rent so that it cannot be healed. Numbers are escaping from under its deadly embrace. Customs which form the very foundation of Indian government, and lie nearest the Indian’s heart, have been given up, because they have an evil tendency. Feasts are now characterized by order and goodwill, and begin and end with the offering of thanks to the Giver of all good. Thus the surrounding tribes have now a model village before them, acting as a powerful witness for the truth of the Gospel, shaming and correcting, yet still captivating them; for in it they see those good things which they and their forefathers have sought and laboured for in vain, viz. peace, security, order, honesty, and progress. To God be all the praise and glory! Amen and Amen.

“I remain, Rev. and Dear Sirs,
“Yours very faithfully,
“W. DUNCAN.”

SELF-SUPPORTING ACTION OF THE NATIVE CHURCH, SIERRA LEONE.

CONGREGATIONS, when first raised up in the midst of heathenism, are of necessity dependent on the Foreign Society through whose action they were brought into existence, and which stands to them in *loco parentis*. But as with children, so with native churches. There is a certain point of maturity which should be carefully watched for, and when it has arrived, both one and other, due help being afforded, should be thrown on their own resources, else they will become weakly in character, and indisposed to effort; the energies will become stunted, and the hope of usefulness destroyed.

The preparation for such a transfer requires much diligence and patient watchful-

ness, and, when it has arrived, discriminating action. This is the deeply-interesting problem in the solution of which the Church Missionary Society has now for some time been engaged. Of the various Church-of-England Missions, her’s have been the first to attain this point of progress; and that some of her Missions have reached this ripeness affords the strongest proof of the scriptural way in which they have been conducted, and of the rightful training they have received.

It is a cause of great thankfulness that in some cases the transfer has been actually accomplished, and the native church placed in the position of an independent and separate existence. Not only is this desirable for the

native church, but for the encouragement of Missionary action at home. Men will be the more ready to engage in it when they perceive that it is not a vague undertaking, pursued on no certain principles, and aiming at no defined and settled end; but that, with God's blessing on the use of well-regulated means, there is a maturity to which it will not fail to ripen, and which we may be permitted to see, when our initiative agency, having done its work, may transfer itself to some new sphere. Wayfaring men pursue the road more patiently when they know whither it leads, and that every step brings them nearer.

Moreover, in the increase of self-supporting churches, holding directly under the great Head of the church, realizing their responsibilities, and receiving strength from Him for their right fulfilment, lies the hope of an enlargement of the Missions on a scale in some degree commensurate with the necessities of the case and the greatness of existing opportunities. Our expectation respecting them is the same with that which Paul entertained of the Corinthian church, when he said, "Having hope, when our faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you." Experience has proved the impossibility of obtaining from the churches of the west more than a limited supply of men and means for Missionary purposes. It is through the instrumentality of the native churches we must hope to be enlarged abundantly, so as to preach the Gospel in "the regions beyond." Nor can we hope that this will be done effectually so long as they regard themselves as the off-sets of a foreign church which has its roots and centre in a distant land. They must, in the realization of their own position as Christian churches, raised up, through the grace of God, in the midst of heathenism, have their consciences awakened to the necessity of engaging themselves earnestly in the propagation of that Gospel which has brought such blessing to themselves; a duty, in the discharge of which they shall find their own safety; for they must either prevail over the darkness which is around them, or that darkness will stealthily invade them, enfeebling their light, and eventually, if not utterly extinguishing them, reducing them to a name, without sound doctrine, vitality, or power, like the Syrian church upon the coast of Travancore.

This is the true maturity of native churches, when, possessed of reproductive power, they become Missionary churches in the midst of their countrymen; and the fact that it is for

this they are designed, shows what need there is of circumspection in laying the foundation of such structures. The Acts of the Apostles affords important testimony on this point. Unsound materials were unhesitatingly rejected from the foundation work; and so important did this appear to be, that, as in the case of Ananias and Sapphira, supernatural power was employed to effect it. Unsound materials can be got together with much more rapidity than those which are genuine and reliable. Men may be subjected to a procedure which has for its object, not so much conversion of the heart to God, as detachment from one system of religious faith and incorporation with another. The name and forms may be changed, and yet the man remain unchanged, and individuals be thus formalized into the appearance of a Christian church. All such deceptive modes of action may be known by this, that, in their prosecution, Gospel truth is regarded as of little value, and falls into disuse, while reliance is placed on a church system, and the inculcation of form and ceremonies. Upon an unsound work of this kind much time and energy may be expended; but when, on such a foundation, there is attempted to be raised the superstructure of a Missionary church, it will be found worthless for such a purpose, and the whole fabric fall to pieces. The Church Missionary Society has been exposed to much reproach, because, declining such expedients, it prefers the preaching of Christ crucified as the one grand instrumentality by which the Spirit operates, and has been contented at the first to advance slowly, if so be the results obtained be such as to warrant confidence. The advantages of so acting are now becoming obvious, and in the healthful native churches which are rising up in different directions we are permitted to behold the happy results of faithful labour.

The Sierra-Leone church, now self-ministering and self-supporting, has been just engaged in celebrating the anniversary of the Native Church Pastoral-Aid Society, and we introduce the account of the proceedings, as published in the "Sierra-Leone Free Press" of May 15th, because, in the perusal of these, our readers will at once see the position which that church has attained at the present moment.

"THE SIERRA-LEONE NATIVE CHURCH PASTORAL-AID SOCIETY.

"Agreeably to notice, the public meeting on behalf of the above Society was held on Tuesday, the 28th ult., in Kissy Road Church,

on which occasion His Excellency the Lieutenant-Governor filled the chair. On the platform we observed the Lord Bishop of the Diocese, the Colonial Chaplain, Revs. G. R. Caiger, G. Nicol, C. Davies, J. Brown, &c. The Rev. Mr. Taylor opened the proceedings of the evening by singing and prayer. His Excellency gave a long and interesting address, in the course of which he made a few remarks suggestive of the manner in which the native clergy should conduct themselves in the social relations of life: this being done, he called upon the Secretary to read the Report.

"The Second Annual Report of the Sierra Leone Native Church Pastoral-Aid Society."

"The Committee of the Pastoral-Aid Society, in presenting to their friends and supporters a report of their proceedings during the past year, desire to acknowledge, with feelings of gratitude, adoration, and praise, the providential goodness of God in bringing them through another year.

"Notwithstanding the manifold difficulties in the way of the establishment of the pastorate in the colony, your Committee have been enabled to see, through the mists that at present seem to hang over the affairs of the Society, a bright cloud that portends a glorious day.

"The cash account for the year shows a deficit of 223*l*. A statement of the accounts, as received from the Treasurer, is as follows—

RECEIPTS.

"Class collections...	£488	9	2
Extra ditto ...	66	10	8
Surplice fees ...	40	0	0
	594	19	10
Deficit ...	223	11	0
	£818	10	10

EXPENDITURE.

"Salaries, house rent, &c....£818 10 10

"There has been a great falling off during the year of the special contributions in the different villages. The Committee, however, have the gratification to know that this drawback in the special contributions does not arise from a want of interest on the part of our people in the great work; nor from a want of zeal and eagerness on the part of the native pastors in enforcing on their respective congregations a sense of their duty, but wholly from the necessity of the case.

"It was remarked, last year, that 'the peculiar circumstances under which the churches have been transferred to the pastorate forbid the realization of that liberal support (at least from the villages) which

might have been expected. Nearly all the churches are in need of extensive repairs. Wellington and Bathurst are in need of entire new churches.'

"It is a matter of regret that these difficulties are still in the way. Much has been done during the year, and much remains to be done. The church at Hastings has been entirely re-roofed. A new church is in progress at Wellington. Ample preparations are being made at Bathurst; but to the churches at Kissy, Kent, York, and the Bananas, nothing yet has been done. It is certainly a great trial of their faith to be persuaded to contribute largely to the pastorate, while the rains find free passage through their houses of worship, to the great discomfort of the worshippers, especially when the hopes held out to our different congregations two years ago that the Church Missionary Society would put all the churches in thorough repair, and build new ones, and parsonages where there are none, have hitherto not been realized.

"The liberal responses that have been made to the appeals for the replenishment of the building fund in almost every village lead the Committee to indulge in the most sanguine expectations, that should the churches be built or thoroughly repaired, a liberal support of the pastorate would follow as a necessary consequence.

"At Hastings, in less than three months from February last, the people contributed over 60*l*. to their building fund. At Wellington, at the laying of the foundation-stone of the new church in March, the Parochial Committee presented the bishop with the sum of 50*l*. towards the building of their new church, and since then the people have collected over 30*l*. more for the same object, besides large promises yet to be paid.

"At Kissy the bad state of the roof of the church has called forth the exertion of the people, and they have raised a large amount towards its repairs. Similar efforts are being made at Kent, Gloucester, Leicester, &c. Had all the churches been in good order, what might we expect for the pastorate? The willingness with which the people have responded to the calls of their respective pastors can be accounted for in no other way than that they are beginning to know their duty, and their obligation to perform it.

"Your Committee rejoice that his lordship the Bishop has been enabled to return safe to his diocese after an absence of twelve months. His visit to England has been productive of much good to his important charge.

"During the past year the Rev. G. Nicol, native pastor of Regent, had an opportunity of visiting Europe. Although he was not sent by the native church as a deputation to England, yet the Committee took advantage of his visit to request him to present to the Parent Committee of the Church Missionary Society and the British Christians the hearty thanks of the native church; and to assure them of our due appreciation of their self-denying labours among us during a period of more than fifty years.

"Mr. Nicol, on his return, assured your Committee of the warm and hearty reception he met with in England, to the great joy of us all.

"Your Committee deem it necessary to state that it is the wish of the Parent Committee of the Church Missionary Society in England that the native church should become a Missionary church.

"The following is an extract from a very interesting and important letter addressed by them to the native pastors at the early part of the past year—

"There is another point on which we touch before closing. To be a living church, you must be a Missionary church. One of the earliest signs that England was waking up once more to spiritual life after the dead, cold formalism of more than a century, was the commencement of grand Missionary effort for heathen lands, of which we see in you yourself this day an example; and it would be an evil day for us were that Missionary spirit to grow feeble. Africa, sitting in darkness and the shadow of death, is waiting for her sons to bring her the light. Sierra Leone represents many heathen tribes to which their relatives are special debtors. The valley of the Niger is already a door of hope. But there are also the great highways of the Gambia and the Rokelle. There are the Timni people and the other heathen tribes all around you. We shall look to see a Sierra-Leone Church Missionary Society taking its place among your favourite institutions."

"It will be seen from the foregoing extracts, that as soon as the church is consolidated she must make an effort to extend her boundaries beyond the limits of the colony. An aggressive attack must be made both on the surrounding tribes and those in the interior.

"Nations, hitherto inaccessible, are now inviting the messengers of the Cross. In the Yoruba, in the Niger, as well as in the Timni country around us, the field is white already to the harvest. To the church in Sierra Leone they stretch forth the hand to come over, and help.

"In conclusion, the Committee would earnestly appeal to their friends and supporters, and the Christian public generally, for a more enlarged support than ever.

"It will be remembered that the object of the Society is twofold.

"1st. To strengthen the hands of the Bishop in the support of the native ministry; and,

"2nd. To endeavour to supply lay-helpers in pastorate villages.

"In regard to this last object nothing has yet been done.

"When it is known and remembered that the amount raised in the colony during the past year, from all sources, falls short by 223*l.* of the amount required for the support of the pastorate; and when it is remembered that large parishes, which formerly were under the management of a Missionary, with one or two catechists, each are now left to a single pastor, the necessity of this urgent appeal will be seen. We earnestly hope our friends will willingly come forward to help in this great and good work, that the word of the Lord may have free course and be glorified among us.

"RESOLUTION 1.—Moved by the Rev. R. W. Hurtsorn, seconded by the Rev. C. Davies—'That the Report now read be adopted, and that the thanks of this Meeting be given to the Rev. George Nicol for his valuable sermon before the Society yesterday.'

"2. Moved by the Rev. G. R. Caiger, seconded by the Rev. G. Nicol—'That this Meeting rejoices in the measure of success which it has pleased God to vouchsafe to the feeble efforts of the native pastors in their several parishes, and prays for a large outpouring of God's Spirit on the pastors themselves, as well as on the flock committed to their care.'

"3. Moved by the Rev. J. Brown, seconded by Mr. J. G. Decker, supported by Mr. Pearce—'That this Meeting, deeply sensible of the great responsibility resting upon it of carrying the Gospel to the "regions beyond," earnestly hopes that the time is not far distant when it will be in a position to make an aggressive movement amongst the neighbouring tribes.'

"4. Moved by Mr. M. H. Davies, seconded by Mr. M. H. Lumpkin—'That the warmest thanks of this Meeting be given to His Excellency the Lieutenant-Governor for the kind and able manner in which he has presided on the present occasion.'

May such hopes and expectations be realized, and, by the blessing of God, the Home work and the Missionary work of the Sierra-Leone church be made alike to prosper!

EDUCATIONAL DURBAR AT LAHORE.

THE educational action of the Punjab Government will be found embodied in the following account of the EDUCATIONAL DURBAR, held at Lahore, Feb. 14th, 1863—

“The Educational Durbar proved a perfect success.

“The special train from Umritsur brought over at an early hour hundreds of schoolboys from the city and vicinity, as well as numbers of the chiefs and citizens, altogether aggregating close upon a thousand. They were received by our native municipality at the railway station, and conveyed, like the others, from Goojranwalla and Ferozepore, who had arrived the previous evening, to Lalla Ruttan Chund's serai, where the whole were bountifully regaled. By half-past eleven all had assembled at the Huzoree Bagh, where they were joined by the Commissioner and other civil authorities, and the procession then defiled through the Roshnee Gate, and moved towards the Durbar tents standing on the plain in front of the Fort and Badami Bagh.

“The extent of canvas stretched over this spot was immense. The resources of the city had evidently been useful in furnishing many Shamianahs, in addition to the Government camp equipage. Still, when the chiefs had taken their seats, and the schools began to file in, it was only by the closest packing that accommodation could be secured for all present.

“At half-past twelve the English visitors began to pour in rapidly; and while the Anarkullee band, which was posted near the entrance, enlivened the crowds thronging round the outer ring, which was carefully kept by the police, the visitors and scholars within the tents were amusing themselves with examining the medals, books, and other articles intended for prizes, which were ranged on tables covered with exquisite Cashmere shawls to the right and left front of the chair of state. Beyond them, again, stood several other tables covered with philosophical apparatus. On one side was seen a miniature locomotive, spinning along its Lilliputian circular railway, and puffing out its steam most vigorously, while in the middle of its gyrations stood the model of a high-pressure stationary engine, with the driving-wheel flying round like lightning. Alongside was some queer-looking hydrostatic apparatus, which seemed prepared to furnish shower-baths gratis, at the shortest notice. In the centre were fountains of divers forms, set playing by the action of

highly-compressed air. On the left stood a powerful electrical machine and a smaller galvanic battery, with various appliances for ringing bells, emitting sparks, and shocking the nerves of the bystanders generally. Behind these again came an air-pump, which disclosed all the wonders of atmospheric pressure on a vacuum, by forcing mercury through solid wood, binding metal cups together with gigantic strength, and such like magic operations. These experiments were viewed with intense delight by the native portion of the assembly, both young and old; and some were not without interest for the English visitors, and especially for the children.

“At one P.M., his Honour the Lieut.-Governor, attended by his Private Secretary and A. D. C., drew up in a carriage and four to the grand entrance, escorted by a detachment of that crack corps, the cavalry of the Guides, which he delights to honour as his body-guard. As he alighted the heavy guns on the ramparts of the fort boomed forth a noisy welcome, the guard of honour, formed by Doran's Punjabee Zouaves, gave a smart salute, and with the strains of the national anthem swelling through the air, Sir Robert Montgomery, accompanied by his Civil and Military Secretaries, the Major-General commanding the Lahore Division, the Judicial and other Commissioners, the Director of Public Instruction, and other Chiefs of Departments, advanced up the centre of the throng to his seat at the head of the Durbar.

“For the few minutes that the artillery salute continued we had time to look around us, and survey the brilliant scene. On the right sat the Sikh Sirdars, in their bright-coloured silks and satins of every hue, but in which the delicate amber tint, so loved by the Khalsa, predominated. The whole front was thronged by rows upon rows of almost equally bright-looking children of all ages, while on the left the military uniforms of our Meean Meer visitors, conspicuous among which was that of Major-General Cunyng-hame, blazing with numerous orders and decorations gained on many a hard-fought field, were thrown into bright relief by the sober black of the many members of the civil administration who were also present, not only from Anarkullee, but from all the adjoining stations. Nor were the charms of the fair sex, and the rosy cheeks and flaxen curls of little English children, glowing with the health a Punjab winter can impart, wanting to complete the exquisite picture presented

by the *tout ensemble* of the Durbar. At the lowest computation there must have been 3000 souls in the tents; and the dense concourse in the outer ring may be estimated at double that number. The sides of the tents were all left open, and raised from ten to twenty feet from the ground, so that perfect ventilation was secured for those within, and an excellent view for those without. The style in which the whole thing was got up, in fact, could not have been surpassed for beauty of effect and excellence of arrangement.

"As the echoes of the last gun faded in the distance the Director of Public Instruction advanced to the front of the chair of state, and delivered the following address in a good audible voice—

"SIR ROBERT MONTGOMERY, LADIES, AND GENTLEMEN,—This is the third anniversary of the public distribution of prizes to meritorious scholars belonging to Government Educational Institutions which has been held at Lahore. But the present occasion differs from those that have preceded it, in so much that, instead of the schools present being restricted to those at Lahore itself, there are now collected together all the Government and Grant-in-aid schools of a superior grade, within a radius of fifty miles. I need not, therefore, confine my remarks on this occasion to the progress of education in any single school during the past year; but I shall take the opportunity of giving you a brief sketch of the whole scheme of popular education, and its progress throughout the Punjab, more especially of late years.

"The Department of Public Instruction in the Punjab was first formed in 1856, while Sir John Lawrence was Chief Commissioner of the Province. But it had scarcely commenced operations under its first director, Mr. W. D. Arnold, when its progress was arrested by the outbreak of disturbances, which continued more or less throughout 1857. During the next two years, however, the system of popular education, which had been initiated, was developed, as far as the limited funds assigned for its production would permit.

"Under that system large sums were devoted to elementary vernacular schools, and an extensive native agency for inspecting them, while scarcely any thing was done, no doubt for want of funds, towards the establishment of superior schools, and the promotion of a higher standard of education.

"The present Lieut.-Governor of the Punjab therefore determined, early in 1860, to make such radical changes in the organi-

zation of the department, and its scheme of operations, as seemed likely to remedy the defects that the experience of former years had brought to light. My personal acquaintance with the educational department of the Punjab dates from the above period, and I can speak with certainty of the beneficial results which have attended these reforms, and which I desire to make clearer to you by the enumeration of a few remarkable facts regarding the progress that has been made during the last three years, and the present state of popular education in the province.

"By dismissing the greater portion of the native supervising agency, and placing vernacular schools under the direct management of district officers and their subordinates, subject only to the general supervision of the higher educational officers, the influence of the civil authorities was brought to bear upon the mass of the population in this important matter, to an extent that was not previously possible, and in a manner, at the same time, accordant with native feeling and prejudice.

"Chiefly out of the saving effected by this measure—for it is only within the last few months that the condition of the imperial finances has warranted the removal of the restriction of increased educational expenditure from that source—we have been enabled to establish several Anglo-vernacular schools of a superior grade, to improve vernacular training institutions, to meet the desire for female education in the few places where any was manifested, and to increase the grants-in-aid to all the private schools that fulfilled the necessary conditions.

"Allow me to give a few statistics. During the last three years we have increased the number of our district schools, in which English as well as vernacular is taught, from four to twenty-three, and the attendance at them from 700 to 2500. Our vernacular schools now number 1900, and the scholars attending them nearly 40,000. Upwards of sixty female schools have also sprung up, at which some 1500 girls are gaining the rudiments of their mother tongue. There are eight Training Institutions, at which 400 adult students are generally present, qualifying themselves for the duties of vernacular teachers. And, finally, within the last three years, the number of private schools in receipt of grants-in-aid has increased from eleven, with 1800 pupils of both sexes, to thirty, with nearly 3000 boys and girls, while the amount of the Government grants made to them has risen from 8000 to 30,000 rupees per annum. In one word,

there are upwards of 2000 schools, and more than half a lakh of scholars, at this present moment connected with the educational department of the Punjab. The total cost to the state is only about a lakh and three-quarters per annum, upwards of two lakhs being obtained from the collection of an educational cess of one per cent. on the general land revenue.

“ ‘Excellent specimens of all these superior grades of schools are present here this day. The many hundreds of scholars you see before you are drawn partly from the Government schools of Lahore, Umritsur, Battala, Goojranwalla, and Ferozepore, while the excellent Grant-in-aid school, conducted by the Rev. C. W. Forman, of the American Presbyterian Mission at this city, swells the number by nearly 500. Upwards of 200 boys, too, have come from Umritsur, belonging to the large Church Mission school at that city, and two smaller ones in the vicinity. There are also two adult English schools present, one managed by a Committee of native gentlemen appointed by the students themselves, and supported by their own subscriptions, to which is added an equivalent grant from Government, and the other maintained by Mr. Forman. Lastly, there is the Lahore Normal school, with its seventy or eighty adult students, qualifying themselves for vernacular teacherships. A more particular account of each Government school will be given presently, when the boys are called up to receive their rewards.

“ ‘I am most anxious to show you how education in the Punjab has advanced, not only in *quantity*, during the past three years, as proved by the statistics you have just heard, but also in the more important matter of *quality*. At the beginning of 1860, the number of English scholars, which had doubled during the previous year, rose to 1725; but the salaries available for English masters were so low that none but natives could be employed. With the exception of Lalla Ram Chundur, the eminent mathematician of Delhi, the highest salary of any English master was only eighty rupees a month. Under such circumstances, English education was very rudimentary three years ago; but owing to the more efficient footing on which Government Anglo-vernacular schools have since been placed, very remarkable progress has of late been made. The three principal Government schools of Lahore, Umritsur, and Delhi, have lately sent up candidates for the Entrance Examinations of the Calcutta University, and ten have already proved successful. The Lahore Mission

school has also, I am happy to say, passed two pupils for this examination. Every year the number will go on increasing, and if the College staff of Principals and Professors, for which I have applied, can be allowed at Lahore and Delhi, I have every hope that most of these matriculated students will continue their studies for the higher University examinations, and that some will, in due course of time take their degrees at Calcutta.

“ ‘The desire for English instruction throughout the Punjab is great, and is daily becoming greater. At some thirty of the best vernacular schools, elementary English teachers have been engaged, on condition of the residents subscribing half the requisite salary. So that instead of 1725 boys learning English in 1860, we have now close upon 4000, while nearly 2000 more will be found in the Grant-in-aid schools connected with Government.

“ ‘The gradual improvement of the vernacular teachers who have passed through our Training Institutions has, moreover, vastly improved the style of instruction imparted in our vernacular schools, and, if funds can be obtained, I hope, by appointing superior head masters to those institutions, to pass the students through a far higher curriculum of training than it has hitherto been possible to attain.

“ ‘Next to the cordial co-operation which I have met with from so many civil officers of every grade in the Punjab Administration, I impute the success which has attended our educational efforts to the good example set by the native aristocracy of Lahore in sending their sons to the school which was opened in 1860 more especially for their education. The fashion once set by these enlightened members of the upper classes at the capital, has been more or less readily followed by all classes in the most distant parts of the province. I therefore desire to make most honourable mention on this occasion of the Committee of Sirdars and others, who, as representatives of the upper classes, undertook the task of managing the details connected with the foundation of the Lahore Government school. These were Sirdar Jaimul Sing, Sirdar Nihal Singh Chachi, Fakir Shamsuddeen, and Dewan Baji Nath. The two former have been called away a good deal from Lahore to look after their estates elsewhere, and other members have since been added to the Committee. I depend greatly on the personal exertions of the present Committee to maintain the popularity of the school, and to draw still larger numbers to the lower department. The upper or Sirdar's depart-

ment, it is gratifying to know, is as full as it well can be. I believe every young scion of the native nobility within reach of Lahore has entered his name, and already two of them have passed the University Entrance Examination, and are entitled to receive the Arnold gold medal. We thus see, and it is a subject of congratulation, I feel sure, to all present, that the first families of the Punjab are determined to render themselves fit, by education as well as by mere social position, to perform their proper duties to the State and to society at large.

"I will now, Sir Robert Montgomery, with your permission, address a few words to the Sirdars, chiefs, and notables in their own vernacular; but before doing so, Ladies and Gentlemen, I desire to offer you the thanks of myself and the other officers of the Educational Department for honouring us with your presence here, and thereby affording us your countenance and support in prosecuting the arduous and important work that lies before us."

"As soon as the Director had finished his remarks to the native portion of the audience, His Honour the Lieut.-Governor rose, and, turning to the English visitors, spoke the following words with admirable clearness and emphasis, which seemed to rivet the attention of all—

"Captain Fuller, the Director of Public Instruction, has read a most interesting report, for which my acknowledgments are due to him. He has assembled the pupils of the Government schools in and around Lahore, and has asked me to distribute the annual prizes. I have readily assented, and we have here to-day the novel and delightful spectacle of upwards of 1000 children, the sons of the nobility and middle classes, congregated together at this capital, not as their fathers used to be for aggression or strife, but rivals for distinction in literature and science.

"Many here present are personal witnesses of the history of the Punjab during the past fifteen years. When we call to mind its position in 1848, and the few preceding years, the fearful struggle for dominion that took place, and the anarchy and confusion that prevailed, and then contemplate, as we have each year since done, the growing peace and prosperity of the province, may we not indeed exclaim, What has not God done for us!

"Another fifteen years, and what progress, with God's blessing, will there not be? Whoever lives till then will see the intelligent and hardy sons of the Punjab, whose fathers

proved themselves to be the most worthy foemen of Briton's best soldiers, taking as high a position in learning and intelligence as they did in war.

"It is very gratifying to me, as I feel it is to you all, to see before us 150 of the sons of the aristocracy preparing themselves for their future important spheres. It is in working through the higher classes that we must look for the rapid advancement and prosperity of the people. It is our special duty to educate the higher classes, and then the education of the mass will follow. I want to see them take a high place in the administration of the country, and fill important offices in the state. The experiment already made of investing the chiefs and citizens with extensive powers far exceeds all that I had anticipated.

"There is a zeal and earnestness, and an interest and an energy about them, regarding which there can be no mistake, no manner of doubt. I hope to see their numbers increasing annually, and their sons now present in due time taking the place of their fathers, with advantages which these did not possess. The past is full of encouragement, and the many earnest officers this province possesses is the sure pledge, under God, of future success.

"There is a strong feeling that efforts should be made towards female education. In due course it will, I believe, follow the education of the other sex. But to be rapidly successful, it must commence with the higher orders. *They will not send their children* to schools, as some advocate. But I believe many are prepared to begin to educate their daughters at home, and much may be done by our procuring them suitable teachers, and supplying them with books.

"I will take the opportunity of alluding to the subject when I address the chiefs and their sons, which I propose now to do, and I will ask them for their co-operation and example in the cause of female education."

"His Honour then turned to the Sirdars on his right, and though we were unable to catch all he said distinctly, we have been assured that the subjoined translation aptly represents the purport of his remarks to them—

"CHIEFS AND GENTLEMEN,—I am glad to see you here this day to witness the distribution of prizes to the pupils of the schools in and around Lahore. By sending your sons to the Lahore High School you have set a good example to others.

"Several of your sons have succeeded in entering the Calcutta University. This suc-

cess will excite others to learning. It is my earnest desire to see your sons take as high a place in learning as you yourselves did in war. Learning does not unfit a man for being a soldier. The British officer is educated; and you know that he can fight. Should your services be ever required in war, the Government would much prefer an educated to an uneducated man. Although our Government is always prepared for war, yet our earnest desire is peace, and that all should be happy and contented.

"I want to see your sons take a part in the administration of the country. It is to you I especially look for aid. The mass of the people will follow your example. I want you now to aid me in one thing. It is a matter in which I myself and others have a great interest, and that is to introduce and extend female education. If you will educate your daughters, then the multitude will follow you.

"Men and women are equal in understanding. They share each other's joys and sorrows. In Europe both men and women are educated, and they enjoy great happiness. I grieve that women are not now educated in Hindustan. In former times women of rank were educated.

"What a day will that be, when the chiefs and gentlemen of the Punjab begin to educate their daughters!

"Think over the matter, consider it well, and let me know how I can help you, and I will do so."

"Several of the native chiefs, all of whom stood up during the Lieut.-Governor's address to them, offered a few words in reply on its conclusion. Among them we particularly noticed a fine old man with snowy beard, the Nestor of the assembly, Diwan Ajoodhia Purshad, who promised, on behalf of the upper classes at Lahore, that a Committee should be formed for the consideration of the important question of female education which His Honour had commended to their notice, and that the result of their deliberation, with proposals for its promotion, should be laid before Government at the earliest date.

"The Director now came forward to the central table in front of the Lieut.-Governor, which was covered with a gorgeous cloth, magnificently worked in gold and silver thread, and on which were ranged the medals, with honorary certificates engraved on parchment, for those matriculated students of the Calcutta University who had earned them, and Kincob purses with purwanahs of approval for certain Tehsildars, who had

particularly exerted themselves in fostering Educational Institutions within their jurisdictions.

"The matriculated students having been called to the front, were warmly congratulated by His Honour on their success. On presenting the gold Arnold medals for 1861 and 1862 to Fakir Sauid Jamal-ul-din and Pundit Chunder Bal of the Sirdars' department, and silver ones to three others belonging to the Lahore and Umritsur schools, he remarked—

"You have no doubt heard of the great Dr. Arnold, of Rugby, and some of you probably knew his son, Mr. William Arnold, who was the first Director of Public Instruction in this province. His health failed him after a time, while in the active discharge of his duties, and his talented services were lost to the state by his premature demise on the way to his native country. Several of his friends, anxious to perpetuate his memory, raised a subscription for a die, and medals to be struck bearing his likeness. These are the Arnold medals, which I have now great satisfaction in giving you."

"Five Tehsildars were then introduced, and received prizes of 100 rupees each, with purwanahs of approval, while two others received the purwanahs only.

"It was intended that as each school came up to receive prizes, a memorandum on its rise, progress, and present condition, should have been read out by Her Majesty's Inspector of Schools, Mr. C. W. W. Alexander, B.A., of Trinity College, Cambridge, but this part of the ceremony was omitted for fear of protracting the Durbar to an inconvenient length.

"While scholarship certificates, printed in red and blue, and entitling the holders to monthly stipends, varying from one to eight rupees, were being distributed by His Honour to the two or three boys in the upper classes of each school who had been selected for such pecuniary reward, the rest of the prizes, some of which appeared of a costly description, such as a binocular microscope, carriage-clock, telescopes, debuscopes, stereoscopes, &c., were rapidly distributed by General Cunynghame, Mr. Cust, and Captain Fuller.

"We must not omit to notice too a handsome silver medal presented by Captain Pollock, Officiating Commissioner of Lahore, to the Umritsur School, and one by Mr. Fitzpatrick, Assistant Commissioner. Two Junior College Scholarships were also given away; one of twenty rupees per mensem to Sanjhi Mull, of Lahore, who matriculated in the

first division; and the other of fifteen rupees per mensem to Purtab Sing, of Umritsur.

"At His Honour's request, Mr. Melvill, Commissioner of Umritsur, and Mr. E. Prinsep, Commissioner for the revision of Settlements, then advanced and harangued the scholars on either side. From their well-known mastery of the Punjab vernacular, their congratulations and exhortation to the boys were delivered with excellent effect.

"About three P.M. the Lieut.-Governor retired, and, after an hour's further display of experiments in natural philosophy, the visitors began to disperse. General Cunyng-hame, and a large party of the military from Meean Meer, afterwards partook of an excellent *déjeuner* at the Director's private residence.

"The scholars and others, before joining the special train which took them back in the evening to Umritsur, had the opportunity of visiting the gardens and public edifices of Lahore, and the cordial and liberal welcome which all the native visitors received from the members of the Lahore municipality, who were specially entrusted with the task of entertaining them, was the theme of their frequent admiration.

"We look on this Educational Durbar as no foolish pageant. We feel convinced that it will bear inestimable fruit ere long. Asiatics love show and pomp dearly, and no more effectual plan could have been devised for bringing home the importance of education to the senses of the native public, both high and low, than the honour done to its cause by the imposing spectacle they witnessed on Saturday last. The few, but well-chosen observations, addressed by the head of the Punjab Government to the chiefs and notables on the vital subject of female instruction evidently made a deep impression on them, and will no doubt be followed by their taking some decisive action in the matter of teaching their daughters, as they have already done their sons.

"We shall be glad, therefore, to see the Educational Durbar become one of the permanent, and regularly-recurring fête days of the capital of the Punjab, and we would strongly recommend the Director of Public Instruction to heighten the picturesque effect of the assembly on future occasions by causing the superior educational officers to appear in full academic costume."

THE COSSYAH HILLS.

THE aboriginal races of India were for a long time ignored by us, and that both politically and religiously. They were deemed unworthy of our notice, and, provided they were contented to remain in the mountains and jungles, we appeared to be contented that, like their forefathers, they should live and die in ignorance. This, however, has not been permitted. They have compelled us to think of them, by becoming politically troublesome, and by committing themselves to various outbreaks, which, in some instances, have not been put down until after considerable sacrifice of life and property. Thus, like undrained marshes in the neighbourhood of a mansion, which the proprietor neglects, until at length, fever having been generated, his own household is attacked, and he is compelled to adopt sanatory measures, these outlying tribes have been neglected, until they inflicted upon us such practical inconvenience as to constrain our attention. The Coles and Santhals have passed through phases such as we have described, and the necessity of affording them such opportunities of improvement as might seem to make them more tractable having become obvious,

Christian Missionaries were planted amongst them, and the practical good which has been accomplished among the former, and the opening promises of usefulness among the latter tribe, have surpassed all expectations.

The same procedure has been going forward in relation to the aboriginal tribes inhabiting the Cossyah and Jynteah hills in Eastern Bengal. We shall first give a description of these districts; then refer to the leading events of the recent outbreak; and lastly, having acknowledged with thankfulness whatever amount of Missionary effort has been put forward in this direction, urge the necessity for increased exertion.

The Cossyah hills embrace the tract of country which, in the form of an irregular parallelogram, intervenes between the plains of Assam and Sylhet on the north and south; the Garrow hills on the west, and the central portion of Kachar on the east. Its length, from north to south is about seventy miles, and its average breadth fifty. Joined to this is another tract of mountain-territory, called Jynteah, the capital of which is Jynteapore, at the foot of the hills to the east.

"Viewed from the plains to the south,

the Cossyah hills have the appearance of a long table-topped range, running east and west, and rising abruptly to the height of from 4000 to 5000 feet, with its upper crest straight, sharp, and almost perfectly horizontal. The numerous streams which drain this lofty ridge flow in deep and large glens, which stretch for many miles into the hills, adding greatly to the variety and beauty of the scenery; and as the upper portion of these deeply-excavated glens or river gorges are nearly perpendicular and precipitous faces of rock, resting on a rapidly-inclined talus, a number of large waterfalls may be clearly seen, even from the distance of many miles, precipitating themselves over the cliffs, into a bright green mass of foliage that seems to creep half-way up their flanks. But when viewed from a distance, the nearer and further cliffs being thrown by perspective into one range, there is an apparent tameness of feature in the general profile of the hills, which seem to rise out of the jheels of Sylhet so abruptly as to remind one of some precipitous islands of the ocean.

"The scenery of very few spots in India, we believe, is comparable in beauty and luxuriance with the rich tropical vegetation induced by the damp and insular climate of these perennially humid mountains. That of the sub-Himalayas is doubtless on a more gigantic scale, and the noble forest-trees along their southern slopes appear from a distance masses of dark grey foliage, clothing mountains 10,000 feet high. Here the individual trees are smaller, and more varied in kind, and there is among the vegetation a marked prevalence of brilliant glossy-leaved evergreen tribes, which contrast beautifully with the grey limestone and red rocks and numerous silvery cataracts.

"The ascent to the hills by the beaten road is at first very gradual, along the sides of a sandstone spur; but at the height of 2000 feet the slope suddenly becomes steep and rocky, and the road mounts by bold staircases and zigzags to the tableland above. In the first portion of the ascent the road is beautifully shaded by groves of the orange and citron, the jack and the betel-palm, mixed with stately forest-trees, many of them entwined with pawn, and here and there a gigantic banyan or caoutchouc tree—

"Branching so broad and long, that in the ground

The bending twigs take root, and daughters grow

About the mother tree; a pillar'd shade,
High over-arch'd, and echoing walks between.'

In their shade the pine-apple and plan-

tains also grow in wild profusion; and all seem like the uncultivated gifts of the Creator; but here and there water-pipes of hollowed betel trunks, carrying a stream for several hundred yards along the hill-side, show that they are not altogether untended.

"The groves from which the whole of Bengal is supplied with oranges occupy a belt of from one to two miles in breadth, at the sloping base of these mountains, and in a soil formed of the detritus of the limestone, which constitutes the principal rock on this side of the range. They seem to thrive luxuriantly to an elevation of nearly 2000 feet above the plains, where the character of the vegetation indicates a change, from a tropical to a more temperate region, and the wild raspberry and strawberry are detected on the borders of the numerous small springs which issue from fissures in the rocks.

"At the height of 3000 feet all tree vegetation suddenly disappears, and the scenery becomes barren and uninteresting. A few steps further on, however, and we open a magnificent prospect of the upper scarped flank of the valley of Mansmai, along which we ascend by a gentle acclivity in view of four or five beautiful cascades rolling over the table top of the hills, broken into silvery foam as they leap from ledge to ledge of the horizontally stratified precipice, and throwing a veil of silver gauze over the gulf of emerald green vegetation, 2000 feet below. Indeed, the views of the many cataracts of the first class that are thus precipitated over the bare table land, on which the station of Cherra stands, into the valleys on either side, surpass any thing of the kind seen in any of the other mountain regions of India. Ascending to the table top near the village of Mansmai, we catch the first view of the station of Cherra, at an elevation above the sea of 4120 feet. This elevated land, covered with naked undulating hills, and at intervals of a few miles interrupted by deep and sudden valleys is the general characteristic of the country as far north as Nongklaw, a direct distance of about thirty-five miles, when there is a sudden and almost precipitous fall to the level of the Borparri river, or more than 2000 feet, gradually dying away into the valley of the Brahmaputra, by a succession of sharply undulating hills and ridges which stretch to Gowhatti in Assam."

On the transfer of Assam, in 1826, from the Burmese to the British rule, the desirableness of a direct communication between the newly-acquired territory and the more southern province of Sylhet and Kachar, through the Cossyah hills, became apparent, and com-

munications with a view to this object were opened with the Hill chieftains. A treaty was entered into with them, the Cossyachs agreeing to the continuation of a road through their country. The formation of a sanatorium at Nongklaw, estimated at an elevation of about 4385 feet, was also contemplated, and preparatory measures had been taken, when the Cossyachs treacherously murdered one of the British officers at a Conference to which they had invited him, and then, overpowering the small detachment of military in the country, butchered the greater part of them, a few only escaping to tell of the cruelties which had been perpetrated. This was the commencement of a harassing and protracted war, in which many lives were sacrificed; nor was it until January 1833 that the Rajah of Nongklaw, the chief culprit, surrendered, and the submission of the chieftains to the British Government became ensured.

But the control, thus established, did not interfere with the tribal government, the people continuing to have their own Kings and Rajahs, and every village its own chief.

The more recent disturbances are thus summed up in the Annual Report on the Administration of the Bengal Presidency for 1861-62—

“Serious disturbances broke out in the Cossyah and Jynteah hills during the year under review. They commenced at thannah Jowai, in the Hill country, by the Cossyachs of Jowai, Jalong, Latober, and Shampong, in number about 200, surrounding the guard at Jowai on the morning of the 17th January. The rioters were forced to retire at the time, but afterwards mustered 600 strong, about forty of them being armed with muskets, and on the night of the 23rd they set fire to the thannah, the Mission school premises, and the houses of some of the Christian villagers and of others. The passes from Jynteah, Amwye, and elsewhere, were simultaneously closed.

“On hearing of this, Colonel Richardson, commanding at Cherra, hastened at once with all his available men to relieve Jowai, where he arrived on the 25th of January, and found the stockade, with its garrison of sixty men, in good order, but straitened for food, and worn out with watching. In conjunction with Major Rowlett, Deputy Commissioner of the Jynteah hills, who also arrived early at the spot, he commenced an attack on the stockaded villages of the insurgents, four of which were speedily taken and destroyed, though, as far as could be ascertained, with little loss of men to the enemy.

“The first intimation of these disturbances

was received by Government on the 24th January, and on the same date the Commissioner of Dacca was directed to send a detachment of the Eurasian regiment from that station by steam to Sylhet. The Government of India shortly after ordered the despatch thither of two native regiments, the 28th and 33rd, from the Presidency. By the 17th March these regiments had all reached Sylhet. But the first outburst of the rebellion had received a check before they arrived, and on the 28th February Colonel Richardson reported that he had pressed the rebels to the edge of the Hill country, had disposed guards around them, and only waited for the arrival of more troops completely to surround them. But the force under Colonel Richardson's command was not strong enough to keep the rebels inactive, and that officer appears to have considered the rebellion less general than it really was; for not only did the Cossyachs continue to stockade their villages about Jowai, but they made some offensive movements in the direction of North Cachar, Nowgong, and Gowhatty. These, however, were promptly met by the officers in charge of those districts.

“The rebellion proving more obstinate than had been anticipated, a proclamation was now issued (26th March 1862), forbidding the carrying of arms without license in the Cossyah and Jynteah territory; and this was followed up by a proclamation, dated 2nd April, declaring the country to be in a state of rebellion, and issuing a commission, under Act. XI. of 1857, for the trial of the offences referred to in that Act. At the same time, with the permission of the Supreme Government, Brigadier-General Showers, who was already at Sylhet on a tour of inspection in his military capacity, was appointed Commissioner of the Cossyah and Jynteah hills, with full civil and military control throughout that tract.

“On receiving this appointment, Brigadier-General Showers issued a proclamation to the people, calling upon all loyal subjects to assist him in restoring the peace of the district, and on all those who had rebelled to apply for pardon and return to their allegiance. He had previously laid down a code of rules for the observance of the detachments sent out for the subjugation of the rebels, prescribing that all men found in arms were to be treated as rebels; that the chiefs who were known to be instigators were to be captured and made over to the civil officer accompanying each detachment; that all stockades and fortified posts were to be destroyed, and all villages containing armed

men to be attacked and burnt down if the villagers did not return to them peaceably; and that all rebels coming in were to give up their arms, and were then to be allowed to return to their homes, giving security for good conduct.

"Mean time military operations were being carried on by Colonel Dunsford, the force having now been increased by the arrival of the 28th and 33rd Native Infantry. It is not necessary to enter into a detailed account of these movements. The general plan pursued was that of reducing any stockades erected by the rebels, and, as far as possible, cutting off their supplies, while their rallying in large numbers was prevented by posting detachments at the strongest points throughout the hills. To pursue these wild tribes into their jungles would have been only throwing men away. These measures were at the time so far successful, that, by the end of March, Brigadier-General Showers reported that the military operations might be considered at an end. Major Rowlett reported to the same effect, recommending the retention of the detachments posted in various places till a final settlement of the country. This opinion was endorsed by General Showers, who regulated the distribution of the troops at his disposal accordingly. The several parties posted were so arranged as to be within one or two days' march of one another, with a view to preventing the rebels re-assembling in strength, or building up fresh stockades.

"The causes of this outbreak are very obscure, and are still under inquiry, Brigadier-General Showers' final report not yet having been received. It was attributed by Bengalee merchants, who were in the habit of trading in these hills, to the income-tax; and by others to undefined anticipations of further taxation. On the other hand, there were no visible signs of discontent when the tax was collected, as it was throughout the Jynteah hills. Some of those questioned by Major Rowlett again made no mention of taxation as a cause, but spoke of the establishment of a Christian Mission; to a prohibition to burn dead bodies in a certain place, which had been issued on sanitary grounds, but was interpreted to affect religion; and to the interference of the Jowai Darogah with a festival at Jalong, as having been what kindled the flame. General Showers also adds another possible cause of discontent, viz. the taking away of the shields of the Singtengs, or chiefs. Major Rowlett inclines to believe that no one of these causes is in itself the true one, but that they all may have

had more or less action in inciting to rebellion a people naturally turbulent. It was at one time supposed that some fugitives of the Chittagong mutineers were engaged in the outbreak, but this idea is not supported by facts. Nor does it appear that the outbreak in Nowgong, in which Lieutenant Singer lost his life, had any direct effect in stimulating this insurrection.

"Every effort was made, after the close of the year, to obtain the submission of the people, and in the mean time the military operations were being carried on wherever they were still found necessary. The country was reported to be settling down, and it was believed by the local authorities that, at the close of the rains, the state of the country would allow of the troops being finally withdrawn. It is probable that many who still hold out are prevented from surrendering only from fear of punishment, and from suspicions of our intentions towards them."

The idea of these disturbances having originated in the establishment of a Christian Mission is scarcely worthy of consideration.

It is just possible that the natives of a district might be averse to a Mission at its commencement, because they are strangers to its action. But once in operation, its beneficent influence will soon lead them to change their minds; and therefore it is well to persevere in the introduction of such efforts; because, after all, whatever statesmen may think of it, it is the only renovating and tranquillizing element. But even at the commencement of a Mission it is a very rare thing to hear of any openly-expressed hostility on the part of the natives, and we are incredulous as to its exhibition in the present instance.

As to the numbers of the aborigines, statistics are conflicting. The census of 1846 estimates the total at less than 83,000; but the Rev. W. Lewis, of Cherraponjee, reckons it as high as 300,000. The population would increase but for the degrading influence of their superstitions, and their great social depravity—

"Where the Cossyachs may have originally come from, or from what particular branch of the great Tartar or Mongolian stock they may have sprung, it would be difficult now to ascertain. There are, however, various indications extant amongst the people, both in their dialect and in their customs, which point out either the empire of Assam, or the range of hills intervening between that empire and the Cossyah hills, as the cradle of the tribe.

"Their language is a purely monosyllabic one. It abounds in nasal sounds, and is spoken with a peculiar jerking tone, which

has a singular effect to a stranger. The same language, with no substantial difference, appears to prevail in all their villages, though there are considerable differences of accent, especially between the men of Jynteah and those of the other Cossyah States."

When the Serampore Missionaries, in the prosecution of their noble work of Scripture translations, resolved on giving to the poor people of the Cossyah hills the New Testament in their own language, they selected the Bengalee character, which is used by the people of Sylhet on the south, and those of Assam to the north. The Missionaries in the country (Welsh Calvinistic Methodists) have, however, superseded it, substituting the Roman character. They have provided, on this principle, various elementary works, as well as a new translation of the New Testament, more idiomatic and intelligible to the people than the previous one.

The Welsh Calvinistic Methodist Society sent out its first Missionary to the Cossyah Hills in the latter end of 1840. There are at present two Missionaries in this hill district, Cherrapoonjee being the central station, with six out-stations. The native Christians are but few, only 184 in number, and the progress of the work slow; only fifty-eight converts having been admitted during the last ten years. But amongst this little flock there are four native catechists. Thus the initiative agency of the foreigner has introduced the leaven into the lump, and we may now expect to see results of a more extensive character.

Cherrapoonjee, or Churra Poongi, "said to be so called from the number of streams in the neighbourhood, was selected for a European station, partly from the elevation and consequent healthiness of the spot, and partly from its being on the high road from Sylhet to Gouhatty, on the Burrampooter, the capital of Assam." The flat tableland on which it is placed, altitude 4000 feet, "is three miles long and two broad, dipping abruptly in front and on both sides, and rising behind towards the main range, of which it is a spur. The surface of this area is everywhere intersected by shallow, rocky watercourses, which are the natural drains for the deluge that annually inundates it. The western part is undulated and hilly, the southern rises in rocky ridges of limestone and coal, and the eastern is very flat and stony, broken only by low isolated conical mounds.

"The scenery varies extremely at different parts of the surface. Towards the flat portion, where the English reside, the aspect is as bleak and inhospitable as can be imagined;

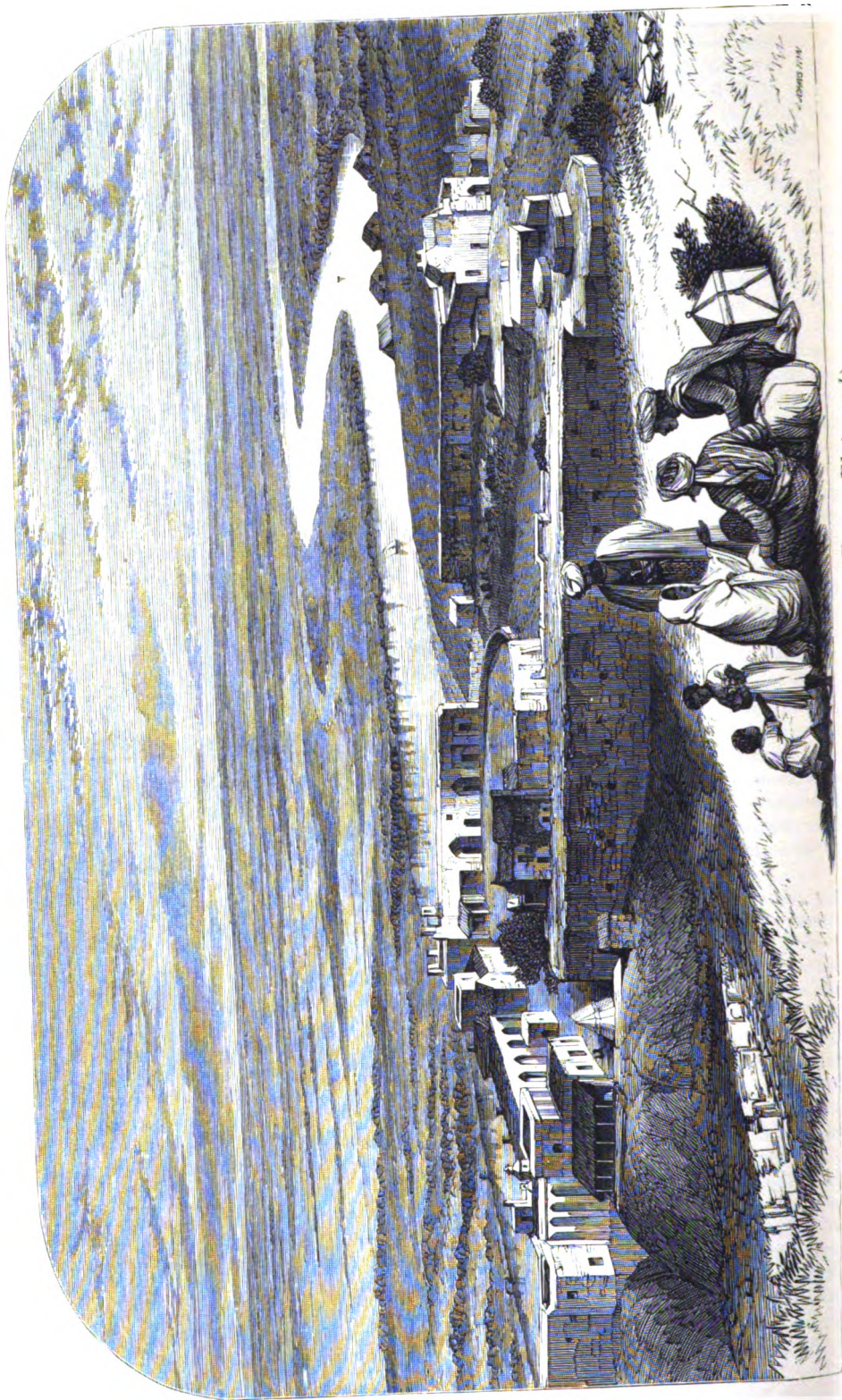
and there is not a tree, and scarcely a shrub, to be seen, except occasional clumps of screw-pine. The low white bungalows are few in number, and very scattered, some of them being a mile asunder, enclosed with stone walls and shrubs; and a small white church, disused on account of the damp, stands lonely in the centre of all.

"The views from the margins of this plateau are magnificent: 4000 feet below are bay-like valleys, carpeted as with green velvet, from which rise tall palms, tree-ferns with spreading crowns, and rattans shooting their pointed heads, surrounded with feathery foliage, as with ostrich plumes, far above the great trees. Beyond are the Jheels, looking like a broad shallow sea with the tide half out, bounded in the blue distance by the low hills of Tipperah. To the right and left are the scarped red rocks and roaring waterfalls, shooting far over the cliffs and then arching their necks as they expand in feathery foam, over which rainbows float, forming and dissolving as the wind sways the curtains of spray from side to side.

"To the south of Churra the lime and coal measures rise abruptly in flat-topped craggy hills, covered with brushwood and small trees. Similar hills are seen far westward across the intervening valleys in the Garrow country, rising in a series of steep isolated ranges, 300 to 400 feet above the general level of the country, and always skirting the south face of the mountains. Considerable caverns penetrate the limestone, the broken surface of which presents many picturesque and beautiful spots, like the same rock in England.

"Westward the plateau becomes very hilly, bare, and grassy, with the streams broad and full, but superficial and rocky, precipitating themselves in low cascades over tabular masses of sandstone. At Mamloo their beds are deeper, and full of brushwood, and a splendid valley and amphitheatre of red cliffs and cascades, burst suddenly into view. Mamloo is a large village, on the top of a spur to the westward: it is buried in a small forest, particularly rich in plants, and is defended by a stone wall behind: the only road is tunnelled through the sandstone rock, under the wall; and the spur on either side dips precipitously, so that the place is almost impregnable if properly defended. A sanguinary conflict took place here between the British and the Cossyabs, which terminated in the latter being driven over the precipices, beneath which many of them were shot."

(To be continued.)



THE SAND BED OF THE INDUS, NEAR ATTOK (From a Photograph).

SOUNDS OF ENCOURAGEMENT FROM INDIA.

We beg the attention of our readers to the following letter, addressed to the President of the Church Missionary Society. Sir Herbert H. Edwardes, with others of his noble associates in the administration of the Punjab province, has often pressed on the Christians of England the necessity of increased efforts for the evangelization of India. When some of our Missionaries have fallen on the battle-field, our friends in the Punjab have sent home earnest appeals for men to come forward and supply their place; and when unoccupied fields, like Cashmere, have afforded the opportunity of putting forth new efforts for the salvation of souls, they have exhorted us not to be slack in advancing the standard of the Cross. When a stronghold has been long assailed, and vast resources exhausted in endeavouring to overcome its stubbornness, what are the feelings which are awakened, when the fortress exhibits unmistakable signs of dilapidation, and the walls begin to crumble into dust? Does the fire of the besiegers then slacken? If there had been any discouragement before, is it not at once cast to the winds, and with one hearty cheer do not the men who have been toiling in the face of difficulties, that long appeared to be insurmountable, gird themselves for one mighty effort which may complete their victory, and enable them to plant on the stronghold of the adversary their victorious standard?

We have been engaged in India in a stupendous undertaking. One of the most elaborate defences thrown up by the enemy to maintain his kingdom had its place there. Aware of the value of India, its central position, its numerous population, he resolved it should be his own; and here, therefore, he erected his master-piece of heathenism, one so strong, so firmly knit together, that when the Home Churches sent out their representatives to claim the land for God, and these men, few in number, sat down before its walls, the world laughed in scorn, and said, "What do these feeble Missionaries?" Convinced, however, that it is not by might nor by power, "but by my Spirit, saith the Lord of Hosts," and that the weapons which they used were "mighty through God to the pulling-down of strongholds," they persevered, although year after year passed away, and the superstitions of India appeared to be unshaken and powerful as ever.

In the midst of this persevering assault

and obstinate defence there came unexpectedly a mighty earthquake, so powerful and unexpected, that, even of the Missionaries, some were sufferers, while many others were compelled for a time to desert their posts. But the stroke fell most powerfully on the idolatry of India. This has been shaken to the very foundation; and now that efforts for the overthrow of Satan's kingdom in India have been resumed, and that with a more numerous agency than before, it is found that the old superstitions are no longer what they were wont to be. There are symptoms of decay, there are rents and fissures in the walls, which bid us urge onward the assault, and the citadel shall soon be won; and then will come the liberation of thousands of precious souls long held in chains of darkness by the god of this world.

It is to this that Colonel Sir H. H. Edwardes directs the attention of the Christians of England, in the following brief but most encouraging letter, one, the inspiring sound of which will, we trust, be heard far and wide throughout this island home of ours, calling forth many a man, at such an opportune moment, to come and do service with the Lord in the great Missionary work. May it be as the sound of Gideon's trumpet! When he blew, many lights which had been veiled, the pitchers which had concealed them being broken, gleamed forth in the darkness of the night, and the one blast was re-echoed by three hundred.

"Kussowlee, Punjab, July 27, 1863.

"MY DEAR LORD CHICHESTER,—I write to thank you for the kind terms of your letter of 26th May, communicating my nomination to be one of the Vice-Presidents of that venerable and great Society over which you preside, and to ask you kindly to say to the Committee that I wish I was really worthy to sit down among them.

"It is naturally a regret to me, that, as you say, I have not now one of our own Church Missionary Society's Missions within the limits of my charge. But there is in each of my three districts one of the stations of our good American brethren of the Loodiana Mission, doing the same work for the same Master.

"How all are working together in the Punjab, you will have seen in the last Christmas Conference at Lahore.

"And the Committee will be glad to hear, that, since returning to India, I can perceive

the strongest indications of its people being on the march from the stronghold of their own ideas. There is a marked activity of thought in the educated classes, especially of the Hindus; a sudden recognition of being wrong, or not quite right, and a desire to advance to new things under cover of old names; a sort of shame-faced reformation, tending away from idolatry and towards Christian belief, through the half-way house of Christian morals; and all from native exponents, declaring *this* is not Hinduism, nor *that*, and must be put away, but never telling where they get the light; from the feeble tapers which your Society and others have kept flickering alive, in scattered Mission homes, for sixty years, amid darkness, and discouragement, and scorn. Missions in India have begun to tell. God grant that we may see their triumph in our day!

"Believe me, my DEAR LORD,

"Very faithfully yours,

"HERBERT H. EDWARDS, Colonel."

"*Right Hon. Earl of Chichester, &c.*"

To this we add one fact having reference to the extreme south of India, very remarkably demonstrative of the giving way of prejudice on the part even of the most bigoted of the heathen, and the new and favourable light in which they are now beginning to regard the efforts of the Missionaries. It will be found in the following communication from one of our Tinnevely Missionaries, the Rev. E. Sargent, to a valued brother and associate in that work, the Rev. J. Thomas.

Extract from a letter of Rev. E. Sargent to Rev. J. Thomas, dated Palamcotta, June 9, 1863.

"You will have seen from the Society's

Reports what efforts our people are making towards the support of their own teachers. In this district our people pay half the expenses of all their native teachers. About a fortnight ago I went for the first time to a village in which we have a few Christians, and as I was returning home after prayers with them, some of the Brahmins of the place met me on the way to pay their respects. After a few words of compliment on each side, and a reference to the errand upon which I had come to their village, I passed on. My native catechist staid behind to have a Missionary meeting with the congregation, when, strange to tell, the Brahmins, hearing the Christians were subscribing for Mission purposes, came forth and desired that they might be allowed to give a donation likewise, and actually collected twenty-seven rupees among themselves, and sent them to me. You remember when I and you used to journey in old times from village to village how shy the Brahmins used to be in coming near us, or showing that they had real respect for, and sympathy with, us. When asked by our teacher how it was that they, being Hindus and Brahmins, wished to contribute in this manner, they replied, that when they saw the trouble we took to come among them and to give an education to the people, there could be no charity so becoming as that to which they now contributed; and the head Brahmin said to our Christians, 'If you will give the Mission ten rupees a year I will do so too.'

"The least, then, that can be said in reference to this fact is, that the Brahmins are kindly disposed towards us. Oh that the grace of God might reach their hearts, and give them to receive the unsearchable riches of Christ!"

THE CENTRAL PROVINCES OF INDIA.

THE Annual Report of the Administration of the Central Provinces having been placed before us through the kindness of a friend, we proceed to extract from it such information as may supplement the rude sketch which, some short time back, we gave of this important, and yet, at the same time, comparatively little known portion of British India.

The Central Provinces "may be described as an extensive British territory, situated in the very heart and centre of the Indian peninsula, dissociated, geographically and politically, from other British provinces; and

though occasionally touching upon neighbouring British districts, yet, for the most part, surrounded on all sides by foreign territory." The independent territories which are touched by the frontiers of the Central Provinces are the independent states of Bundelcund to the north; the Bhopal state, Scindia's dominions, on the west; the Nizam's dominions on the west, south, and south-east; on the east the Jeypore state; and on the north-east the Rewa state. These provinces, therefore, offer a grand central situation, from whence Christianity, if once implanted there, might propagate itself in diffe-

rent directions. "Their extreme length, from north to south, may be computed at 510, and their extreme breadth, from east to west, at 550 miles. They extend from the 18th to the 24th degree of north latitude, and from the 77th to the 83rd degree of east longitude. Their estimated area amounts to 150,000 square miles. Among the ancient divisions of India they comprise portions of Hindustan and Malwa, and the greater part of Gondwana; but, in a strict sense, they do not comprise any part of the Deccan."

The Sautpoora hills, running south of the river Nerbudda from east to west, divide the Central Provinces into nearly two halves, thus resolving them into three distinct geographical divisions, viz. the districts north of the Sautpoora hills, those belonging to the hills, and those south of the hills.

The north-west portion of the northern district is occupied by the undulating country known as the Saugor and Dumoh territory; then to the south lie the Vindya hills, a comparatively low and irregular range, overlooking the valley of the Nerbudda. "This valley commences from the western limits of the Hoshungabad district, not far from Mhow and Indore, passing through the Nursingpore district, on to Jubbulpore." Bounded on the north by the Vindyas, the Sautpooras forming its southern boundary, at Jubbulpore it is gradually cut off by the offshoots of this southern range. "Though deep, it is, on the whole, broad, often having a breadth of thirty miles. Its extreme length may be more than 200 miles, watered by the Nerbudda from end to end. For the most part it is a sheet of excellent cultivation of sugar-cane, cotton, and wheat, and is one of the finest parts of the Central Provinces. In the cold season the prospect is remarkable, consisting of long plains, waving with harvest, and bounded on either hand with ranges running almost parallel to each other, and stretching out in seemingly endless perspective."

"Then from Jubbulpore, running northwards towards Mirzapore, up to the frontier of the Rewa Agency, there is a tract which is really a branch of the Nerbudda valley, though it is not permeated by any stream of note. It is about 100 miles in length and of varying breadth. In fertility it is hardly inferior to the Nerbudda valley. It is now traversed by the trunk road from Mirzapore to Jubbulpore; and the entire tract, from the frontier of Rewa to Jubbulpore, and thence along the bank of the Nerbudda to the extremity of Hoshungabad, is to be traversed by a railway. Here, then, is to be

found one of the principal arteries of wealth and traffic within these provinces."

The districts in the Sautpoora range constitute the hill region of the Central Provinces. They commence from the elevated plateau of Ummurkuntuk, where the Nerbudda has its source, opening out westward into the Mundla district, "once the seat of a mixed Gond and Rajpoot dynasty, sparsely peopled, scantily cultivated, rich in resources, poor in development, in parts fit for European settlements, in parts fit only for the habitation of tigers." Due west comes the Seonee district, generally wild and hilly, "traversed from end to end by the trunk road from Jubbulpore to Nagpore; westward again is the Chindwara district, once the seat of the principal Gond dynasty in these provinces;" and, again, to the west of this lies the Baitool district, where the river Taptee has its source. In these districts exist important points suitable for the formation of sanatoria, such as the Muthoor and Puchmurree hills in the Chindwara, and the Khamlee hills in the Baitool district.

South of the Sautpoora lies the province of Nagpore proper. It is intersected by two great rivers and their affluents, the Weingunga from the north, and the Wurda from the west. These two rivers by their confluence form the Pranheeta, which subsequently meets and merges in the Godavery. Along the left bank of the Wurda river extends the great cotton-field of the Central Provinces. The cotton cultivation consists at first of a rich and narrow strip along the bank, but this gradually widens, "till, owing to a semi-circular curve of the river, it attains a width of fifty miles at a point which may be marked by Hingunghât, the well-known cotton mart. Here is the great plain of black loamy soil, cultivated partly with cotton and partly with wheat and maize, but capable of being cultivated chiefly with cotton. The flat unvarying champagne of unbroken cultivation contrasts strangely with the stony, jungly, rugged, and undulating tracts around it. Then it gradually becomes narrower and narrower, still hugging the banks of the river, but more and more encroached upon by the brushwood and forest, till it becomes lost a little below the old city of Chanda. At this point the desert and the garden are brought into juxtaposition. On one side of the city there is the black loam and the cotton crops; on the other side there is the barren, unpropitious ground, covered with low forest and brushwood, and tenanted by wild beasts. This black soil tract, then, cannot be less than 100 miles in length, while

its breadth is varying. Its probable area may amount to 3985 or 4000 square miles. And this area one day may, and will, be cultivated chiefly with cotton."

The Weingunga has also connected with its waters a large extent of rich and valuable land. "Towards the north, where the river debouches from the Sautpoora hills, the valley is broad, generally cultivated, and often rich. On the right bank, opposite the capital, Nagpore, the valley reaches out to a great breadth, till it is separated only by some hilly country from the valley of the Wurda. Here, then, is the great plain of Nagpore, stretching from the capital to the river Weingunga, for fifty miles of flat unbroken cultivation of wheat and maize. On the opposite side of the river the country is more broken or undulating, and but partially cultivated, chiefly by means of irrigation from tanks. These tanks are so numerous, and some of them so large, being many miles in circumference, that this tract might almost be called the lake region of Nagpore. Here a tank is not a piece of water with regular banks, crowned with rows or avenues of trees, with an artificial dyke and sluices, and with fields around it; but it is an irregular expanse of water: its banks are formed by rugged hills, covered with low forests that fringe the water where the wild beasts repair to drink; its dykes, mainly shaped out of spurs from the hills, are thrown athwart the hollows, a part only being formed by masonry; its sluices often consist of chasms or fissures in the rock; its broad surface is often, as the monsoon approaches, lashed into surging and crested waves. Proceeding southward, the valley of the Weingunga becomes narrower, but continues rich, abounding in rice cultivation, and highly irrigated, until at last it joins the Wurda (there called the Pranbeeta) below Chanda. Its feeders have also valleys of a similar character. But the cultivation is hemmed in by low forest or rank jungle; and even in the cultivated tracts the malaria is so prejudicial, that during the autumn and early winter no European could enter there and live. As, then, the valley of the Wurda is the cotton-field, so the lower valley of the Weingunga is the rice-field of these provinces."

Other portions of the Central Provinces are specially noticed as worthy of attention. The undulating table-land of Chutteesghur, occupying the eastern portion of the district, from Ummurkuntuk, the culminating point of the Sautpoora range, southward as far as Raepore, and the sources of the Mahanuddy and Sew rivers. Rising in the forest-

clothed hills, far to the south, these rivers run northwards, through the plains of Chutteesghur, enclosing between their nearly parallel courses, tracts richly productive of rice and wheat. Eastward, beyond the valley of the Mahanuddy, intervene the petty states of Sumbulpore. That river, having changed its course from northwards to a south-easterly direction, becomes, a few miles below Sumbulpore, navigable all the year round right down to the sea. Its valley at that point obtains considerable width, and although as yet only partially cultivated, is possessed of enormous capabilities. About forty miles to the east and south-east of Sumbulpore runs the frontier of the tributary states of Orissa and of the Cuttack district.

The south-eastern portion of the Nagpore province, from the valley of the Weingunga and the plains of Chutteesghur, down to the Godavery on the south, is described by Mr. Temple as a great wilderness, divided into two portions by the Indrawatty river, abounding, indeed, in hill and wood, but malarious, and entirely uncultivated and uninhabited. We question the correctness of this description. More justly it might be designated an unexplored district, of the character and capabilities of which we are too ignorant to attempt any description of it. This is the home of the Kois, and it is into this district that our Missionaries are beginning to penetrate from Dumagudem on the upper Godavery. Nor have they found it to be that desolate region which Mr. Temple's report would lead us to suppose. Our Missionary, the Rev. F. N. Alexander, who traversed nearly fifty miles of the so-called jungle on his way to Dumagudem, says, "the jungle we passed through in no way resembles what is generally understood by that word, viz. a tangled, impassable brushwood, and trees of immense size growing closely together. The term 'shrubby' conveys more accurately what I saw all along the line of march: and indeed I may say that all of the Koi country I passed through is more like well laid-out ground than anything I know of. . . . The country is emphatically a land of water. Many times we passed fine meadows, with the water trickling over them without care from man." In fact, the whole tract of Gondwana has been hitherto almost untouched by Europeans. It is reserved for Missionary enterprise to open it up, and we trust this will be done, until we grasp, not only the Kois in the southern but the Gonds in the northern portion of it, and a chain of Mission stations extending itself from Jubbulpore to Raepore, and thence to Raepore, shall connect

by Jugdulpore, with the Missions in the Upper and Lower Godavery.

Mr. Temple then proceeds to touch upon such portions of the past history of the country as may have materially affected the condition of things as they are found at the present time—

“The earliest dynasties in this part of India, of which any thing now is either recorded or remembered, are those of the Gond Rajpoots. But prior to these, and superior to them in civilization, there must have been several Hindu dynasties, which are only now known by architectural remains—some at Jubbulpore, on the banks of the Nerbudda, some in the hilly part of Chutteesghur, and some at Bustar, in the heart of the wilderness.

“The ancient Gondwana or country of the Gonds comprises most of the countries now included in the Central Provinces, both below and above the Sautpoora range. The earliest settlers in the woods and hills and the oldest dynasties were Gond. The Gonds seem without doubt to have been one of the most powerful and important of the aboriginal races of India. Existing prior to the advent of the Hindus, they possessed their own forms of heathenism, which often are preserved entire and intact to this day, and which have always, and under all changes, impressed their mark on the character of the tribe. But some Gonds, while retaining their external and distinctive characteristics, adopted the Hindu, and some few the Mohammedan religion. Thus there are seen in the present age, as respects faith and custom, three kinds of Gonds, namely, the aboriginal Gonds, the Hindu Gonds, and the Mussulman Gonds.”

Mr. Temple proceeds to give us the history of the Hindu Gonds, their history, in fact, being in a great degree the history of the province. The Hindu conquerors of the Gonds were principally Rajpoots. From their intermarrying with the people they had subjugated, a mixed race arose, designating themselves, indeed, Rajpoots, and proud of their descent, but being in reality Gond Rajpoots. They became a dominant race, establishing from first to last four kingdoms within the limits of the present Central Provinces—

“The northern kingdom had its capital at Mundla and at Gurra (near the modern city of Jubbulpore), and dominated the greater part of the Nerbudda valley; while the remainder, together with the northern, or Saugor district, was occupied by Boondela

Rajpoots, and by Hindus of various tribes. Of the two midland kingdoms, one had its capital at Deoghur on the southern face or slopes of the Sautpoora range, overlooking and commanding the plains which now belong to Nagpore. Deoghur is now ruined and utterly desolate; but it was a city before Nagpore was even a village. The other midland kingdom had its capital at Kherla, a hill commanding the rich valley of Baitool in the heart of the Sautpoora hills. To this also belonged the celebrated forts of Gawilghur and Nurnalla, both in the same range. The southern kingdom had its capital at Chanda, on the Wurda, and comprised a vast but wild territory: it stretched far up to the north-east, and again commanding the Godavery, stretched far down to the south. These four dynasties existed at least some time before the formation of the Mogul empire. They were brave and independent, but they could never have been rich or powerful. Still, each of them must have possessed an annual revenue of some lakhs of rupees. They were quite inferior in art and civilization to the Hindu and Mohammedan dynasties known in other parts of India; but still they each left architectural remains and monuments of great interest at Mundla, at Deoghur, at Kherla, and at Chanda. These ruins surrounded by, or adjacent to, the waste or the rocks, or the forest, fill the modern inquirer with surprise, and attest the former energies of half-civilized races contending with the wildness of nature. As the Mohammedan rule absorbed the different parts of Central India, it attacked these Gond kingdoms in turn. The northern kingdom, however, in some struggles, well known to local tradition, maintained something of its independence, though it may have lost many of its richer provinces. The southern kingdom also does not appear to have been entirely subdued, though it was rendered tributary; but its branches across the Godavery were carried away, and added to the Mohammedan kingdoms in the Deccan. That dominion, indeed, spread over both banks of the Godavery, and up to a recent period the strip of territory on the left, or Nagpore side of the river, belonged to the Nizam. The midland kingdom was, at all events, rendered tributary, and its princes were by force, or influence, converted to Islam.

“Besides these four kingdoms, there was a Gond Rajpoot dynasty at Wurungul in the Deccan. When that place fell to the Mohammedans, the Rajah fled northwards across the Godavery, and established himself

in wild independence among the inaccessible forests.

"The Mohammedan princes and generals who were settled at Malwa (somewhat beyond the present north-western frontier of the Central Provinces) did, sooner or later, occupy the finest parts of the Nerbudda valley; and the city of Hoshungabad was named after the well-known Hoshung Khan. The Mahratta province of Nagpore, too, having been brought under Mohammedan rule, was made a dependency of the viceroyalty of the Deccan. As the Mohammedan empire became broken up, and a general scramble for empire commenced, and as the tide of Mahratta invasion ebbed and flowed, revolutions swept like so many waves one after the other. The Nerbudda districts suffered, in common with Malwa, a long series of misfortunes. Thus the landholding portion of the Hindu population were trodden out or banished, and the Gonds were driven to the hills and woods. And at the last these much-vexed provinces suffered partially from Pindarry incursions, the robber tribe of Pindarries having fixed their head-quarters in the wild and strong country on the banks of the Nerbudda below Hoshungabad. The depopulation and devastation which occurred in those successive periods of evil greatly modified the circumstances and character of the people, and the effects are clearly traceable to this day. Ultimately, however, the districts of Saugor and Dumoh, and part of the Hoshungabad district, became incorporated in the dominion of the Mahratta house of Scindia; while the rest of the country now included in the Central Provinces formed the kingdom established by the Mahratta house of Bhonsla.

"The Bhonslas did, indeed, accumulate a great extent of territory. They subdued successively each of the four Gond kingdoms already mentioned.

"There are no traces now left of the royal Gond families of Mundla and Kherla. But the descendants of the Mohammedan Gond princes of Deoghur, and of the Hindu Gond Princes of Chanda, still survive as state pensioners. The Bhonslas also reduced the Gond Rajpoot chief who, driven out from the Deccan by the Mohammedans, had established himself in the wilds of Bustar near the Godavery, and also over the Gond and Gond Rajpoot chieftains, who dwell in the districts of the Mahanuddy, now known as Sumbulpore and its dependencies. Thence they extended their possessions over the Cuttack province right down to the sea. It is also to be remembered that the Bhonslas

owned as one of their first possessions the province of Berar, and bore the title of Rajahs of Berar. Hence Nagpore has sometimes been erroneously confused with Berar. After the first Mahratta war in 1803, Berar was shorn off from the Nagpore kingdom, and transferred to the Nizam of the Deccan, under whose sovereignty it has since remained. At the same time the province of Cuttack was ceded to the British. The power of the Bhonslas culminated under the first and greatest of the Rughojees. He ruled from the Bay of Bengal in the east to the Adjunta hills overlooking Kandeish in the west, from the Nerbudda in the north to the Godavery in the south, over one of the greatest kingdoms ever founded by a Mahratta prince. His revenues amounted to about a million sterling per annum. He died in 1755. It was in the reign of the second Rughojee (1803) that Cuttack and Berar were lost to the Bhonslas, and the kingdom reduced by more than one-third. From that time, also, a British Resident was established at Nagpore. Rughojee the second died in 1816, and Appa Sahib was placed on the throne. It was his treachery and defection in 1817 that brought on those events that ended so well for the British cause in the defence of the Residency under Sir R. Jenkins, and the battle of Seetabuldee. One result of these affairs was the cession to the British of the districts on the Nerbudda and of the tributary states on the Mahanuddy. From that time, also, the two small hills of Seetabuldee (at Nagpore itself), and a few square miles of ground for a cantonment, were also ceded to the British. These several cessions were ratified by the treaties of 1817 and 1826; and the several districts under the designations then recognised are all named in the schedules annexed to the last-named treaty. At the same period after the conclusion of the second Mahratta war, the Saugor and Dumoh districts were ceded to the British Government by Dowlut Rao Scindia, in 1817 and 1818, and the territories under their then recognised designations are to be found in the schedules attached to the treaty of 1818. Saugor is also included in the cessions made by the Peishwa in the treaty of 1817. Thus were acquired by the British Government the districts so long known as "the Saugor and Nerbudda territory.

"The remnant of the Bhonsla dominions now consisted of the province of Nagpore itself. After the final deposition of Appa Sahib in 1818 (who, after continued acts of treachery, fled to Hindustan), Rughojee the third, then a minor, was placed on the throne

by British authority. During the long minority and regency which ensued, the Government was virtually conducted by the Resident, Sir R. Jenkins. Some European officers were appointed to superintend the several districts; and a regular staff of native officials was appointed. This administration, if not quite equal to that of regular British provinces, was consonant to the usages and circumstances of the country, and superior to any thing known previously. It is still remembered with favour by the people. It lasted till 1830, when the Government was assumed by the Rajah himself. Rughojee died in 1853, without heirs begotten or adopted, and the kingdom lapsed to the British Government as paramount in 1854.

"In 1860 several additions accrued on the several frontiers. Certain portions of the Saugor and Hoshungabad districts, previously assigned to British management (together with other districts not connected with these provinces), were ceded in perpetuity, in virtue of certain territorial arrangements concluded with Maharajah Scindia. A portion of the Shahghur principality, confiscated by reason of the rebellion of its Rajah in 1857, was included in the Saugor district. An important strip of territory, extending along the left bank of the Godavery for 140 miles, was ceded to the British Government in virtue of the recent territorial arrangements made with His Highness the Nizam of the Deccan in 1860.

"This sketch may be concluded with a summary of the dates in which the various territories now incorporated in the Central Provinces were acquired by the British Government—

"1817. Nerbudda districts, from the Bhonsla Mahratta.

"1817. Seetabuldee hill (Nagpore), from the Bhonsla Mahratta.

"1818. Saugor districts, from Scindia Mahratta.

"1826. Sumbulpore and its dependencies, from Bhonsla.

"1854. Nagpore province, from Bhonsla.

"1860. Part of Shahghur (Saugor), from Bundelcund.

"1860. Hindia Hurdee (Hoshungabad), from Scindia Mahratta.

"1860. Godavery Talooks, from Nizam of the Deccan.

"It will be observed that almost the whole of these provinces have been under Mahratta rule. In Nagpore proper, which is between the Wurda and Weingunga rivers, the Mahrattas have thoroughly left their impress

upon the face and features of the country. There the manners and customs, the language, the ideas and associations, are all Mahratta, both among high and low, both in town, and country, and village. With certain modifications, this part of the country much resembles Berar, and the Mahratta country of the Bombay Presidency. But in the rest of these dominions the Mahrattas remained distinct as a governing class; and although everywhere indications of Mahratta influence are visible, yet with the mass of the people neither the language nor the associations are Mahratta. In the eastern part of Nagpore and Sumbulpore the Hindi language prevails, with some admixture of the Bengali and Oorya languages, inasmuch as the frontier now reaches to within 150 miles of Cuttack district, and within 120 from the district of Midnapore, near Calcutta. To the south, in the districts bordering on the Godavery, the Telugu language is used. To the north, in and above the Sautpoora range, the Hindu and Oordoo languages prevail; and in the extreme north above Saugor there is much affinity with Bundelcund and Hindustani. Throughout all the hill regions, and in the more remote districts, the Gondree dialect prevails, and there are many wild tracts where this dialect alone would be understood. In general terms, however, the Hindustani is the *lingua franca* now understood, with few exceptions, even in the villages throughout these provinces."

The report next passes on to the population, estimated at a total of nine millions. Of this Mr. Temple says—

"Of the population generally it is difficult, if not impossible, to convey any comprehensive idea in a few words. There are not here, as in some parts of India, particular classes in power, and particular classes in subjection, or particular tribes in substantial occupation of large tracts of country. The people here, indeed, present every variety of tribe and caste mixed up together. There are few tracts of country, even few villages, where any one tribe can be said to predominate. It must suffice to mention some of the principal tribes.

"The Gonds have been already mentioned. They are principally found in the hill districts of the Sautpoora range, and in the wild regions to the south and east; but a few of them are scattered about the plains of Nagpore.

"The Mohammedans generally are not numerous, nor have they any large stake in the country. They have principally been attracted by service or adventure. There

are but few Pathans from Northern India, some Moguls, a sprinkling of Deccanees, and some from Arcot in Madras. There used to be swarms of Arabs and Rohillas in the capital at Nagpore in the service of the second Rughojee, just as there are now in the Deccan. These men were mischievous and turbulent: they were happily driven out from Nagpore long ago; and there is apparently not one of them left. There are, fortunately, but few of the fanatical and priestly class of Mohammedans. Of Brahmins from Hindustan there are few; but there is of course a sprinkling of Mahratta Brahmins (Maharashtree), who are known to be a class of eminent ability and influence: the proportion of these, however, is small for the number of Mahrattas generally, except in the city of Nagpore, where they are numerous. But Brahmins of the poorer class are largely sprinkled all over the country as writers and petty traders, much of this kind of business being in their hands. The Rajpoots of more or less pure descent are numerous, especially to the east, and hold much land, some of them being large feudal landlords. As already explained, this race is much mixed with that of the Gonds, and most of them would not be acknowledged by the real Rajpoot of Northern India. In the Saugor and Dumoh districts there are some of that formidable and untractable Boondela tribe of Rajpoots that possess Bundelcund.

"Of the educated and mercantile class there are many Kayeths from Hindustan, introduced a few before and many after British rule into the public offices and departments. The Purbhoo from the Bombay Concan, and the Parsees, are very few. That very important class of Marwaree merchants and bankers (whose native country is in Jodhpore) are well represented in the principal towns: some of them are men of real ability and enterprise. Some of the Madras mercantile class have found their way here in connexion with the troops and the public departments.

"Of the great agricultural section of the community nearly all tribes and castes are represented. The best of them are as yet, however, altogether inferior in skill, strength, and industry, to the great husbandman classes of Hindustan and the Punjab. But one of the chief are the Koonbees, who appear to be identical with the great Koonbee tribe in the Mahratta country of Bombay, from which tribe the dominant Mahratta race is sprung. The Nagpore Koonbees are chiefly found in the valleys of the Wurda

and the Weingunga. The Koormees and Kachees, Pomvars and Bagrees, similar tribes, but of Hindustani origin, are found chiefly in the northern and central districts: they are skilful, careful, and excellent husbandmen. The Lodhees possess and cultivate much of the land in most parts of these provinces: they are found alike in the Saugor and Nerbudda territories and Nagpore: they are reputed to be fair husbandmen, but they are not of so quiet and contented a disposition as the other agricultural classes. The Chumars (leather-makers or tanners), a low-caste, abound in Chutteesaghur, and indeed cultivate the greater part of that rich and fertile tract. Their character is as yet inferior; but from their possession of such fine land, they have a great chance and opportunity of progress. The ground is so productive that it does not call forth their energies at present. In the south, near the Godavery, the cultivators often are Telingees (from the Madras Telingana), speaking the Telugu language.

"To this cursory notice there should be added a mention of the Brinjarees, or Bunjairahs, or Lubanees. These men are to Central India what the Lohanee and Puracha traders are to the north of India. As traders and carriers these Bunjairahs ramify all over the country, and form a freemasonry among themselves. They travel from Bombay to Mirzapore, from Bundelcund to Masulipatam. At this moment the land carriage for cotton is entirely in their hands. In the north of India the caravans have strings of camels; but these Bunjairahs, instead of camels, have vast herds of bullocks. In the north of India the armed traders have to face the snows, and the rocky passes, and the fierce mountaineers; but these Bunjairahs have to meet different dangers, in the damp and dark forest, the putrefying vegetation, the malarious exhalation, the pestilential swamp. In the height of the rainy season, however, they have a recess, and they permit their bullocks to graze in the boundless pasturage. The character of these men is in some respects fair; but they are often daring and turbulent, and sometimes suspected of participation in robberies.

"The general disposition of the people is quiet, peaceable, and patient. Those classes which are wild or barbarous are not fierce nor aggressive. Fanaticism in any shape is rare. To the north of the Nerbudda the people are more spirited and sensitive; but they are not turbulent, and are of a milder character than the population of the neighbouring territory of Bundelcund. The upper class of

the population is fairly interspersed everywhere; but its standard of education and civilization is not high. The middle-class is numerous, and, all things considered, tolerably educated and intelligent. The lower class and the mass of the population must rank low, even in an Indian scale, in respect to skill, industry, and intelligence; and education among them is even more rare than elsewhere in India."

Reserving one class of the population (the Gonds) for separate consideration, we proceed briefly to enumerate the towns and centres of population.

"The towns and cities in these provinces cannot hold a high rank. There really is not one first-class city in the country. Nagpore itself is, in its interior, probably one of the most ill-kept and unsightly cities in India. Saugor is a clean and good town, with a beautiful lake and environs; but its position gives it neither wealth nor trade. Jubbulpore is also well kept, and is increasing with great rapidity; as yet, however, it is merely a rising place, and no more. The extraordinary advantages of its position, however, seem to render its future destiny great and certain. Chanda and Mundla are truly strange cities, with vast circumvallation and ruined forts; but in their interior containing little more than huts and jungle. Chanda is in a neighbourhood which is sure to be one day a centre of wealth; whether the current of trade will bring greatness to that particular spot remains to be seen. In most of the districts, such as Nursingpore, Baitool, Bhundarra, and Raepore, the head-quarters are large villages and nothing more. The large cotton marts, such as Hingunghât, Wurda, Deolee, and others, places where great wealth must accumulate, are, in respect of streets, bazaars, and houses, so backward, that few who had not seen them would credit the account of their condition. The apathy of the people in these respects is unfortunate. Accidental fires in such combustible dwellings are of constant occurrence, and so sure as the dry season comes round half these places are laid in ashes."

In the foregoing brief enumeration, Jubbulpore is favourably mentioned as advantageously situated, and promising to increase in prosperity and influence. This is of interest to the Church Missionary Society, inasmuch as it shows that the one station, which we have been led to occupy in the northern portion of the Central Provinces, is capable of being rendered an important centre from whence Missionary efforts may be pushed forward in different directions as

opportunity presents itself. At present, indeed, it is a day of small things, and the amount of effort not such as circumstances require. One only of our Missionaries, the Rev. Elias Champion, is to be found at Jubbulpore.

"As might be expected in such a pastoral country, there are vast herds of bullocks, cows, and buffaloes. But all the bovine herds are of an ordinary description, rather below than above the general Indian average, except perhaps on the banks of the lower Wurda and the Godavery, and in a few exceptional places. In few parts is there a really superior indigenous breed of cattle. The best draught cattle come either from the southern Presidency or from the Deccan. There is no breed of horses or ponies worthy of the name; the Deccan chiefly supplying these animals for the local demand. Camels are not found here, and those that are imported do not thrive in this comparatively humid climate. Elephants thrive here, and can be caught in the hills to the eastward. Wild animals of many species are abundant. The tigers, cheetahs, and panthers, infest all the districts of these provinces, and are most destructive to human life. The wild boars are plentiful, and prove very mischievous in eating up the crops. The bison and the wild buffalo are to be met with in many of the forests.

"Of the agricultural products the most valuable and characteristic is cotton, which grows already to a great extent in the valley of the Wurda and in Chutteesghur, and might be indefinitely increased. The next best cotton is raised in the valley of the Nerbudda: some is also grown in the valley of the Mahanuddy. The best rice is very largely produced in the lower valley of the Weingunga and in parts of Chutteesghur. Wheat is produced best in the valley of the Nerbudda, in the champaign country between Nagpore and the Weingunga, and in parts of Chutteesghur. Oil-seeds are largely cultivated in Chutteesghur and the valley of the Mahanuddy. Opium of good quality is largely produced in the Baitool district, and its culture may be greatly extended. The best sugar-cane in these provinces is to be met with in the Jubbulpore districts, but with this and a few other exceptions the sugar-cane in these provinces is of an inferior description. In fact, the culture of sugar in these provinces is in its infancy. It may yet be increased and improved indefinitely. Safflower of good quality is grown in Chutteesghur. Indigo to some extent is produced in Sumbulpore. Indian corn and millet (jowary)

are found in most parts of these provinces. Of fibrous substances, flax and hemp, there is but little as yet produced. Tea and coffee have not yet been introduced, though certainly the Sautpoora Hills would appear to offer facilities for such introduction. The same remark applies to silk. Among the natural productions, lac-dye must be counted. The substance from which the dye is extracted is the work of insects, which settle in innumerable myriads upon particular trees, or shrubs, or grasses, in the forests and woods to the eastward, that is, in the districts of Mundla, Chutteesghur, and Sumbulpore.

"The forests and jungles, as will have been already apparent, are boundless in these provinces. The resources in valuable or serviceable timber, if not so great as might have been expected, are yet very considerable. The Sautpoora hills have extensive forests of sal of first-rate quality (the value of sal being notorious), also saj and bije-sal, both trees furnishing very useful timber. To the south there are extensive teak forests, some of which are comparatively near to the Godavery. The open and cleared country is, on the whole, not destitute of ornamental trees: of these, the finest are the tamarind and the mangoe, which are seen everywhere. The mangoe groves, small and great, are, indeed, one of the most noticeable features of the country. The avenues of trees on the Mirzapore and Jubbulpore roads are probably some of the longest to be seen anywhere. The superior date palm and the cocoa-nut, do not abound, while the inferior dwarf palm is a weed growing in quantities. The mulberry is hardly to be found. The banyan and the peepul are commonly to be met with.

"The soil is generally rich and strong in the valleys and in the champaign country. In this cardinal advantage these provinces will be surpassed by few. So far as agriculture, arboriculture, and horticulture have advanced as yet, there seems every reason to hope that the soil will be made to teem with all the known products of India. Though the autumn and winter rains do sometimes fail, yet the regular monsoon is always copious; and for many months the whole surface of the country is covered with verdure as with a carpet.

"Of coal there are some seams. Of iron there are great quantities; how great none can possibly say at present. In the Nerbudda valley, a short distance to the west of Nursingpore, there are coal-mines on one side of the river, and iron-mines on the other. The rail is here to run parallel with the river; and the mines of both kinds will

be within fifty miles of the line. The mines are in the hands of an European Company. There are some coal seams in the Chindwarra district, but their real value is as yet a matter of doubt.

"The country is almost destitute of arts and manufactures, and there are no fabrics worthy of mention. The only factory of consequence is the lac factory at Jubbulpore, the property of an European gentleman. There are two screw presses for cotton and other goods, one at Hingunghât, the other at Chanda.

"Architectural remains are scattered over the country, but they are Hindu. There are no Mohammedan remains of importance. The remains left by the Gond dynasties have been mentioned, as also the scattered Hindu ruins of an anterior date, in several places. In the Saugor and Nerbudda territory the Mahrattas left few external traces of their rule. But in and about Nagpore the Bhonslas constructed several noble tanks and reservoirs with masonry pipes carried under ground for miles to supply water to the city and its environs. These works do, indeed, redound to their lasting honour. They also built several fine palaces and gardens. The style of architecture was purely Mahratta, distinguished by the flat roof, the far-projecting eaves, the lofty wooden pillars, the walls of black stone, the general effect being massive and sombre. But, generally, the houses of the people are mean and unsightly, bricks and tiles being little used, and the actual material consisting of wood, thatch, and mat. That such should be the case in a country so abounding in common wood and grass is not surprising. But as civilization advances, it is to be hoped that the houses will be better built.

"The trade of these provinces has five great currents flowing; one to the north, one to the west, one to the south-west, one to the south-east, one to the south. The northern runs to Mirzapore, on the Ganges, and ultimately to Calcutta; its course is well open. The west is by the valley of the Nerbudda; and the south-west proceeds direct to Bombay. Both these will be occupied hereafter by the rail, and will then be united in Kandesh, wherein their united streams will flow to Bombay. The south-east is by the valley of the Mahanuddy; the south by the valley of the Godavery. These latter are at present but little developed: they will depend hereafter on the navigation of these two great rivers, and will tend to Cuttack, and more particularly to Coconada. It is Coconada which may be destined to become the port of the Central Provinces.

"The exports generally consist of raw produce—cotton, oil-seeds, cereals, safflower, sugar, opium, lac, dyes, resin, wax, timber, iron. The imports consist of all kinds of manufactures and fabrics, piece-goods, cutlery, hardware, brass pots, wrought-iron, salt, cocoa-nuts.

"Such," concludes Mr. Temple, "so far as I yet understand them, are the Central Provinces. Upon a survey of them the characteristics which most strike the mind are their variety, their present backwardness, their vast resources, their means of future development, and their extreme isolation from all other parts of British India *penitus toto divisos orbe.*"

By the formation of railways these central and hitherto secluded provinces of India promise to be thrown open, and to become the high road between west and east. The railway from Bombay to Nagpore is in progress; also one from Bombay to Jubbulpore. Again, a railway from Jubbulpore to Allahabad will connect the centre of India with the North-west and Bengal.

These great undertakings are as yet, however, only in their commencement; but that which is more surprising, and serves to show how unimproved these important districts have been left, is the fact, "that of roads completely made there is not one;" although it be true "that the various roads, main and branch, either in progress or projected, or proposed, are numerous, and will be spread like a network over the country." The following are the lines to which, as of most importance, attention should be primarily directed—the Great Northern, from Nagpore to the Khuttra pass, near Mirzapore; and the southern line from Nagpore through the heart of the cotton districts to Chanda, near the point where the navigation of the Upper Godavery may be said to commence.

The Great Eastern line is another important work. "It runs from Nagpore to Raepore and past Sumbulpore to the frontier of Cuttack. It has a branch breaking off from Sohela near Sumbulpore to join the Mahanuddy at Binka near Sonempoor. The total distance, main line and branch, amounts to 244 miles. From the Cuttack frontier the road is nearly finished to the sea. From Binka the Mahanuddy is sufficiently navigable all the year round. As the southern line connects Nagpore itself with the Godavery, so this eastern line connects the most promising part of the province with the other great natural outlet and highway, namely, the Mahanuddy river. Its early completion would at once supply a vast stimulus to agri-

cultural production, and cause a perceptible enhancement of the wealth of the country. It traverses from end to end the two richest, largest, and best cultivated champaign tracts in all the Central Provinces, namely, the valley of the Weingunga, and the plateau of Chutteesghur. The grain, the oil-seeds, the pulses, and some cotton, will go by the valley of the Mahanuddy to the eastern coast. But also there is hope that the cotton already produced in Chutteesghur may be so increased, that a new cotton field of great extent will be created, and its produce exported by the Mahanuddy, and it is this great commerce which the eastern road is directly to subserve."

The Wurda valley cotton road, and also the Raepore and Jubbulpore, and the Raepore and Seroncha roads, which will open up from north to south the wild eastern district, are the other primary lines which are specified in the report.

We have referred, in a previous article, to the navigation works on the Godavery, and the prospect thus afforded of cheap transit to the sea for the productions of these interior provinces. These works were visited by Sir C. Trevelyan, when Governor of Madras, and his recorded opinion of their value and importance is as follows—

"I ascended the Godavery as high as the mouth of the Savery, and matured by frequent conferences with provincial officers who accompanied me, and by references to reports and plans, my knowledge of what is in progress for opening the navigation of this noble stream. Some idea may be formed of the advantages to be expected from this undertaking when it is remembered that the Godavery includes several large rivers among its confluent, and that their united basin is the most fertile region of Central India. The great cotton field of the interior, whence scanty supplies reach Bombay on one side, and Mirzapoor on the other, by an expensive and deteriorating land carriage, will now be laid open to the sea. There is no channel for the conveyance of a bulky export trade, consisting of raw produce, like the downward navigation of a river. Even railroads yield to it in this particular, the difference between land and water-carriage in this case being so great that the opening of the Godavery will be equivalent to the creation of a new trade, to the extension of which no limits can be assigned. When the cotton, the linseed, and the grain of Central India are delivered at Conconada at the prices prevailing on the coast, new life will be given to the agriculture of the interior," &c. &c.

All these are of importance to the Missionary as well as to the statesman. They give us access to secluded districts, and enable us, with comparative facility, to bring within the reach of the people the means of Christian instruction. What the Roman empire did of old, the British empire is doing now. The one by its arms, enterprise, and superior civilization threw open the limited area of the then known world to the Christian evangelist. The other is fulfilling the same office on a far larger

scale, and in a far superior manner. The British empire recognises the vocation of the Christian Missionary, extends over him the shield of its protection, permits the free use of the improvements and facilities of transit which it has provided; while not unfrequently by its highest officials he is encouraged to go forward wisely, yet zealously, in his work.

India, under British rule, presents a field for the prosecution of Missionary labour of special encouragement.

HEM NATH BOSE.

"ON Saturday, the 6th June last, at about eleven o'clock in the morning, a smart and intelligent Hindu lad, of the name of Hem Nath Bose, called at the house of the Rev. Lal Behari De, of the Free-Church Mission, at Cornwallis Square, Calcutta, declared that he had no faith in the religion of his ancestors, expressed his belief in the truth of Christianity, and begged to be received into the Christian church by the rite of baptism. The youth was a student of the first class of the senior department of the Calcutta Training academy. As the reverend gentleman knew that the Bible was not taught in the Training Academy, which was under the management of gentlemen professing the Hindu religion, he inquired of the lad how he had obtained his knowledge of Christianity. The reply was, that he had often conversed and discussed with a student of the General Assembly's Institution, who lived in his neighbourhood, and had besides listened to sermons and lectures on the subject of Christianity. The Bengalee clergyman then examined the youth as to his knowledge of Christianity, and as to the motives which influenced him in seeking admission into the Christian church. The result of the examination was the conviction in the mind of the native clergyman that the lad was sincere, and that, though he had not a comprehensive view of the Christian faith, he had got hold of its fundamental doctrines. Still as the boy, by his own account, was between fifteen and sixteen years of age, as his knowledge of Christianity was not altogether such as could be desired, and as he was a perfect stranger to the reverend gentleman, he was presented with a copy of the New Testament, and was told to go home quietly, to pursue his inquiries into religion, to read the Testament as opportunity was afforded him, and to come now and then to the clergyman for advice and assistance. The boy answered,

that in his father's house it would be difficult, perhaps impossible, for him to read the Testament, as his relatives had already perceived his predilections for Christianity, and were watching his motions; and that, though his knowledge of Christianity was not considerable, yet he firmly believed in its divine origin. It was after more than an hour's persuasion that the lad could be prevailed upon to return home; and at last, when he went away, he went reluctantly. On the following Monday, the 8th instant, the boy again made his appearance, with the Testament in his hand, avowing, as before, his conviction of the truth of the Christian religion, asserting that he found it impracticable to read much of the Testament at home, and begging to be received as a catechumen. Again did the Bengalee Missionary think it proper to persuade the boy to return home, and there, as opportunity afforded, to endeavour to obtain more comprehensive views of Christianity. The boy looked sorrowful, and went away. After this a whole week nearly passed away, and there was no news of the boy. Mr. De thought that possibly the boy, if sincere, was disheartened; or, if actuated by worldly motives, had given up the pursuit as hopeless. On Tuesday, the 16th instant, however, at about three o'clock in the afternoon, Hem Nath again made his appearance, with the same Testament under his arm, stating that he had been put under restraint on suspicion of his desire to become a Christian, reiterating the convictions he had expressed formerly, begging with greater earnestness than ever to be received as a catechumen, appealing to the Missionary whether, in the embracing of truth, delay was not dangerous, and professing his readiness to forsake his dearest relatives and his earthly all for the sake of Christ. On seeing such earnestness and determination, Mr. De felt it his duty to

entertain the lad as a catechumen; and we envy not the feelings of the Christian, whether a clergyman or a layman, who would send away such an earnest inquirer the third time to his idolatrous and heathen home. The boy was then warned of the trials which were awaiting him, and told to count the cost of the step he was about to take. He renewed his resolutions, and said he trusted in God to uphold and strengthen him. Mr. De then knelt down, and prayed on behalf of the boy, beseeching God to endue him with grace and knowledge, and to make him a genuine and sincere convert. The youth was afterwards taken to the converts' buildings, which stand on the same premises with Mr. De's house. In the same afternoon the Rev. Dr. Duff, the head of the Free-Church Mission, was made acquainted with the particulars of the boy's case, and the fact of his being sheltered in the Mission-house.

"The next day, that is, the 17th instant, the Mission-house was crowded, from noon till late in the evening, with the friends and relatives of Hem Nath Bose. There were his father, his uncle, his other relatives; and there were in addition some of the teachers and a great many of the pupils of the Training Academy. Free access was allowed to Hem Nath. The gate of the Mission-house was not closed against visitors and spectators—indeed it could not well be shut, as part of it had before been broken down by a storm. The father wished to be closeted with Hem Nath in a room. The father's wish was gratified. In the afternoon of the 17th instant he was twice closeted with his son. All sorts of arguments and entreaties were made use of to persuade the boy to return home, but to no purpose: Hem Nath remained firm in his resolution. He told his father, his other relatives and friends, that he was convinced of the truth of the Christian religion, had made up his mind to embrace it, and had no wish to return to his father. Mr. De said to Hem Nath, in the presence of his father, 'If you like, you can go with your father: you came here of your own accord; and you are quite at liberty to return. Do you wish to go to your father?' The boy said distinctly, 'No, I wish to become a Christian.' Mr. De, then turning to the father, said, 'You see, Sir, your son is unwilling to go with you. He wishes to become a Christian.' The father then said he had no objection to his son becoming a Christian, only that his mother was in a peculiar state: if Hem Nath were to go once and comfort her, it would be all right. He might afterwards become a Chris-

tian. At that moment Dr. Duff came in, and asked the boy, in the presence of his father, whether he wished to go. The boy emphatically answered, 'No.' Again arguments and entreaties were employed, but in vain: the resolution of the boy was unshaken. He told his relatives that he would go home after being baptized. The father, seeing all his endeavours fruitless, was going away, when, seeing Dr. Duff at the gate, he said, 'I am glad to get rid of my son; he is a very wicked boy.' To which Dr. Duff replied, 'Ah, well! if he be wicked, we shall endeavour to make him good here, and then send him to you reformed. You should then send us a vote of thanks.' The next day, and for several days, the Mission-house exhibited a similar scene. Hem Nath's friends and relatives came by scores. They were freely admitted, and allowed to converse with him. Arguments, entreaties, and threats were made use of to persuade him to return; but in vain. The youth remained nobly firm.

"The father, perceiving that all his arts of persuasion were ineffectual in inducing his son to give up the idea of becoming a Christian, and to return home with him, then had recourse to legal measures."

Such are the deeply-interesting details respecting of this young yet earnest inquirer, as given in the columns of the "Indian Reformer" newspaper of Calcutta.

Callyprosons Bose, assistant in the Public Works Department of the Government of India, and the father of the lad, was as good as his word in having recourse to legal measures. He made affidavit that his son, not yet sixteen years of age, was in the custody of Lal Behari De and Dr. Alexander Duff, at the native Mission-house, Cornwallis Square; that he had applied to these gentlemen to return the lad to his home, but that they had refused to allow him to remove his son, who was still detained there against the father's consent. He also declared that he had been informed, and verily believed, that the object of Dr. Duff and Lal Behari De, in detaining his son, was to induce him to abjure the Hindu religion, the youth being yet a minor and incapable of forming a correct judgment as to such a step. How far the affidavit agrees with the facts of the narrative, as already given, our readers will be able to judge. The youth, under strong convictions of the truth of Christianity, had of his own accord sought out the Missionaries, to whom he had been previously unknown. So far from being hastily taken up, delays were interposed. Yet, undiscouraged, he came

again and again. When his father came to visit him, it was not the Missionaries who detained him, but it was the youth who was unwilling to return, because he knew that in his father's house there would be no freedom for conscience, and that he would be compelled to comply with idolatrous rites, which he regarded as false, and had learned to abhor.

Similar cases had been already adjudicated upon in the Courts of India. In 1846, Sir W. Burton, of the Supreme Court, Madras, settled, in the case of a minor similarly circumstanced, that not age, but *discretion*, must determine his power of choice, and left it optional with him to elect his place of abode. In 1847, Sir Edward Gambier, the Chief Justice, and Sir W. Burton unitedly decreed, in the case of a girl only twelve years of age, in the same way, and, after examination of her, allowed her to return to the Mission-house; and in 1856, Sir Lawrence Peel decreed that a youth under sixteen might, if he chose, return to the Mission-house.

With such precedents this particular case in Calcutta came for trial before Sir Mordaunt Wells. Mr. Bell appeared on behalf of the Missionaries, to show cause why Hem Nath Bose should not be delivered up to the custody of his father, and put in, with the permission of his lordship, the following document—

“Mr. Alexander Duff and Lal Behari De in the within-named writ, do hereby certify that the said Hem Nath Bose is not and never has been detained in our custody, but that he, being a young man of intelligence, and able to form an opinion for himself, did voluntarily, on the 16th day of this month of June, come to the above Lal Behari De, the native clergyman in charge of the converts at the native Mission-house in Cornwallis Square, and begged to be allowed to live there, and that he has ever since lived there of his own free will and at his own request, and without being detained in any way by us; and that his father and all other persons, who have expressed a wish so to do, have been allowed to see him alone, he being free from all control; and that his father has had full access to him, and that he has not been detained from him; and that the said Hem Nath Bose was repeatedly asked by us, in the father's presence, to exercise his own free will and to depart from the Mission-house, but that he refused to do so; and that the said Hem Nath Bose, by his own consent, has agreed to attend this Court to-day.”

The judgment then followed. The judge

was of opinion that one important passage in the affidavit remained unanswered, namely, “that the object of the detention of the child was with the view of inducing him to abjure Hinduism, and embrace Christianity.” Upon this assumption that the child was *detained*, the judgment was based. “It would be a strange thing were it allowed to go forth to the millions in this country that a child might be taken away from its parents to induce it to abjure the Hindu religion.” But if an intelligent youth, according to the development of Hindu life quite old enough to form a judgment upon matters connected with his soul's salvation, becomes convinced of the folly and falsehood of the Hindu system, and desires to abjure it for a purer faith, will the law afford him no protection from an abuse of parental authority, which would overbear the convictions of his conscience, and compel him, against his will, to conform to the abominations of Hinduism. The Missionaries had exercised no detention. The youth, of his own accord, fled to them for protection: they did not, and they could not, close their doors against him, no more than the mercy of God had been closed against them, when they came and supplicated it; and when his relatives came and sought him there, they were willing that he should return home, if he wished to do so, but objected to his removal by force. But this the law has done. It has dragged him forth from the sanctuary which he sought, and has delivered him up to the severity of one who, in the inexorableness of his bigotry, forgets alike the affection of a father and the consideration that is due to the conscientious convictions of a child. Sir. M. Wells declares, “If an allegation had been made to the effect that the father was an immoral man, he would at once have examined the child whether the father were Christian, Hindu, or Mohammedan. That question, however, did not arise here. There was no allegation that the father had misconducted himself, or that he was a person unfitted to take charge of the boy.” What!—to coerce when he could not convince; to exercise such harshness as to compel his child—when he would follow out the convictions of his conscience, and learn how God was to be worshipped and served, and his soul be saved—to leave his home, where he could have no freedom, and seek refuge with a stranger; is there no misconduct here, and that of so serious a character as to unfit him for the charge of his child? The whole case is argued as one lying between the parent and the Missionary; whereas it is in fact the case of an

intelligent youth claiming protection from an undue exercise of parental authority, and that protection the law, as administered by a British judge in the Court of Calcutta, has refused him.

"His Lordship ordered the child to be given up to the father, which was done."

Who is responsible for the cruelties to which that youth may be subjected in the vain attempt to force him back to believe in Hinduism? or, what is more serious, who is responsible should his convictions in favour of Christianity be extinguished by the various

means of mingled cajolery and violence put in practice to accomplish that result, and he relapse into the superstition of his fathers? Who is responsible for that soul, all but escaped, yet arrested and sent back to prison? Certainly not the Missionaries.

The grand question that must now be agitated, and satisfactorily settled, is this—Is a youth, of the age of Hem Nath Bose, incapable of forming a correct judgment as to the relative claims of Hinduism and Christianity?

MISSIONARY WORK AT NAZARETH.

Two features distinguish the population of Palestine, its paucity, and yet its subdivisions, political and religious; its paucity for the whole population from Gaza to Acca and from the south coast of the Dead Sea to the north coast of the lake of Galilee falls short of 200,000; and yet its disrupted character, so that a Missionary at a Palestine station finds himself amongst Jews, Christians of the east, and Christians of the west, Druses, &c., while the Mussulman of Turks, as the political lord, rules them with capricious action, and the wild Bedouin of the desert scourges them with his relentless forays. We have printed the following notes, forwarded by our Missionary at Nazareth, the Rev. J. Zeller, because they very graphically exhibit the nature of the work to be done, and how each and all need the peace-giving influence of the Gospel of Christ. No one can read them without having his sympathy stirred for Moslem, and Bedouin, Druse, and blinded Christian so-called.

The other day I had a visit from an old Moslem (one of the Ulemas): he complained about the burden and infirmity of old age, aggravated as they are by the fast imposed during the present time of Ramadan. I told him even the old heathen, Cicero, had considered old age a happy time, and entered fully into the arguments so beautifully set forth in Cicero's "Cato major de senectute." "But what is all the comfort," said I, "derived by Cicero from meddling with political affairs, from philosophical and other studies, from the pleasure drawn from the remembrance of good and glorious deeds, and from a very dim hope of immortality? What is all this comfort, compared with that expressed by St. Paul in the words, 'To me to live is Christ, and to die is gain.' 'I have a desire

to depart and to be with Christ, which is far better.' 'I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but unto all them also that love his appearing.' And 'This corruptible must put on incorruption, and this mortal must put on immortality.' 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.' Whilst Cicero comforted himself by the thought that his departed spirit would in Hades have the society of the spirits of wise and righteous men, St. Paul knew that he had better prospects before him. There was his crown of life and righteousness; there was before him his Lord Jesus Christ, in whom dwelleth the fulness of the Godhead bodily; there was before him a full and clear revelation of the depth of the riches both of the wisdom and knowledge of God; for he says, 'Then I shall know, even as also I am known;' there was before him the eternal enjoyment of the whole extent of the unfathomable love of God; there was the conviction that his body also would be changed into the likeness of the glorious body of Christ.

"Must you not confess, oh Sheik Kassem," I said, "that St. Paul was evidently happier in his old age than Cicero, when he looked towards the future? How bright, and clear, and sure was the same to St. Paul, how dim to Cicero, who even winds up all his beautiful arguments by admitting a doubt of immortality."

Sheik Kassem admitted that a Moslem in

this country has no scope for patriotic feelings or efforts, like an old Roman, for government is the curse of the land; nor for scientific occupations, for science has long been dead; nor can he derive pleasure from agricultural pursuits, for others reap what he sows. I therefore asked, "But if you have no comfort for the present, what is your hope for the future?" He began to speak about the bliss of the righteous in Paradise. However, when I urged him to explain to me the real meaning of the thousand times repeated words of the Korán about the gardens of Paradise, with its rivers, couches, fruit-trees, wine, and houris, he soon came to a stop. He tried to spiritualize these things as much as possible, evidently because he felt the unworthiness of such ideas; but was afterwards obliged to confess that by far the majority of Moslems considered unbounded indulgence in sensualities the essence of eternal life. If sensuality is eternal happiness, what must be the life of Mohammedans on earth? It is impossible to say more. It is impossible for Europeans, unaccustomed to Arabic society, to imagine into what a depth of depravity this doctrine has plunged the devotees of the false prophet, and fully to see what a stronghold of Satan it is against the truth of the Gospel. In Mohammedanism all the sensuality of human nature is concentrated to war against the work of Christ.

The present time of Ramadan shows clearly what kind of happiness the Islam produces. Then, in a Moslem town at evening, only one thought prevails in all, to see the last rays of the sun sink into the sea, to catch the first sound of the muezzin from the minaret, and to fall, like ravenous wolves, upon the food denied them during the day. When they have eaten they assemble in the house of a sheik, where the Korán is recited for several hours; then they sit, smoke, and drink coffee, and generally the old sheiks vie to surpass one another in the relation of foolish and indecent stories: at last they repair to their harems, and next day they try to sleep off the effects of the debauches of the night.

Feb. 26.—To-night my Mohammedan neighbours had a *mólade*, namely, a festivity in honour of the birth of Mohammed. The same is celebrated, first by a grand dinner, and then by the recital of a piece of poetry, containing the genealogy of the prophet up to Adam, the description of his wonderful birth, and still more wonderful excellencies, both of body and soul. This poem, of very ancient date (the Arabs say it is 600 years old), is one of the most characteristic speci-

mens of Arabic poetry, and contains many most beautiful and poetical passages.

A great many people were invited, for my neighbours are rich and pious Moslems. A Moslem told me next day that he had uncommonly enjoyed the dinner, for the food offered by pious and generous people was blessed and sweet. The principal men, however, were a number of dervishes from Yehudiye, near Jaffa. They are called *Masheik el Tarik* (sheiks of the road), for they live from travelling about, and reciting this poetry at such occasions, from which employment they derive much honour and profit. At seven o'clock I was startled by the singing of the poetry, each verse of which closed with a refrain from the chorus, which consisted of about sixty Moslems. At ten o'clock the "*mólade*" was finished, and now the "*ziker*" began. The word means "remembrance," namely, of the name of God. The dervishes stand in a circle, and repeat the words "*La Allah il Allah*," according to a certain tune, at first slowly, then gradually quicker and quicker, moving their heads and clapping their hands to keep time, till exhaustion and want of breath oblige them to stop. Death-like silence reigns for a time: at length the "*munshid*" (leader) resumes the singing of some poetry, till the exhausted spirits of the dervishes are sufficiently roused to resume their mad devotion. Thus hour after hour they went on, and their house being opposite ours, we were, as it were, in the midst of this horrible performance.

When we hoped they had finished, they began their awful shout again. More doleful became the tune, hoarser the voices, yet quicker the strain. The fearful sound produced by the shouting and clapping resembled the beating of a drum of immense size. The gestures of the people became wilder, their mouths foamed, and from time to time one of them fell on the ground, either senseless or seized with horrid convulsions.

Any attempt by reading, by conversation, by prayer, to modify the torment produced by this diabolical noise was in vain: only by leaving our house altogether we might have escaped the suffering, for the sound was an unearthly one, tearing one's nerves and piercing one's brain. We felt it: evil spirits totally possessed these men, and the powers of hell exultingly gathered around us. I prayed God to preserve my mind from evil. At length I got some sleep, but only to be roused again by the hoarse voice of the *munshid*, who continued his song till the first rays of the sun but a stop to this work of Satan.

Our neighbourhood has not always been a pleasant one. For three years there lived a mad Mohammedan directly under our windows, on the north of our house, and many a sleepless night we spent on account of the incessant noise he made.

But if one of the Christians in our neighbourhood happens to celebrate his marriage, it is nearly as bad, for drinking of brandy, singing, and beating of drums continues every night, for a whole week, till daybreak, and rest or sleep is then out of the question. This we experienced sufficiently of late, first from our neighbours on the north, and then from those on the east.

March 1—I was in Shef Amer. About sixty men attended morning service, and the room was too small for them. In the evening about forty attended, among them perhaps sixteen Druses. I preached from Hebrews ii. 3, 4, about the proofs for the truth of the Gospel.

March 2—I went to Acca. The weather was rainy and stormy. Mr. Girgius Gemmal, a rich Protestant, had lately been attacked on his estate near Acca (the finest one in Palestine) by a large number of Mohammedans, and had been obliged to leave the same. In the evening I paid a visit to the newly-appointed Pasha, who seems to be a man of uncommon energy and intelligence. He expressed himself in favour of Protestants. I mentioned to him a recent case of persecution by the Greek Bishop of Tyre against two Protestant families living in Bassa, a village to the north of Acca, and he promised immediate redress.

Afterwards I went to the house of the Mufti, where I found the Cadi and the principal Mohammedans of the town assembled, for it was Ramadan. The Mufti was not in good humour, as is generally the case with Moslems at the beginning of Ramadan. He therefore asked me whether it was true that I had given the "Mizan ul Haqq" to Moustafa Pasha. I answered that I had, and that the Ulemas of Constantinople had also responded to it in a book called "Shems ul Haqq," with which he ought to make himself acquainted. The Cadi then began to relate, in a satirical way, how he once had a visit from an Englishman, who offered him a number of Christian books and tracts, and made, through the dragoman, a speech about the unity of God. When he asked him why he told him these things, which he knew long ago, the Englishman answered, because he hoped that when the Cadi had become a Christian, all other Moslems would follow his example. This excited the laughter of the assembly. I answered that I knew few

Moslems who were as wise and learned as he, but that the prophet Mohammed himself, who was also an intelligent man, had not been ashamed to enter constantly into religious disputes, even with the Jews of Mecca and Medina, and also with Christians, and had much intercourse with the monk Boheira, and also with all the idolatrous Arabs round. If he had shunned religious disputes, how could the Islam have been established? Besides, there was in our time scope enough for Moslems to learn something from educated Europeans. Our conversation was interrupted by the appearance of two blind Moslems, who seated themselves opposite us in the niche of the window, and began to recite the Korán from memory, to the best of their vocal powers.

Saturday, March 21st, was the festival of the Bairam. According to the custom, I had to pay visits to the principal Mohammedan families and all my Mohammedan friends, to wish them a happy year, and to drink, *volens volens*, in each house a cup of black, bitter coffee, which made, during the day, about thirty cups. In one of the houses I met the Governor of Nazareth, who asserted, against the Greek sheik, that the people of Nazareth were the worst in the land, and cited, in proof of it, the words of Nathanael, "Can there any good thing come out of Nazareth?" At length they turned to me for my decision about this proof, and I replied that the text of the Gospel gave a most conclusive answer, because it appears from it that Nathanael, when saying these words, had still been ignorant of the fact that Jesus from Nazareth was the Messiah; and Philip the Apostle therefore answered him, "Come and see." Thus we may say that every good thing produced in the world by the life and doctrine of Christ begins to refute this evil imputation, which refutation will be complete when all the people of Nazareth will have accepted Christ as their Saviour.

On Monday, March 23rd, I went to the encampment of the Bedouin chief, Akeele Aga. His tents were pitched east of Mount Tabor, at the side of Wady Sherar, with its beautiful little stream flowing towards the Jordan. I first entered the tent of one of his men, which I found full of Jews from Tiberias, who had come to see the sheik. As soon as Akeele heard of my arrival, he came and led me into his own tent, which was full of guests from the Bedouin tribes of the neighbourhood, their spears being stuck in the ground in a long row before the tent. About 200 Bedouins were in the tent, and their horses covered the hill side. At the

upper end of the tent sat the powerful sheik of the Saker, to whom Akeele at once introduced me. I found him to be equal to his reputation, namely, uncommonly good and intelligent. On my right sat his sons: the first of them, a horrible-looking fellow, had but last week shot a poor Arab who remonstrated with him about being robbed by him of a sheep; next came two little boys, armed with swords bigger than themselves; and then the whole line of all sorts of dark and wild-looking fellows, with pistols in their girdles and swords suspended by silk cords to their necks. Soon afterwards another troop of Bedouins arrived, each of whom went with the greatest solemnity through the ceremony of kissing Akeele, wishing him a happy year, and then saluted all his friends present in the same manner. The strictest etiquette and gravity prevailed. Constantly new people arrived, and interrupted my conversation with the sheik of the Saker about the Bedouin tribes of the Belkah. The general topic of conversation among the Bedouins was a fight which had taken place but two days previous in the neighbourhood between the Bedouins and some soldiers of the Government. Akeele was all the time standing outside, making the honours.

At four o'clock dinner arrived. An immense copper tray, of about at least four feet in diameter, contained a mountain of rice four feet high, covered with pieces of meat from three sheep. Six slaves had difficulty to carry the dish in an Arabic cloak, whose corners they held. We sat down to dinner round the tray, and set to work with our hands, for spoon, knife and fork, are luxuries unknown to the Bedouin. As soon as one had finished, he got up and washed, and Akeele, who stood near, called the next in rank by name to fill the empty place at the dish. Thus about 300 men were fed to their hearts' content, and soon the mountain of rice and meat had disappeared.

The state of religion among these Bedouins was clearly evinced by the fact that only one single man out of the whole number present felt prompted at the time of prayer to spread out his cloak, and, turning towards the south, to murmur his prayer. No second one of the faithful was induced to join him in his solitary devotion, and this man who prayed was not even strictly a Bedouin.

In February I went to see Moosat el Ibrahim, a Moslem sheik of Nazareth, and found him sitting by the bed of his son, a fine boy of sixteen, who was dangerously ill. On the other side of the bed was an old woman in rags, with red-dyed hair. Being a descendant of the Moslem saint Abul Hedja, she

had been called in to invoke the assistance of the saint for the cure of the boy. I told them that they were troubling themselves in vain with Abul Hedja, and that they had better turn to the living God who had made heaven and earth, of whom, and through whom, and to whom, are all things, to whom be glory for ever. But they were firm in their belief that Abul Hedja would help, and that the boy would be well in three days. The woman then struck each leg of the youth with her hand, at three different places, crying out at each stroke, "Oh, Abul Hedja!" I repeated my conviction that the youth would only get worse if they trusted and tried such foolish superstitions, and promised to come again to see who had been right in his assertion. The boy paid the deepest attention to what I said, and declared my words were true, and he did not believe that Abul Hedja could help him. A fortnight afterwards I again went to the house, and found the boy worse, and the old father, in spite of all his resignation, was sadly depressed: his faith in Abul Hedja was gone. Many Moslems and Christians were present. I reminded them of my words formerly spoken, and exhorted all to abandon their foolish superstitions, and to turn unto the living God, who had laid down in his holy word so many precious promises to help those who earnestly call upon Him in their afflictions.

Last year I had visited Dalie, a Druse village on Mount Carmel, and entered the house of the sheik. Soon afterwards the principal Druses, some of them Okals (the initiated into the secrets of their religion), had assembled. We spoke about their religion, and were so fortunate as to gain the important point, that the Druses, seeing we knew their secrets perfectly well, no longer denied them to our face, as is generally the case. But the sheik Hassoun, especially, a learned and intelligent man, defended the doctrine of the transmigration of souls to the utmost. The idea seemed to him particularly wise that God had from the beginning created a certain number of creatures who neither increased nor decreased. If some of them died, their souls entered another form then born; for he thought an infinite production of new creatures would at last overflow heaven and earth.

The Druse religion says—"God made the world in the state in which we see it at present, consisting of males and females, old men and young men, of little ones and great ones, of children by millions and millions, according to a number unknown to every one but God alone.

"God gave them the idea at their creation

that they had fathers, grandfathers, and mothers. The one of them imagined that his father was called N. N., had been the son of a man called N. N., and had worked in that or that profession. They went to visit the tombs, they saw there the bones of their dead, and the one said, 'See, here is the tomb of my father,' and another, "See, here is the tomb of my mother," &c. &c.

All the arguments we brought to bear against these foolish ideas were seemingly of no effect. Historical facts to prove not only the possibility, but also the reality, of an increase of the human race, exemplified by the history of the Jews, by the statistical returns of Great Britain, &c., and compared with analogies from nature, viz. the power laid into one grain of corn to multiply into millions, found no credit. It seemed to them worthy of the wisdom of the Almighty to create men, in order to let them, after a short re-animation, *ad infinitum*, relapse again into the inexorable arms of death, and to let them, even the best of them, pass many thousand times again through the same ordeal of human miseries.

Lately, however, I heard that the same sheik Hassoun had been convinced of the errors of the Druse religion, and had expressed a desire to become a Protestant. (In my letter of January I expressed a hope to that effect.) Sheik Hassoun's younger brother, a nice and intelligent lad of eighteen, took such a liking to me that he would not refrain from accompanying me to Caiffa.

Travelling in this country is, on account of the absence or badness of roads, sometimes a very trying business. May I mention an instance on account of the spiritual lesson it most forcibly conveyed to me?

It was in summer that I went to Acca, accompanied by Mrs. Zeller and our little child. The heat was too intense to return to Shef Amer by day. We therefore started at

night, but unfortunately not only lost our road, but were also forsaken by our companions. For hours and hours we travelled on, with the little boy in our arms, through the immense plains of Acca, without a path, through fields of corn and of thistles, over rocks and ditches, over hills, and through valleys. Once, in passing under trees, I so unexpectedly encountered some (in the night invisible) branches, that I was nearly thrown from my horse, and part of the clothes were torn from the body of the child, and afterwards my wife struck her face dangerously against the withered branch of an old sycamore. We thanked God when, after five hours' dangerous travelling, we at last reached our encampment, having been protected from serious injury. What a painful feeling is it to lose one's road in a foreign and unsafe country, and to err about in the darkness of the night! Yet how many around us in this land walk in still more dangerous, namely, in spiritual darkness! But how happy the man who has found his rest and home in Christ, who is the way, the truth, and the life!

The road to the little village Yafa, near Nazareth, which I frequently pass, was in one place so dangerous that accidents constantly occurred, and once a sheik of Yafa lost his life there. Yet nobody ever thought of removing the unavoidable stumbling-block. All my exhortations were also in vain. I therefore set to work myself, and had the rocks blown up. When the people saw that, they came and helped of their own accord, and soon the road was finished. Thus I hoped to facilitate the way to their hearts in a double sense. But since then the Franciscan monks from Nazareth have crept in, got a large party, and have now regularly every Sunday service there. Remarkable, however, is the fact, that since then the Mohanmedan sheiks of the place come to see me when I visit the village.

THE COSSYAHS.

ON looking into the moral condition of these people, we at once see how much they need the renovating action of that Gospel which the Missionaries are labouring to impart—

"A few indistinct traditions are current among the tribe, but we believe nothing tangible can be derived from them. There is one, for instance, which may probably be traced back to the common patriarchal or antediluvian source from which the traditions of most tribes have taken their origin. This story tells that in olden times a Bengalee and a Cossyah swam across the ocean,

each with a book in his mouth to protect it from the watery element. The former carried his book in safety to the land, but the latter unfortunately, during his exertions in swimming, swallowed his book. Hence comes it that the Bengalee has a literature, and the Cossyah none.

"The story of the 'Diingei,' or *forbidden tree*, is another very popular one among the tribe. The following may be said to be the leading features of the tale as now told. In the origin of the race there was an enormous tree, by means of which man and God held intercourse with one another; this tree brought

a curse of darkness upon mankind which they were unable to remove. Another feature is, that the sun was deified in the circumstance of the tree. A third feature, that a mediator was necessary between mankind and their sun-god, which was found in the domestic cock. A fourth, that the mediator voluntarily offered himself as a sacrifice, in order to effect a reconciliation between the parties. Such are the leading features of a story which, for aught we know, may have originated in a tradition of the Biblical narrative of the forbidden fruit.

"God is commonly considered by the Cossyachs to be the 'Nongthaw,' or Creator of all, and He is occasionally spoken of as 'He who carefully watches over and protects; who is the cause of goodness and prosperity.' No sacrifices are offered to him, nor is he ever invoked in prayer. The goddess, supposed by the Cossyachs to be the wife of God, is said to be full of mercy, the bestower of happiness and prosperity on mankind; and offerings are constantly made to her in order to insure her protection. But evil spirits are particularly regarded by them, and their religious forms and ceremonies consist for the most part in sacrifices and offerings to appease these spirits and avert those evils that they are said to originate. Temples and idols they have none, except in certain villages of Jynteah, where Kalee and her Brahmins have unfortunately effected a lodgment, under the patronage of the former king of the country, whose devotion to the bloody goddess cost him his kingdom.

"The only possible condition of the immortal spirit of man in a future state, known to the Cossyach, is that of a 'Ksuid' or demon, malignant, malicious, unjust, bent on injuring those left behind him on earth. Hence the frequency of the sacrifices offered to pacify the spirits of the dead, especially if the bones of the deceased are deposited in a small repository. But if they were placed in a large one, the fear of his injuring the family is not so great, and the sacrifice is therefore not so frequent; because—'la buh ka niom ka rukom'—the religion and customs were observed regarding him.

"For this reason, too, it is that the greatest festivities of the people are funeral; either at the burning of the dead or when the ashes of the family are collected, and a monument erected in their honour. When, by the help of the oracles, the time is fixed for the removal of the ashes to the family vault, a public dance is held, which on great occasions is continued for several successive days, and the numerous performers are recompensed by an ample feast of pork and whiskey. The

dance is performed either with fans or swords. If with the former, the men dance round and round a circle, somewhat monotonously, attitudinizing and brandishing their fans. They are all clad in the most brilliant finery that they possess, or can hire for the occasion,—richly embroidered outer shirts of broadcloth, silken turbans and dhoties, large bangles, heavy silver chains, and gold necklaces with plumes of down or peacocks' feathers, and ornamental quivers. In the centre are the village maidens: they form in twos and threes, and set to one another with a comical *pas* of exceeding simplicity, which seems to be performed by raising the heels, and twisting from side to side, on the fore part of both feet, which never leave the ground. They, too, are loaded with silver chains, tassels, and armlets, and all wear on the head a peculiar circlet of silver, having a talc spear-head rising behind. In the sword dance the men, accompanied by music and musquetry, dance and bound, clashing sword and shield, and uttering in chorus a chant, at first seemingly distant and sepulchral, but gradually becoming louder and louder, till it bursts into a terrific unearthly howl, then sinking to a doleful chant again, and again rising to wake the echoes.

"The various remarkable monumental stones which are scattered on every wayside cannot fail to attract the attention of the stranger, from the peculiar aspect thrown by them on almost every scene in the upper parts of the country. They are of several kinds, but almost all of them recall strongly those mysterious solitary or clustered monuments of unknown origin, so long the puzzle and delight of antiquaries, which abound in England, and are seen here and there in all parts of Europe and Western Asia. The most common kind in the Cossyach country is composed of erect oblong pillars, sometimes unhewn, in other instances carefully squared, and planted a few feet apart. The number composing one monument is never under three, and occasionally there are as many as thirteen. The highest pillar is in the middle, sometimes covered with a circular disk, and to right and left they gradually diminish. In front of these is what English antiquaries call a cromlech, a large flat stone resting on short rough pillars. These form the ordinary roadside resting-place of the weary traveller. Some of these stones are of considerable size, and must have cost immense labour in erection.

"The tallest of a thick cluster of pillars in the market-place of Murteng, in the Jynteah country, rising through the branches of a higher old tree, measures twenty-seven feet

in height above the ground. And in another place, near the village of Sailankot, a flat table stone, or cromlech, elevated five feet from the earth, measures thirty-two feet by fifteen, and two feet in thickness.

"In some cases the monument is a square sarcophagus, composed of four large slabs, resting on their edges and well fitted together, and roofed in by a fifth placed horizontally. In other cases the sarcophagus is in the form of a large slab, accurately circular, resting on the heads of many little rough pillars, closely planted together, through the chinks between which may be seen certain earthen pots containing the ashes of the family. The upright pillars are merely cenotaphs, and some few among them have probably been erected in commemoration of certain important events.

"Many of the villages doubtless derive their appellations from such erections, as is apparent from the number commencing with 'Mau,' which signifies a stone. There was war once, we are told, between Cherra and Mau-smai, and when they made peace and swore to it, they erected a stone as a witness, thence the name 'Mau-smai,' *the stone of the oath*. So they have 'Mau-mluk' from 'mluk,' *salt*; 'Mau-flag' from 'flag,' *grass*; 'Mau-inlu,' from 'inlu,' *upturned*, and several more that might be enumerated.

"The Cossyahs are not in the habit of marrying young. The proposal of marriage comes from the man, who usually selects a friend of his as a go-between, and sends her to the father of the girl, to ask his consent to the union. This is sometimes done without giving any intimation of his intentions to the girl herself. The consent of the parents being obtained, and the day fixed for the marriage, the bridegroom, in company with a party of his friends, proceeds to the house of the bride: there a feast is prepared for the occasion, consisting of all the good things within the reach of the family. Before the party partakes of the feast, the young couple are placed to sit together, with a maternal uncle of each on either side of them. These uncles talk to one another regarding the desirableness of uniting the two parties, and in them their respective families. The consent of the parties having been obtained, the couple are pronounced united, and the feast follows; after which the friends return to their respective homes, but the bridegroom remains in the house of his bride, and becomes an inmate of it, if she happens to be the youngest or only daughter; if otherwise, the husband removes her to his own house, which then becomes the property of the wife.

"The marriage tie, however, is a very lax one, and the simple exchange of five cowries between the parties dissolves the union, but the children abide with the mother.

"Closely connected with this system, and, as we may suppose, originating in it, is their strange, though not unique, law of succession. The son has no claim to succeed his father, whether it be in the chieftainship or in private property. The sister's son has the inheritance.

"The volatile disposition of the men naturally takes them much from home; and while they are engaged in trade or cultivation, or sauntering about the hills and valleys in pursuit of amusement and pleasure, the domestic occupations devolve upon the women. The men have, generally speaking, great powers of industry, but are somewhat capricious in exerting it. They are seldom tall, generally well made, and show great strength of limb. Their features can rarely be called handsome, yet there is often a strong attraction in the frank and manly good humour of their broad Tartar faces, flat noses, and angular eyes. The children are sometimes very good-looking, but beauty in women seldom rises beyond a buxom comeliness. The characteristic dress of the men is a short sleeveless shirt of thick cotton cloth, sometimes striped blue and red, and almost always excessively dirty. It has a deep fringe below, and is ornamented on the breast and back with lines of a sort of diamond-pattern embroidery: over this is usually thrown a large mantle of Eria silk procured from Assam. A large and loosely-made turban covers the head of the better class; others wear a greasy cap with flaps over the ears, or go bare-headed. The forepart of the head is shaven, and the back hair gathered into a knot on the crown. The women are generally wrapped in a shapeless mantle of cotton cloth, similar to those worn by the Assamese women, with its upper corners tucked in above the breast. The Cossyahs are utterly unacquainted with any art of weaving, and nearly all their usual articles of dress, peculiar as they are, are made for them in the Assam villages bordering on the hills.

"Their common food is rice, but since the introduction of the potato this useful esculent is also used very largely as an article of consumption. Dried fish is a universal favourite, and is brought from below in large quantities; and almost all animal food, pork especially, they are very partial to. They are extremely addicted to chewing pawn (the leaf of the betel-vine), and some of them have their mouths literally crammed with it. Distances are often estimated by them by the

number of pawns that will be consumed on the road.

"A great proportion of the proper names of men are quaint monosyllables, such as Tess, Bep, Mang, Sor, Mir, Bi, reminding one irresistibly of Walter Scott's Saxon Hig, the son of Snel. But these are generally euphonized by the masculine prefix U, into U-tess, U-sor, &c. "Ku-ble!" is the singular salutation in common use when acquaintances meet; the literal signification of which we believe is, *O God!* It is probably nothing more than an elliptical expression corresponding to our *adieu!* or *good-bye!* the derivation of which—God be with you—perhaps few ever think of.

"The houses of the people are by no means so dirty as their persons. They are generally dry, substantial, thatched cottages, built either of a double wall of broad planks placed vertically in the ground, or of loose stones cemented together with earth, and with a good boarded floor raised three feet or more from the earth. As they have rarely any thing like a window, one sees nothing on first entering, and rarely escapes a bruised head from a collision with one of the massive low beams. The fire is always burning on the hearth in the centre, and as there is no chimney, the house is generally filled with wood smoke. The verandah is partly stored with lumber, and partly affords shelter to the fowls, calves, and pigs, which last are carefully tended, and attain enormous obesity.

"Milk is not used in any shape, and the cattle, though numerous, are not applied to any useful purpose, being kept only for slaughter, and especially for sacrifice. Their husbandry is confined to the hoe, and their grain is thrashed with the flail. Man is the only bearer of burdens. All loads the people carry on the back, supported by a belt across the forehead; and in the rains they and their burdens are protected by a large hood made of palm leaves, which covers the head and the whole of the back.

"There is a market-place in the neighbourhood of almost every large village, which is a great convenience to the people, who seem fond of buying and selling. The luxuries exhibited at these markets are all Cossyan, consisting of stinking fish, some other things of dubious appearance, and still more dubious odour, rice, millet, and the inferior grains, the fashionable articles of Cossyan clothing, and all the adjuncts to that abominable habit, pawn chewing. Iron implements of husbandry of native manufacture are also vended, and in short all the various luxuries and necessities of a Cossyah are usually obtainable.

"Their trade with the people of the plains

consists chiefly in the barter of oranges, pawn, and betel-nuts, honey, bees-wax, cotton, iron, and ivory, for rice, dried fish, cotton and silk cloths, and salt. Potatoes are grown to a considerable extent in the valleys and on the acclivities of the hills, and may now be considered as one of the staple articles of their trade. . . .

"The finest view in the Cossyah mountains, and perhaps a more extensive one than has ever before been described, is that from Chillong hill, the culminant point of the range, about six miles north-east from the Mau-fiong bungalow. This hill, 6660 feet above the sea, rises from an undulating grassy country, covered with scattered trees and occasional clumps of wood; the whole scenery about being park-like, and as little like that of India at so low an elevation as it is possible to be.

"Northward, beyond the rolling Cossyah hills, may be seen the valley of Assam, seventy miles broad, with the Brahmapootra winding through it, fifty miles distant, reduced to a thread. Beyond this, even in a clear day, banks of hazy vapour obscure all but the dark range of the lower Himalaya, crested by peaks of frosted silver seen at the distance of two hundred miles, occupying sixty degrees of the horizon, and comprising the greatest extent of snow visible from any known point in the world. Westward from Chillong, the most distant Garrow hills visible are about forty miles off; and eastward, those of Kachar, which are loftier, are about seventy miles. To the south, the view is limited by the Tipperah hills, which, where nearest, are 100 miles distant; while to the south-west lies the sea-like Gangetic delta, whose horizon, lifted by refraction, must be fully 120. The extent of this view is therefore upwards of 340 miles in one direction, and the visible horizon of the observer encircles an area of fully 30,000 square miles, which is greater than that of Ireland!"

We find that the "Calcutta Christian Observer" has, in its July Number, an article on the Cossyahs, and thus that, simultaneously at Calcutta and at home, this people, their necessities and claims, have been prominently before the public.

Through the courtesy of the Bengal Secretariat a volume containing "official papers relating to the disturbances in the Cossyah and Jynteah hills," the latest of them being dated October 9, 1862, had been placed at the disposal of the editor of that periodical, and from these the article in question had been compiled.

There is only one portion of it which forms a valuable addition to the information

already placed before our readers, that which relates to the origin of the recent outbreak. This we transcribe just as we find it. Our readers will perceive that the papers bearing on this head do not contain the slightest reference to Missionary efforts, either in their initiation or progress, as having any thing whatever to do with these disturbances. There is always a certain class of persons who are anxious to make Missionary enterprise, however prudently conducted, the scapegoat for all forms of popular disquietude and disturbance. Such individuals seem to consider the heathen so happy, so peaceful, so innocent in their heathenism, that it is a pity Christianity should be obtruded on their attention; better far, they think, to leave them as they are. When, therefore, such, in disregard of their sage counsels, have been commenced, they can see no good in them but much evil. The inconsistency of their position as professing Christians they do not appear to reflect upon; for either Christianity is a universal blessing, or it is no blessing at all; and if it be good, it is good for every man or good for none. If the Cossyah would be better without it, man in general would be better without it. Whence, then, the necessity for such an act of interference, and that at a price so costly? But the fact is, although Christians in name, they have themselves never proved its virtue. It is not surprising, therefore, that they should distrust its efficacy as regards others. But then their opinion is of no value.

The following is that portion of the article which refers to the origin of the outbreak—

“Our impression that the impatience of foreign rule was at the bottom of the dissatisfaction is confirmed, indirectly but very clearly, by the following passage of a letter from Major Hopkinson, Agent, Governor-General, N. E. Frontier, from which we shall presently make a longer quotation—

“There are scarcely any of the people in the hills really with us: even those who have not actually taken up arms have been restrained by fear only from doing so, and, so far as they dare, show everywhere a disposition, according to Major Rowlett's accounts, to aid the insurgents. We may do what we will, offer what terms we like, we have a foe to deal with who is evidently determined to examine no concession, but to protract the contest as long as possible, and to surrender only at discretion.”

“Regarding the special causes that led to the last insurrection, we subjoin the opinions severally expressed by three able officers—

From Major Hopkinson, dated Feb. 28, 1862.

“If the outbreak had any real specific

cause, I hope it will not be long before I shall be in a position to communicate it to the Government. Meanwhile it may be well to keep the following facts in mind.

“That the Jynteeah people have ever been a rebellious and stiff-necked generation.

“In the earliest notice I have seen of the Jynteeah Cossyahs their Rajah is spoken of as, to a considerable degree, under the control of the chief people in the interior, who were “of a very independent and rather turbulent character.”

“The offering up of human sacrifices is commonly a characteristic of the most unclaimable savages, of those who are seldom brought within the pale of civilization except by the strong hand: it was the barbarous immolation of three of our subjects at the shrine of Kalee by Chutter Sing, the Rajah of Goba, by order of the present ex-Rajah of Jynteeah, that led to the seizure of the country; and I believe that, at the time of the disturbances at Phoolgoori, last October, a dák runner was sacrificed in the same way by the same people.

“For years after the British Government had thus come into possession of Jynteeah, we left the people to govern themselves, through their Doloyes, after their own fashion, and the struggle for power among these Doloyes kept the country in a constant turmoil, and produced ill-blood among all classes.

“The Government at the same time negatived every suggestion for the imposition of any tax of any kind upon them.

“This state of affairs continued up to the period of Mr. Allen's visit in 1858. He proposed that the Jynteeah mountaineers should be required to contribute something in acknowledgment of the supremacy of Government, and recommended a house-tax; but at the same time he was careful to make it part of his scheme that a European officer should be stationed at Jowai.

“The Government agreed to the imposition of the house-tax, but negatived the appointment of the European officer.

“The result of the house-tax was the Jynteeah rebellion of 1860. Fortunately troops were at hand: four detachments aggregating 500 men, immediately took the field: tranquillity was restored, and the tax came into full operation.

“Although the Jynteeah people had thus shown that they would submit to even nominal taxation only at the point of the bayonet, the income-tax was introduced among them in 1861, and the troops which had so recently been employed in coercing them were at the same time reduced, and numbers of dis-

banded soldiers, wandering through the country, suggested to the disaffected, that though we might raise our demands, we had no longer the same power to enforce them.

“ ‘Later in the year, accounts reached the hills of the duty to be imposed on “arts, trades, and dealings,” and towards its close the Jynteeah people heard how their brethren in the plains of Roha had resisted an attempt to tax their pawn and tobacco.

“ ‘A people who have been neither left to their own guidance, nor yet fairly brought under ours; upon whom our yoke has pressed with just sufficient force to gall, but not to break into order; who have been denied the boon of having our rule represented among them by an English officer, and who, of all our institutions, have known only our system of police as illustrated by a police thannah on the Bengal model, and our latest experiments in the difficult art of taxation; who, just after they have been taught the lesson that they could only be compelled to pay an obnoxious tax by the application of military force, are straightway further taxed, the means of compulsion being at the same time withdrawn; when such a people rise in rebellion, I would venture to suggest that it may not be very difficult to explain its origin and object without searching after recondite causes.’

“ ‘*From Brigadier-General Showers, dated April 15, 1862.*

“ ‘The Government of the Jynteeah territory was transferred to the British in the year 1835, by the Rajah, who, in return, received a stated allowance of 500 rupees monthly. His authority over the people was merely nominal: he received from them no revenue, and only certain dues, which were of little value. The Doloyes exercised their power over their own and subordinate villages independently of the Rajah; they have never been reconciled to the transfer of their territory to the British Government; and they object to being placed under the jurisdiction of a foreign power without their own consent, and without being consulted.

“ ‘So long as their old customs and administration were maintained, they submitted; but even then only because they were prevented from forming an organized resistance by the activity of Colonel Lister, the Political Agent in these hills.

“ ‘When, therefore, direct taxation was enforced in the district, and the relative rights of the Government and the people were brought into direct contact, the independent spirit of the Sintengs led them to resist the authority assumed by the British.

“ ‘It was done in 1860, when the house-tax was introduced; but at that time there was a large force available to move against them, and the rising was at once subdued.

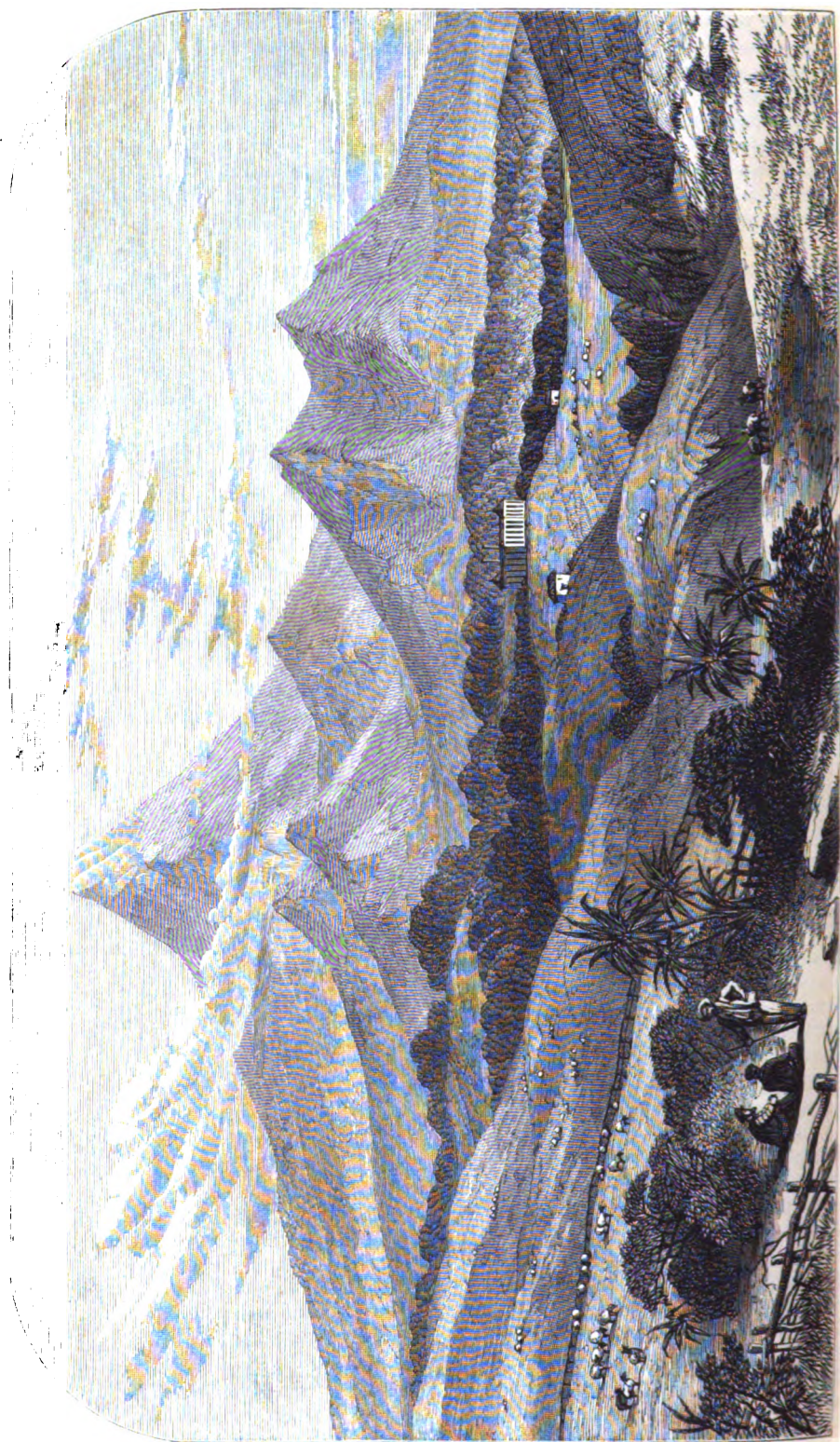
“ ‘On the present occasion, the imposition of the income-tax, the insurrection gained head from want of sufficient force to coerce them. Colonel Richardson, commanding the 44th Native Infantry, an active and energetic officer, moved out with the force at his command at the moment, but he could collect barely 100 rank and file; and though he was successful in his attack on the stockades at Jalong and Munsow, yet the remainder of the district could not at once be visited, and the villagers in these portions of the district were enabled to complete their hostile plans without interruption.

“ ‘Taxation is, in effect, the cause of the insurrection; but occurrences have taken place which have aggravated the feelings of the people, and roused them to more determined resistance.

“ ‘The first was the removal of the shields from the people. In a rude state of society there is a chivalry of feeling among the people, which leads them to attach importance to their arms and implements of war. Among them shields and swords would be considered of special value. The Sintengs were offended at having them taken away; and this act was rendered more offensive from the shields having been burned before their eyes.

“ ‘The second act occurred only a few days before the present outbreak, and has by many been supposed to be the cause of it. At a certain season a festival is held, in which a dance is celebrated. In this dance the use of swords and shields is a part of the ceremony. At Jalong, while it was in the act of performance, the darogah of Jowai went to ascertain, according to his own statement, what was going on. Whether he interfered with the ceremony is not clear, but whatever he did was considered an interruption to the festival. The report is, he was beaten by them: this has not been as yet proved; but after the occurrence the darogah proceeded on leave to Cherra, and within a fortnight after the first act of the insurrection commenced.

“ ‘I heard of this from different parties, and, on my arrival at Jowai, I had intended, if I found the reports confirmed, to direct the immediate removal of the darogah; but he is represented as having done good service against the rebels in the Jynteeah district since the outbreak. I propose, therefore, for the present, to let him remain in office, but at a distance from his former station.’”



THE MOUNTAIN OF THE FUTURE

NEW-ZEALAND AFFAIRS.

THE greater portion of this Number will be taken up by the affairs of New Zealand. We regret deeply that their aspect is so threatening as to render this necessary. But in the presence of grave events, it is desirable that our readers should have placed before them a *precis* of the whole subject, the present complications and the causes which engendered them. This we have endeavoured to do in the accompanying series of brief papers.

THE PAST—ITS UNHAPPY POLICY IN RELATION TO THE NATIVE RACE.

Two years have now elapsed since the arrival of Sir G. Grey at Auckland to resume the Governor-Generalship of the islands of New Zealand. Eight years before, he had seen the infant settlements emerge from a period of difficulty and danger; and having proclaimed a new constitution, which conferred powers of self-government on the colonists, left those islands, to assume the Governorship of the Cape Colony. Yet during these eight years there arose such unhappy complications as to necessitate his recal to this sphere of former labours.

The new constitution had not worked well, so far, at least, as that most important element of true prosperity is concerned—the friendly union of the races.

The New-Zealand Constitution of 1853 was framed exclusively for the settlers, amounting at that time to 50,000, while of the natives it embodied no recognition. On its first promulgation it was generally understood that the natives, as well as the colonists, if owners or industrial occupiers of lands or tenements of the value prescribed by the constitution, would be qualified to vote at the election of members of the colonial legislature; and several of them claimed to be placed upon the electoral roll, and gave their votes at the election. But their right to do so was disputed; and on the question being submitted to the Attorney and Solicitor-General, as to whether possession of land according to Maori custom, but not held under title derived from the Crown, would qualify the owners to become electors, the fact was brought to light, that “the natives had hitherto been left as entirely without law or tribunal for the determination of questions relating to territorial rights as they were before the discovery of the country by Captain Cook.”* If the rights of one native were trespassed upon by another there was no

Queen's Court in New Zealand before which an action of trespass could lie, the subjects of householding, occupancy, and tenements, and their value in native districts, not being matters capable of being recognised, ascertained, or regulated by English law; and thus it appeared that “the New-Zealand constitution was framed in forgetfulness of the large native tribes within the dominions in which it was intended to apply.”*

Large native districts were thus left outside the pale of British law. In many places the British Government was almost unknown by the natives. Some of the most populous districts—such as Hokianga and Kaipara—had no magistrates resident among them; and many others—such as Taupo, the Ngatiruanui, Taranaki, and others, and the country around the East Cape—had never been visited by an officer of the Government. Without law there was disorder. Land feuds arose between the natives, and in the absence of any authorized tribunal, physical force was resorted to, and blood was shed. The Maoris were not as they had been in cannibal times. They had been enlightened by the action of the Gospel, and many of them were thoughtful men. They felt that if there was to be peace, if the race was to be perpetuated, some authority, some regulating influence, was needful. English law had excluded them, and it was necessary they should make a law for themselves, and therefore they set up their king as chief magistrate. “I commenced,” said William Thompson, “at those words in the 1st Book of Samuel, viii. 6, ‘Give us a king to judge us.’ This was why I set up Potatau in the year 1857. On his being set up, the blood at once ceased, and has remained so up to this present year. That, O friend, was why I set him up, to put down my troubles, to hold the land of the slave, and to judge the offences of the chiefs.” In fact, this Potatau was an old friend and auxiliary of the British, and, in the time of Heke's war, had rendered such service that he was rewarded by a pension, in the receipt of which he continued up to the day of his death. The Maori King was a pensioner of the British Queen; and when he died he was buried at the cost of the Colonial Treasury, 1*l.* 17*s.* having been paid for his coffin furniture, Nov. 11, 1860.

There was in that movement, when first originated, no hostility towards British authority, nor any intention of interfering with

* Swainson's New Zealand and the War, p. 10.

* Ibid.

the Queen's supremacy. "I do not desire," said William Thompson, "to cast the Queen from this island." The light in which it ought to have been viewed is clearly put in one paragraph of Sir W. Denison's memorable letter to Governor Browne—

"You have now, as a fact, the establishment of something analogous to a general government among the Maoris, a recognition, on their part, of the necessity of some paramount authority. This is a step in the right direction: do not ignore it; do not, on the ground that some evil may possibly spring from it, make the natives suspicious of your motive by opposing it, but avail yourself of the opportunity to introduce some more of the elements of good government among them. Suggest to them the necessity of defining and limiting the power of the person who has been elected as the Chief or King (I should not quarrel with the name); of establishing some system of legislation, simple, of course, at first, but capable of being modified and improved; but do not attempt to introduce the complicated arrangements suited to a civilized and educated people, recognising publicly and openly the Maoris, not merely as individual subjects of the Queen, but as a race—a body whose interests you are bound to respect and promote; and then give to that body the means of deciding what their interests are, and of submitting them in a proper form for your consideration."

But other circumstances soon arose which made the natives distrustful of the intentions entertained towards them, and a fear lest their nationality and very existence as a people were endangered; and first may be mentioned the intemperate language of the colonial press. This element still appears to be a great difficulty. It misrepresents the settler, and renders the native suspicious and estranged. In a despatch to the Duke of Newcastle from Sir G. Grey, dated March 7, 1862, we find him saying—

"Your Grace will observe that the natives allude in this letter with great bitterness to the attacks made on them in the newspapers. In the attacks thus made, in some newspapers, upon the natives, and upon all acts of fairness performed towards them, consists at present the greatest difficulty in this country. It is impossible to convince the natives that the Government will not at last be forced to attack them, by the pressure which is constantly brought to bear upon it by that portion of the public press which advocates the prosecution of war; and so long as the natives remain under the belief that the Government must be more or less influenced by

such language, it will, I fear, be impossible for any Government in this country to gain or retain their confidence."*

Another cause of distrust was to be found in the alterations made in the administration of native affairs.

For several years after the colony was founded, the Governor was advised by a Council, appointed by and responsible to the Crown, and who held their offices by a permanent tenure; but eventually his advisers became responsible to the colonists alone, and liable to be frequently changed. When this important alteration in the form of government was effected, it was viewed by many amongst the colonists with much misgiving; "and it was foretold that the chiefs, if neglected by the head of the Government, and left to be dealt with by subordinates, would gradually secede from communication with the authorities, forming leagues and schemes of which the Government would have no cognizance; that they would thus become estranged; and that when they came to be feared and suspected, there would be the constant risk of the Governor being driven by the ministers to use the troops against them; and that the country would not be safe for six months after the question of peace and war had been entrusted to a ministry who had the command of the Queen's troops, but who were themselves neither responsible to the colonists nor to the Crown."†

THE TARANAKI WAR.

These apprehensions were but too soon verified. The Waitara, a fertile, open district, watered by a small river, ten miles to the north of the town, had originally been fixed upon as the site of New Plymouth: the native owners however refusing to alienate it, a less eligible site was of necessity selected; but for nearly twenty years the open land of the Waitara continued to be to the Taranaki settlers an object of almost passionate desire. It was occupied by a portion of the Ngatiawa tribe, William King being their chief, and this people had become cultivators on a large scale, and proprietors of a large amount of valuable farming stock and agricultural implements.

"Comparing the condition of the natives resident in that district with that of their countrymen in the north, the

* All extracts from official despatches introduced into this article have been taken from Parliamentary Papers.

† Swainson, p. 48.

Bishop of New Zealand remarked that 'the coasting craft and canoes of Auckland may here be represented by the almost innumerable carts which may be seen on market-days coming from north and south into the settlement.' William King and his people, then occupying the Waitara, alone possessed 150 horses, 300 head of cattle, 40 carts, 35 ploughs, 3 winnowing machines, and 20 pairs of harrows; and in the year 1855 they exported agricultural produce to the amount of upwards of 8000!.*

But in the midst of this general prosperity the peace of the district was interrupted. The anxiety of the settlers to get possession of the Waitara, and an attempt to purchase land without the consent of all who claimed a voice in it, led to a deadly feud amongst the natives, in which several lives were lost, and the industrial progress of the district was arrested. At that time (1855) the Executive Council of the colony being responsible to the Crown alone, it was advised that every effort should be made to avoid the risk of hostilities with the Taranaki natives; and as the "then recent disturbances had their origin in the attempt to purchase land from the natives with a disputed title, the Land Purchase Department was charged to use great caution in negotiating for the purchase of land, until the views of the various claimants had been ascertained, a principle of action approved of by Governor Browne on his arrival in the colony.

Thus matters remained until, in the session of 1858, the Council of the Taranaki province presented a memorial to the General Assembly, in which "they complained that the system commonly adopted by the Government of requiring the assent of every claimant to any piece of land before a purchase was made, had been found to act injuriously to the settlement." They urged, therefore, that the tribal right should be set aside, and that purchases should be made from individual natives who might be willing to dispose of their portion of the common land. The suggestion, however, was not adopted at that time, either by the Government or the Assembly. On the contrary, the Governor declared, "I will never permit land to be taken without the consent of those to whom it belongs; nor will I interfere to compel an equitable division of common land among the respective claimants."

Urged, however, by the complaints of the settlers, Governor Browne proceeded to visit Taranaki in 1859. He found that of 43,000

acres in the possession of the settlers, 13,000 only were under cultivation, and that 20,000 still remained in the hands of the Provincial Government open for selection; but these were heavily timbered, while the Waitara was an open district. It was on that occasion that he announced that which was considered by the natives to be the adoption of a new policy, namely, his determination to treat with individual claimants, disregarding the influence of chiefs, and setting aside the tribal rights. Hence the purchase from Teira, the resistance of William King, the proclamation of martial law, and the Waitara war.

The influences which led to this catastrophe are frankly stated by the Duke of Newcastle in a despatch to Sir G. Grey, dated February 26, 1863—

"I need not inform the framers of these memorials that the purchase of land from the natives is a matter which the various Provincial Governments are directly interested in promoting, even in defiance of native opposition, but which the Home Government, so long as it pays for native wars, is interested in suspending in all cases where it cannot be effected without exciting opposition. I need hardly inform them that the slow progress of these land sales, under the auspices of the Native Department, and therefore under the control of the Imperial Government, was an object of complaint to the settlers, and that these complaints were particularly urgent in New Plymouth, and referred especially to the land in the neighbourhood of the Waitara. The decision to complete, by force if necessary, the purchase of that land, was adopted at the advice, not of the Native Department, but of the Executive Council, and the proclamation of martial law was transmitted to the officer in command, under the signature of the chief responsible minister. It was under this pressure, with this advice, and through this agency, that Governor Browne took the steps which led to the war—steps which, although I thought it my duty to sanction them, were in a direction opposite to that which a purely imperial policy would have dictated."

As the result of these proceedings, the Governor appeared before the natives in a new and unfavourable light. He was no longer the protector of the Maoris. He no longer mediated between them and the colonists, to prevent, on the one side, unjust aggression, and, on the other, irritation and its consequences: he appeared one-sided in his action, partial to the European, unable to see, and indisposed to protect, the rights

* Swainson, p. 66.

of the natives. Yet was he the representative of the Queen, so that, except through him, her sovereignty was placed altogether beyond their reach; and thus they felt, more strongly than before, the need, as they conceived, of that King-movement, which they had already originated, and to which they now determined to cling more tenaciously than ever. From that time the King-movement, losing its original simplicity of purpose, assumed a more complex character, and had a new direction given it, to guard the land from the further encroachment of the Pakeha.

It is not our intention to enter into the details of the Waitara war. Suffice it to say, that in April 1861 a peace of a dubious character was agreed to, Hapersona, King's fighting chief, signing the terms on behalf of himself and his people, but King refusing to do so without the concurrence of the Waikatos, and withdrawing himself into their country.

DANGER OF HOSTILITIES IN THE AUCKLAND DISTRICT.

Governor Browne now resolved to take advantage of this opportunity to break down by force the King-movement, and with this view the troops were concentrated at Auckland, and terms proposed to the Waikatos. This was not done without remonstrance on the part of experienced men, who best knew the native character, and were best acquainted with the native customs; amongst others, from Sir William Martin, D.C.L., who forwarded a memorandum on the subject of our relations with the Waikatos. Although some of the Waikatos had joined William King, and fought on his side, yet Sir William Martin's conviction was that this had been done without the sanction of the Maori King or his party, and that the dying injunctions of Potatau that peace should be preserved with the Pakehas had been respected. "All that can be said is, that some members of that party have endeavoured to mix up the two questions." It was not surprising that the Maoris, convinced how beneficial union amongst themselves would be, desired its attainment, but he denied that they aimed at a system wholly separate or independent. "Their great desire is to be governed by the same laws with ourselves, and to have similar powers of local self-government. It may be that some few men, under the irritation caused by the proceedings at Taranaki, have expressed other views; but I confidently state that such views have never been taken up by the mass of the people." . . . "I am convinced that the so-called King-movement has been, and is even now, a movement

which the Government should rather welcome as a god-send, than attempt to crush as an enemy. Any fusion of the two races into one system of government and administration is not at present possible. The establishment of separate institutions for the native race is the only alternative. And this is the very thing which they crave at our hands." "No doubt it is the duty of the Colonial Government steadily to resist all forms of combination, which either are in fact, or are capable of being made, unfavourable to the peaceful union of both races under one law. What I maintain is, that the worst of all possible modes of dealing with the King question is the resort to military force."

Uninfluenced, however, by this wise counsel, the Governor addressed a declaration to the Maori chiefs and people assembled at Ngaruawahia, in which he decided that the King-movement was "the setting up of an authority inconsistent with allegiance to the Queen, and in violation of the treaty of Waitangi," and, announcing that it was impossible for him to permit such a state of things to continue, called upon the adherents of the Maori King to abandon their perilous position. He demanded from them "submission without reserve to the Queen's authority and the authority of the law;" but it was evident, from the wording of the memorandum, that he meant by this expression, submission to the law, the abandonment of the tribal rights, and, so far as the King-movement was directed to the upholding and maintenance of this ancient tenure, that he regarded it as "a combination for the purpose of preventing other men from acting or dealing with their own property as they thought fit." He overlooked the very important fact, that the Maori individual, although having a right of occupation, had no right of sale, or of alienating that which was the common patrimony of the tribe, without the consent of the tribe, and that this tribal tenure had all along been recognised and respected by the British authorities in their intercourse with the natives. They were offered peace, therefore, on the condition of their surrendering the very rights and privileges which the treaty of Waitangi was intended to secure to them; and, should they demur at conditions so hard, there came a threat—"the Queen's name has become a protecting shade for the Maori's land, and will remain such so long as the Maoris yield allegiance to Her Majesty and live under her Sovereignty, and no longer. Whenever the Maoris forfeit this protection, by setting aside the authority of the Queen and of the

law, the land will remain their own so long as they are strong enough to keep it: might, and not right, will become their sole title to possession."

To this memorandum there came an answer from the Runanga. It prayed that, as in the case of the Taranaki war, there might be no precipitate action, and that time might be allowed for deliberation. "Friend, the Governor," it said, "let you and me (the Maori Runanga) deliberate carefully this time." . . . "Be not in haste to begin hostilities. Let us duly remember the words of St. James, 'Slow to wrath, swift to hear.' This, O Governor, is what we think. Do you look to these things, even fighting with words against the error or offences of the Maoris, and let it (the offence) be clearly laid down, that the eyes of the great and of the small may clearly perceive it, ere you be swift to wrath. This is our intention. We are not going to rise up to fight: rather will we wait until the eyes have seen, the ears heard, and the understanding has entered the heart; then shall we see what is the good of fighting, and whether there be a good cause for the chastisement inflicted upon evil men, that is, upon us Maoris.

"But now, O friend, restrain your angry feelings against all parts of New Zealand. Let our warfare be that of the lips alone. If such be the course pursued by us, it will be a long path, our days will be many while engaged in fighting that battle. Let it not be transferred to the battle fought with hands. That is a bad road, a short path: our days will not be many while engaged with the edge of the sword. But do you, the first born of God's sons, consider these things. Let not you and me be committed to the short path: let us take the circuitous one: though circuitous, its windings are upon firm land."

This more official communication was accompanied by letters from William Thompson. One of these letters was designed to answer the charge made against him of designing, by the King-movement, to set aside the Queen's supremacy. He disclaims all such intention—"I do not desire to cast the Queen from this island, but from my piece of land." He wished to be loyal, but at the same time to preserve his rights, and claimed protection from the abuse of the Queen's authority. He showed, also, that the original intention of the King-movement was to provide some law, some authority, by which feuds and bloodshed amongst themselves might be prevented. In the other letter he takes exception to the conditions proposed

by the Governor, but it was evident that he only intended it as the commencement of a *talk*, and concludes it by saying, "This is all I have to say to you at the present time. Hereafter I will send you some more of my talk, that is, when I receive an answer to this."

Such were the replies of the Maoris to the Governor's memorandum. In a despatch to the Duke of Newcastle, enclosing alike the memorandum and the answer, the Governor very explicitly states the sense in which he understood them—"William Thompson's reply must convince the most sceptical that the purchase of land at the Waitara was the excuse, and not the cause of the war; that its real cause was a deep-rooted longing for separate nationality . . . All doubt, therefore, is now at an end, and it is evident that if the Maoris will not submit, this part of the colony must be abandoned by all who will not yield obedience to the Maori law, of which the aptest symbol is the tomahawk."

War, therefore, was determined upon, as the alone alternative: the natives were regarded as in insurrection, and the Duke of Newcastle was requested to send, by the earliest opportunity, a Royal Proclamation, setting forth the views and ultimate determination of Her Majesty in reference to the insurrection in the colony, together with such an increase of military force as would enable the general in command to bring it to a speedy termination.

But within a month from the time when that despatch was written, and before there was time for any precipitate action to be taken, Governor Browne received notification of the appointment of Sir G. Grey to the government of the islands. It is proper, however, to observe, before we close this part of the subject, that the Duke of Newcastle, writing Sept. 22, 1861, declined acceding to the request for more troops, and identified himself with the views expressed by Sir W. Martin on the subject. Referring to an expression in the Governor's despatch as to the necessity of subduing the Maoris "once and for all," the Duke proceeds to say—

"I concur with Sir W. Martin in viewing with great apprehension that feeling which is embodied in the phrase that 'the King question must be settled once for all.'

"This language appears to me to signify one of two things; either that we must avail ourselves of the presence of a superior force to extort from the Maoris a verbal admission of the Queen's rights, and an abandonment of obnoxious phrases; or that we must avail ourselves of that force, in order to break

their power, that they will never again dare or be able to reassert their claim to independence of colonial authority.

"The first of these courses would be merely nugatory: a form of phrase imposed by superior force will never prevent the natives from reclaiming substantial independence (if they are inclined to do so) the moment that force is removed.

"The second implies a desperate, tedious, and expensive war, to which it is impossible to look forward without horror.

"But the documents which reach this country lead me to believe that neither the Colonial Government, nor even the Maoris themselves, understand clearly the motives and meaning of the King-movement; and that the floating notions respecting national independence, which are indicated by that movement, may assume a harmless or a dangerous character, according to the skill with which they are treated by those who have the conduct of affairs in the colony.

"I think that nothing could be more impolitic or unfortunate than to allow a sanguinary quarrel to spring up in order to settle a question of language with uncivilized tribes, who do not understand the significance of the terms which they use, or of those which we offer for their acceptance. Whatever those terms may be, I should hope, with Sir W. Martin, that just and effective government, by giving the natives what they are blindly feeling after, would eventually throw the king-movement into the shade. And I hold that the great object which may be accomplished by the temporary presence of a large force in the colony is not so much to terrify the Maoris as to give them confidence in our just intentions, by showing that the demands which we make upon them, and the measures which we may adopt towards them, while they are to a certain extent at our mercy, are not of an oppressive or vindictive character, but are dictated by a desire to secure the common well-being of both races in New Zealand. If these views are correct, it would follow that the armed force should not be used for the mere purpose of exacting from the Maoris a verbal renunciation of the so-called King, but that we should endeavour really to attain the same object by seizing the present opportunity to introduce into native districts the beginnings of law and order, and so to wean their minds from foolish and dangerous ideas, partly by the sense of good government, and partly by the observation of the power, dignity, and emolument which we are prepared to give the chiefs, through whom, acting in concert with the

Queen's officers, the native Government must be carried on, and who, in the course of this Government, must gradually fall more and more under the influence of the constituted European authorities. This is no new experiment, but a tried policy, which has succeeded in different quarters and different ages of the world, and it is peculiarly free from prospective danger, where, as in the present case, the semi-independent authority which it is proposed to foster is to be committed to those whose power cannot fail, from natural causes, steadily to decline."

ARRIVAL OF SIR GEORGE GREY—HIS POLICY.

On assuming the reins of Government, Sir G. Grey found the aspect of affairs sufficiently grave. The troops had been advanced in front; and, if attacked, the Waikatos undoubtedly were prepared to defend themselves. But there were ample subjects for consideration, which might well make men pause before they applied the spark which was to ignite the train.

Military proceedings are of a costly character, and the expenses connected with them must be provided for. But these very needful preliminaries appeared to have been neglected, nor had any estimate been made of the probable annual cost to Her Majesty's Government of the line of proceeding intended to be carried out. The expenses already incurred in connexion with the Taranaki war had been sufficiently serious, the cost of that war standing at no less a sum than 872,000*l.*; and if operations were to be renewed, the lowest military expenditure for each year would not be less than 989,000*l.* per annum. Besides this, heavy losses must necessarily fall on those settlements which, taking the place of Taranaki, should unhappily become the points of attack and defence. Governor Browne had recorded his conviction that not 20,000 soldiers, much less the comparatively small force then in New Zealand, would avail to protect all the out-settlers. It would be necessary, therefore, that they should take shelter in the centres of population, build blockhouses, and defend them. The prospects indeed, as sketched by Governor Browne, were sufficiently repulsive. "War in a country, occupied as this is by settlers and stock-owners thinly spread over its whole surface, must necessarily be disastrous to both races: property must be abandoned, houses deserted, the settlers must rally around the centres of population, and many who are in comparative wealth will be reduced to extreme poverty. Nothing can be done to alleviate that suffering, which

is the inseparable accompaniment of war under such circumstances, &c." The once-flourishing settlement of Taranaki seemed to stand forth as a warning to all the sister settlements;—families driven from their homes, and broken up; the women and children removed at a heavy cost to a place of safety; the men compelled to take up arms, and endure the dangers and hardships of bush-fighting; while the loss from destruction of houses, stock, gardens, hedges, farm produce, and farming implements, amounted to not less than 150,000*l*.

Sir G. Grey felt how grave was the responsibility which devolved upon him, and the necessity there existed that the state of the island should be thoroughly understood, and the whole matter calmly and dispassionately considered. He decided not to be hurried into a renewal of military operations if they could be advantageously avoided; to introduce immediately, into all such parts of the island as would receive them, institutions suited to the present circumstances and future growth of the country, thus supplying a want of which the Maoris had long complained; and, lastly, to use the present time of intermission of military operations to secure all the friends he could, so as to reduce the number of his enemies, narrow, as far as possible, the hostile territories, and place, by the establishment of law and order in native districts, as many out-settlements as possible in a state of security, in the event of his being forced, contrary to his desires, to continue the war. There were hopeful circumstances which encouraged him in the belief, that even in those portions of the island where the natives have been regarded as most estranged from the authorities much might still be done to lessen, if not wholly to remove such feelings of hostility, and to induce a peaceful submission to British rule. He referred, in his despatches, especially to the Waikato district, which had been regarded as the "backbone of the resistance to the Queen's authority;" yet throughout the whole of that district, during the continuance of hostilities, no outrage of any kind had been committed, and travellers, Government officers, and others, moved with as much safety as the Queen's subjects in any other part of Her Majesty's dominions. William Thompson had been especially referred to in Governor Browne's despatches as a leader of the rebels, and as entertaining a deep-rooted longing for separate nationality. Yet Mr. Gorst, having been sent into the Waikato district by the local Government for the purpose of inspecting schools,

found William Thompson, employed, not in preparations for war, but in peaceful occupations. He had, in his own district, founded and supported a school, and, at the time of Mr. Gorst's visit, was engaged with his son in ploughing the school land, from the produce of which the children were to be supported. In this work they had been engaged for some time, and were living in great personal discomfort to achieve so good an object. The school was in a state of excellent order and discipline; the attainments of the children astonished the highly-educated gentleman who was sent to inspect it; and this *quasi* leader of rebels seemed much pleased when he found that the Government had sent up a person to inspect his school.

NATIVE INSTITUTIONS—PARTIAL SUCCESS OF THE EFFORT TO INTRODUCE THEM INTO THE NATIVE DISTRICTS.

Facts like these demonstrated the true want of the native districts, namely, the establishment of law and order. They showed that, amongst the natives themselves, influential men were not wanting who would gladly co-operate in well-considered efforts to effect such objects. A plan, therefore, of native institutions was drawn up, with the hearty concurrence and co-operation of the New-Zealand ministers. The native portions of the northern island were proposed to be divided into districts, each with its Civil Commissioner, clerk, and medical man; these districts again to be divided into hundreds, each with its *runanga*; these lesser *runangas* contributing each two selected members to the formation of a district *runanga*, to consist of the Civil Commissioner and twelve members. The powers of these district *runangas* were clearly defined, and they were authorized to act, amongst other objects, "for the protection of public property, and the common property of tribes or communities; the prevention of drunkenness; the suppression of injurious native customs; and for the substitution of remedies and punishments for injuries in cases in which compensation is now sought by means of such customs." Provision was also made for the appointment of native schoolmasters in each district. In the delicate matter of the sale of land the consent of the *runangas* was a prerequisite. This having been obtained, and approved of by Government, native owners were permitted to dispose of their lands by direct sale to any purchaser.

It specially facilitated the introduction of such a scheme, that *runangas* and assessors already existed amongst the Maoris, the

former a purely native institution of great antiquity; the latter an adoption from, and partly a creation of, the Government. It was proposed by the ministry of the day, that these existing runangas should be used as the *point d'appui* to which to attach whatever other details of Government it might be desirable to organize. Thus the system would be gradually initiated, and its effect be, "not so much that we should govern the natives, as that we should assist the natives in governing themselves."

Such were the plans decided upon; and it may be well here to ascertain with what hopes of success the Governor entered on this arduous undertaking. We have an extract from one of his despatches, which precisely touches this point. It bears date, December 6, 1861—

"Ten years since, the necessity of introducing simple municipal institutions amongst them was pointed out, and the first steps taken to induce them to refer their disputes to our courts. But although various proposals have been made for facilitating a farther advance towards these objects, the matter has been practically left nearly where it then was.

"I think it will probably be admitted that it would be hopeless to attempt to govern a country otherwise than by the sword, unless its population were permitted to take some interest in its government, in the framing and execution of its laws, and unless some share was given to them in the dignity and emoluments which arise from holding office.

"So strongly do the European population in New Zealand feel this, that in the northern island, those out of the 41,159 souls who administer the government, and preserve order for the rest of their countrymen, divide between them annually salaries which, in the aggregate, amount to upwards of 100,000*l.* If the native subjects of Her Majesty, amounting in this island, at a low estimate, to 54,000 souls, were provided with equally expensive means of government, the salaries they share amongst them would exceed 100,000*l.* per annum. As it is, it will be found, from the enclosed return, that there are for both islands of New Zealand 191 native assessors, or magistrates, employed, many of whom perform onerous duties; and that the aggregate amount of all the salaries paid to natives in both islands is only 777*l.* a year, or, on the average, 5*l.* 10*s.* per annum for each native magistrate employed by the Government.

"When a new constitution was given to New Zealand in 1853, the Europeans were then gifted with representative institutions,

which gave them full power to provide for all their own wants, to repress crime, to promote order, to raise revenues from both populations, and to arrange for the distribution of these revenues in salaries as they thought proper; whilst the native population have been, up to the present time, left in the position described by my predecessor.

"Such a state of things has, I have no doubt, produced great discontent in the minds of the natives, who are an intelligent, reasoning people; but its worst result is, that the native districts have been left entirely to themselves. In these, frequent contests took place, and sometimes murders occurred, whilst no means existed of repressing these outrages throughout the country. I think nothing could show the natives' capacity for self-government, and their desire to see law and order established, in a stronger light than their at last attempting to redress these great evils, by setting up a form of government of their own, although that step has now resulted in such serious consequences.

"From this it might be thought that the natives will readily grasp at the institutions for self-government now offered to them, but I see no reason to hope that such will immediately be the case in some districts. They are proud of the government they have set up, of the position of independence they have gained, and of the influence they have obtained over their countrymen. Having enjoyed these for several years, they have become attached to them. They are also more attached to their own government, from their having successfully defied our attempts to put it down; and, seeing our anxiety to do so, think it must have some intrinsic value. I find in many of them, at present, a sort of sullen, desperate determination to maintain it at all hazards, and a kind of pride in making personal sacrifices for what they regard as a national object. It is as if they had for the first time acquired a new faculty, of the existence of which they were not previously aware, and in the exercise of which they feel great enjoyment. Many populous districts in the island do not, however, participate in these feelings. In these parts I shall have no difficulty in introducing the proposed institutions.

"My belief, as to the present state of the Maori King-movement is, that a great number of natives in the part of the country which lies to the south of Auckland, or perhaps 30,000 of them, have entered into an agreement of nearly the following purport—

"They will not directly or indirectly attack

the Europeans; they will not permit the Europeans to be robbed or molested; but that, upon all lands the property of the natives, justice shall be only administered by natives, and laws shall be only made by natives; that no more lands within such districts shall be for the present sold to Europeans; and that the so-called Maori King and his council shall watch that these regulations are, if possible, maintained throughout all native lands, and shall try to lead the whole native population to acquiesce in them; and that any attempt by the Government to put down these proceedings by force shall be regarded as the signal for a general rising of the native population."

Let us now proceed to consider what progress was made in this important effort, and where difficulties were experienced.

The Governor proceeded to visit various portions of the island, for the purpose of introducing the proposed native institutions. In the northern districts—Bay of Islands, Waimate, Hokianga, &c.—he was well received. Many interesting scenes occurred which we do not like to omit, and do not know how to find time to notice. At Kororarika, where, in 1846, Heke cut down the flagstaff, the natives presented an address and made several speeches of welcome, His Excellency in reply giving an outline of the system of government which he intended to introduce among them, which was received with marks of great satisfaction. At Kerikeri he was met by a large gathering of natives. The *cortège* proceeded next to the Waimate, accompanied by about 200 horsemen. About a couple of miles from that place they were met by about 200 more, riding in military order, and with the Union flag flying. The meeting of the two parties, the bright sunshine, the cheers and cries of welcome, "Haere mai! haere mai!" made the scene exceedingly animated and striking. On the lawn in front of Mr. George Clarke's house a large and very interesting meeting was held, where Sir George explained his plans, and was again greeted by countless welcomes, waiatas, and native speeches. At Herd's Point, near Hokianga, 1500 natives were assembled, and, as the Governor's boat approached, a war-dance was executed with all the old vigour, noise, and gestures. Here, again, to these natives, full explanations were given. Thus, with much *éclat*, the new institutions were introduced into these extensive districts, Mr. George Clarke being appointed Civil Commissioner, and Mr. Edward Williams a resident magistrate. These names, and the names of the places referred to, will

at once be recognised by those who are acquainted with the early Missionary history of New Zealand.

Another visit, made in December 1861, was to the districts lying adjacent to the lower portion of the Waikato river. Advancing through several flourishing settlements, where he was enthusiastically received by mingled groups of settlers and Maoris, the Waikato river was reached, when a large war canoe conveyed the Governor down stream to Kohanga, the Ven. Archdeacon Maunsell's Missionary station. The Governor's reception here was of the most gratifying description. On the 16th the great meeting was held in the open air at Waata Kukutai's place, Taupiri. From 700 to 800 natives were present, about 250 of whom, it is said, represented the King party and the Upper Waikato. Takerei was there, and Tipene, a redoubtable kingite.

"On the 17th there was another meeting. Those assembled were representatives of five tribes, Ngatitipa, Ngatiteata, Ngatitahinga, Ngatimahana, and Ngatipou. The place was a large native building, erected, we believe, for the purpose, and gaily decorated. At one end there was a door by which the Governor entered; at the other end was the entrance for the people. Above His Excellency's seat was fixed an image of full length, carved in wood, the tatooing exquisitely performed: feathers of the pigeon, ingeniously put together, represented the hair; the feathers of the huia, so highly prized by the Maori, were used as ornaments; the body of the figure was covered with a native mat of the finest texture, and a stone axe of great antiquity hung by its hand.

Again Sir George Grey stated to the meeting the things that he proposed to do. He was answered by the natives, one by one, each individual expressing, in language more or less figurative, his loyalty to the Queen, and his attachment to her representative, the Governor. When all had thus spoken, one chief, the principal, stood up, and, pointing to the figure which we have above described, said, 'Governor Grey, that is our ancestor. We all, these five tribes, take our origin from him; he is our mana; he is our ancestor; we give him to you; we give you also his mat and his battle-axe; we cannot give you more.' The Governor said, 'I accept him, and I will keep your ancestor with me.'

"The periti say that there is no form in which fealty can be more solemnly offered by the Maori than this one, and that the ceremony has a deep and real significance.

"On the evening of the 17th, forty young

men were selected to take the Governor up to Maungatawhiri, and in the early morning the party started in two large canoes, that one in which His Excellency sat being distinguished by carrying the flag of Tipa, the 'ancestor' of the tribes, whose image figured in the ceremony of the previous day. From Maungatawhiri the Governor came into town by the Great South Road.

"Thus the new institutions of civil government were accepted by the people of Lower Waikato."

The Upper Waikato did not, however, present the same encouraging aspect. On the Lower Waikato Sir George Grey met several of the chiefs of that district—

"Some of them expressed their intention in every way to aid the British Government. Others of them, however, showed a quiet determination resolutely to adhere to the position they had taken, and to strive to live in their own territory under officers of their own, and free from our rule. They said that they would in no way attack us or interfere with us, but that they would not again return under the government of the country; that they thought their interests had been neglected; that lands had been wrongly taken from them, and that many promises had not been fulfilled; that they had freed themselves from our rule, and that we should find it as difficult to draw them back under it as the fowler did to catch the bird which had escaped from a snare. In many conversations which I had with various chiefs, they urged the same arguments. When I told them that the acts complained of occurred from oversight, and would not be repeated, they replied that there were cases in which lands had been disposed of to the Government, as long since as 1853, upon the express condition that crown titles should be given to the native owners for small portions of these lands, which they were to retain, and that such promises had not, up to the present date, been fulfilled. Indeed, they showed an entire distrust and want of confidence in the Government.

"It was impossible to extract from such chiefs of the Upper Waikato—and these were those most friendly to us—any guarantee for the continuance of the present state of tranquillity. Although they promised not to attack us, they had no means of forcing other natives to observe this promise. Their object evidently was to prevent us from making any movement whatever, and to leave matters exactly in the present state, which is an extremely advantageous one for the natives."

In the presence of such uncertainty, so

far as the Upper Waikatos were concerned, together with portions of the southern tribes, who, from various causes, some of which have been referred to, had united with them in the King-movement, it became an imperative duty to provide for the security of Auckland. In the direction of the Waikato district the village of Otahuhu had hitherto been the most advanced military post. It was only nine miles from Auckland. Beyond that there were twelve miles of available road, and from thence, for fifteen miles to the Waikato river, the country in rainy weather was impassable for troops. The Waikato river bounding on its southern side the Auckland settlement for twenty-five or thirty miles, the natives descending the Waikato in large bodies were free to choose any point of this twenty-five or thirty miles from whence to make an attack on Auckland. Orders were forthwith issued for the formation, from Auckland to the Waikato river, of a road along which troops might pass rapidly at any period of the year, and also for the selection of a site for a military post on the Waikato, where defensible works might be promptly thrown up, should there arise a necessity for such a proceeding.

But if the feelings of a portion of the natives had unhappily become so uncertain as to render such measures necessary, instances were continually transpiring which unequivocally showed how much they had to complain of. Manihera, a chief of the Wairarapara district, and other chiefs, had ceded a territory to the Crown on January 4, 1854, one of the conditions of whose sale was, that Manihera was to receive a Crown grant for 1000 acres out of this block, which would have enabled him to let the land and realize an income from it. The Crown entered immediately into the possession of the land, but the Crown grant had never been issued, and the chief had been kept very poor in consequence.* Is it surprising, therefore, that, in this district, the supporters of the King were more numerous than their opponents, and that they exhibited an earnestness in working out their project, of which the loyal party seemed to be destitute?

This is by no means a solitary instance. In the province of Wellington alone there

* See Papers relative to the Affairs of New Zealand, presented to both Houses of Parliament by command of Her Majesty, Aug. 1862, and there introduced, copy of despatch from Sir G. Grey to the Duke of Newcastle, dated Jan. 8th, 1862, pp. 43, 44; also Commissioner Bell's Report on Crown Grants to Natives, ditto, p. 48.

were twenty-two cases in which the Government had come under engagements of this kind which had not been fulfilled. Cases were specified in Hawkes' Bay, numerous others in Taranaki, and some in Auckland and the Middle Island.

Even in disposing of their lands for purposes so praiseworthy that every facility ought to have been afforded them, the natives found themselves grievously hindered. The following instance of this is given in one of Sir George Grey's despatches—

†. "There is a great desire upon the part of the natives, who have no source of wealth but their land, to put apart small glebes for the support of clergymen of the denominations to which they belong, and, with the consent of the Governor, to have such lands secured in perpetuity for this purpose. There never was a nation who required the presence of European clergymen amongst them, in all parts of this island, more than the New Zealanders do. There never was, I believe, a people more anxious to secure this advantage than they are. Yet, under the Constitution Act, and the Acts of the General Assembly combined, the law-officers here are of opinion that the natives cannot do this, and that the Governor cannot sanction its being done: hence a great grievance to the native race, and an apparent hardship."

There is no doubt that to this culpable negligence in the fulfilment of positive engagements, must be attributed the want of confidence as to the action of the authorities, which had spread so widely amongst the natives in that part of the country which lies to the south of Auckland; and wherever this want of confidence was felt, the King-movement with facility extended itself; a movement which had come to be regarded by a considerable portion of the natives not merely as affording the prospect of order amongst themselves and protection from injustice, but as the standard of a separate nationality. It is not surprising, therefore, that, in such districts, there should be found an unwillingness to relinquish these devices of their own, to which they had become attached, for the sake of the new institutions which Sir G. Grey proposed to introduce among them.

Thus the Government efforts were met by varying results. In many populous districts the Governor found no difficulty in introducing the proposed institutions, while in others, for the present at least, there was a decided unwillingness to accept them in lieu of those forms of government which the natives had devised for themselves. Yet he entertained the hope that eventually he would succeed—

"By degrees I hope the King-movement will be eaten out, and, when the inferiority of their form of government is seen side by side with the superior one which will be given to them, that the whole will at last readily embrace offers which are so advantageous to them. The difficulties in the way of this are their pride, their vanity at their successes, and their want of confidence in the Government. This latter circumstance presents a very great difficulty."

ABANDONMENT OF IMPERIAL CONTROL OVER NATIVE AFFAIRS IN THE COLONY.

Besides these efforts, by the introduction of native institutions, to recover lost ground, and to do that at a late hour which ought to have been done long before, there are other points connected with New-Zealand affairs which demand attention.

During the latter part of 1862, and the beginning of the present year, the relations of the Colonial Office, the Governor, and the House of Assembly of New Zealand, to the native race, have undergone important alterations. We have already explained, that originally, in his directions of native affairs, the Governor was responsible to the Crown only, "being advised by a Council appointed by and responsible to the Crown, and who held their offices by a permanent tenure." When a representative constitution came into action, and with it a responsible ministry, that ministry claimed to have the right of tendering advice in the administration of native affairs. The position of the Governor had, in fact, become one of great difficulty. In financial matters, and the obtaining of such sums as might be necessary to carry out measures for the improvement of the natives, he was entirely dependent on the votes of the General Assembly, or, in fact, on the support of the responsible ministry of the day. How difficult, then, was it for the Governor, when a pressure was brought to bear upon him, to refuse the colonial representatives, who voted the supplies, some share in the administration of native affairs? nor is it surprising, when the policy which had restricted the administration of native affairs to the Crown and Governor had been once broken in upon, that the influx of colonial influence should be powerful and rapid, until at length it became a preponderating element in native affairs. Of course the peculiar character of this influence must always be a matter of uncertainty. It must, of necessity, depend on the opinions held by the majority in the houses of legislature, and by the responsible ministry, the creation of that majority. It might be generally favour-

able to the native, wise and conciliating, and thus promotive of the interests of both races; occasionally and exceptionally it might be ruinously otherwise, as unhappily it proved to be at the commencement of the Taranaki war; and thus every thing is dependent on the firmness of the Governor—whether he has strength of character sufficient to resist the pressure, until, with a change of men, there comes a change of measures.

On the accession of Sir George Grey there still remained, however, a remnant of that independence of position in the management of native affairs which the Governor once possessed, and which it was most desirable should, as much as possible, be preserved, because it afforded an opportunity for the direct interference of the Crown in extreme cases, until the happier time had arrived when the union of the races, and their kindly feeling towards each other, should afford the best guarantee for the maintenance of peace.

Scarcely, however, had Sir G. Grey assumed the reins of Government than he was approached by the responsible ministry on this subject. They placed before him a memorandum on the machinery of Government for native purposes, in which they complained that “while, on all other subjects, the responsible ministry are the sole advisers of the Governor, and exercise the entire functions of the Government, on native affairs the Governor has, in addition to his ministers, another adviser, a Native Secretary, who is not a responsible minister, nor under the control of responsible ministers, but who exercises, subject only to instructions from the Governor himself, all the executive functions of Government in relation to native affairs.” This they regarded as “a serious evil.” The existence of the Native Secretary’s department “paralyzes all independent and vigorous action on the part of the ministry” while in itself it is “inefficient and powerless.”

To this remonstrance Sir G. Grey yielded, believing it to be impossible, under such a system of two Governments in the colony, that the administration of affairs could be satisfactorily carried on; and, as he states in a despatch to the Duke of Newcastle (November 30, 1861), “I immediately arranged to consult my responsible ministers in relation to native affairs, in the same manner as upon all other subjects, and in like manner to act, through them, in relation to all native matters.” Amongst various reasons assigned by the Governor for coming to this decision, he indicates this one—“The plan on which I am acting throws a greater responsibility on the

General Assembly in regard to the expenditure on account of any war which their acts might bring on; but this would indirectly prove a protection for native interests.”

The Duke of Newcastle, in a despatch dated May 26, 1862, sanctions this alteration—

“I am ready to sanction the important step you have taken in placing the management of the natives under the control of the Assembly. I do so partly in reliance on your own capacity to perceive, and your desire to do, what is best for those in whose welfare I know you are so much interested. But I do it also because I cannot disguise from myself that the endeavour to keep the management of the natives under the control of the Home Government has failed. It can only be mischievous to retain a shadow of responsibility when the beneficial exercise of power has become impossible.”

But he avails himself of the opportunity to touch the financial subject, and the inadequacy of the efforts as yet made in this respect by the New-Zealand Government. He intimates that they should be prepared “to exert themselves in their own defence,” and to make those “sacrifices which are necessary from persons whose lives and property are in danger.” He warns them against entertaining any hope “that a large military force will, for any length of time, be kept in New Zealand. It is for the colonists themselves to provide such a military police force as will protect their out-settlers.” He frankly tells them there was no prospect that the mother-country would “consent to bear any part of the expense of the local military and volunteers.” “All existing and future liabilities on this score must be defrayed by the colony.” The Colonial Government had agreed to contribute 5*l.* per man to the cost of troops stationed in the colony, and on this head considerable arrears had accrued. These arrears Her Majesty’s Government were willing to forego, provided they were expended on native government or other purely native objects, in excess of 26,000*l.* to be apportioned from the colonial revenue to such objects.

Thus the Duke of Newcastle, surrendering “a shadow of responsibility,” placed the very heavy responsibility connected with pecuniary disbursements on the New-Zealand Government.

This decision of the Home Government, although adopting the precise arrangement respecting native affairs which had been suggested by the responsible ministry, was not satisfactory to the House of Assembly of New Zealand. On the contrary, memorials to the Queen were forwarded as well by the House

of Assembly as the Legislative Council, deprecating such an alteration.

The memorial from the House of Representatives declares that "the proposal of His Excellency was made without obtaining the assent of the General Assembly to accept the responsibility thereby imposed upon it; and although the legislature might, under other circumstances, be willing to accept the responsibility, the present condition of the colony forbids such a course." Recognising the difficulty of "the attempt to govern two races within the same territory by means of separate Governments responsible to different authorities, between whose respective jurisdictions no line can be drawn, and whose administration must often conflict," they yet humbly represented to Her Majesty "that the duty of educating, civilizing, and governing the aboriginal inhabitants of these islands is one which does not and has never yet been supposed solely to belong to, and therefore ought not to be wholly charged upon, the European inhabitants of the colony," and that the task was one, which it was impossible the colony could, by its unaided efforts, rightly perform. They allege this further reason for respectfully declining to accept the proposal of the Home Government—"We seem to discover, in the despatches to which we have referred, the intention to withdraw from engagements to which the British nation is honourably bound, and to transfer to the colony liabilities and burdens which belong properly to the empire."

The memorial to the Queen from the Legislative Council is to the same purport. The expression introduced into the Duke's despatch of May 26, 1862—"I cannot disguise from myself that the endeavour to keep the management of the natives under the control of the Home Government has failed," is understood in the memorial as an acknowledgment that the Government of the Maori or native race by Her Majesty's Colonial Office had failed. It then proceeds—

"We do not question the failure of the system of government hitherto adopted, nor the calamities for both races of your Majesty's subjects in this colony of which that failure has been productive; but we humbly submit that it is a failure for which the colonists are in no way responsible.

"The system of government maintained up to the present time was established in the year 1856, by your Majesty's representative in the colony, was formally sanctioned by your Majesty's Secretary of State for the Colonies, and has been submitted to, not without reluctance, by both Houses of the

New-Zealand Parliament. Under that system, the colonists have been prevented from exercising any real control over the management of native affairs; and any efforts made by them for improving the condition of the Maori race have, by the operation of this system, been rendered comparatively fruitless.

"The result, therefore, of the policy pursued towards the natives of New Zealand, including in that result the war which has desolated a portion of the colony, is one the burthen and responsibility of which ought in fairness to rest, not upon the colonists, but upon your Majesty's Government."

Admitting that when "peace, tranquillity, and the authority of the law shall have been re-established," the proposed arrangement may be a "wise, prudent, and just measure," the memorialists express their conviction that, under existing circumstances, to effect such a change "would manifestly be unfair to the colonists, and productive of ruinous consequences to the Maoris."

The Duke of Newcastle's reply to these memorials, bearing date February 26, 1863, is of a very decided character. The assertion made by the Colonial Representatives, that the administration of native affairs had hitherto been in the hands of the Home Government, and that it had proved a failure, is thus replied to—

"When the British Crown employed its credit to procure the sovereignty of New Zealand, for the advantage of those British subjects who had settled, and might afterwards settle there, it became bound to secure to the utmost of its power that the rights thus obtained should not be used (as they have been elsewhere) to the injury of the natives. The Home Government has, therefore, been anxious to preserve an effectual authority in the management of native affairs, either until the amalgamation of races had proceeded so far as to break down the sharp division of colour which at present exists, or until a system of government had taken root in the colony, which, by assigning to the Maoris some recognised constitutional position, would furnish some guarantee against oppressive treatment of the less educated race, and would thus at once satisfy and protect them.

"Up to the passing of the Constitution Act, the Imperial Government possessed that authority. Its influence in the Legislature, and its absolute control over public officers, conferred upon it all, and possibly more than all, the power that an Imperial Government could properly exercise in a colony of British

settlers, for the advancement of the Maoris, and for the prevention of quarrels between them and the colonists. But this form of government was abolished by the Constitution Act, and the coincident establishment of responsible Government.

"The effect of that Act, and of the proceedings consequent upon it, was to transfer the government of the island to the colonists, subject to an understanding which was arrived at with the Governor and his ministers, that he should retain the personal direction of the native policy of the Government.

"But this understanding must not be misapprehended. The Governor had no power of taxing the natives, or of relieving them from taxation. He had no power to make laws for them. He had no adequate revenue at his command for administrative, educational, or police purposes, and the inadequacy of the sum reserved in the Constitution Act for these objects enabled the Colonial Government, from time to time, to procure his assent to various Acts calculated to bring the conduct of native affairs, in various important particulars, under the control of the responsible ministry. Such were the Native Reserves Act (No. 10 of 1856), the Native District Regulations Act (No. 41 of 1858), the Native Circuit Courts Act (No. 42 of 1858), under all of which the powers conferred nominally on the Governor are to be exercised by him as a colonial officer, 'by the advice of the Executive Council,' and not as an Imperial officer under instructions from the Secretary of State.

"The power left to the Governor amounted to this, that administrative matters relating to purely native affairs (in which I include the purchase of land at the desire of the colonists) were conducted by the native department; that the officers of that department were under his personal control; and that in giving his orders to them he was not bound to follow the judgment of his ministers. He was, however, bound to communicate to them all his proceedings, which were thus brought within the reach of that Parliamentary and ministerial pressure, from which, indeed, under the system of responsible government, it was impossible, by any merely formal arrangement, such as that of 1856, to withdraw any portion of the internal affairs of the colony. Even as thus controlled, the administration of native affairs by an officer not taking his orders from the responsible ministry was a matter of continual dissatisfaction and complaint.

"It is plain, therefore, that all comprehensive action upon the natives depended upon

the legislative action of the colonists. All that the Governor could do (as representing the Home Government) was to handle the existing machinery, and especially to prevent any injudicious pressure upon the natives on the point upon which they are most susceptible—the alienation of their lands.

"The inadequacy of these powers was represented to the Home Government by Colonel Gore Browne, and an attempt was made, not so much to enlarge them, as to bring them, by Act of the Imperial Government, into a form in which they would be capable of more effective exercise. The measure was opposed, as inconsistent with the rights of the colonists, by those who claimed to represent colonial feeling, and, in deference to that feeling, was withdrawn. The matter being afterwards debated in the General Assembly, it appeared that the feeling of the colonists had been accurately represented in England. The colonists not only deprecated firmly any action of the British Parliament, but, through their ministers and Parliament, they refused to concede more to the Imperial Government than a vote of 2350*l.*, payable for seven years to a native Council, from whom all practical power was carefully withheld. Even this trifling and simply pecuniary concession was only sanctioned by the House of Representatives, 'on the distinct understanding that the control and ordinary departmental administration of native affairs shall be placed under responsible ministers, subject to the provisions of the Bill, and to the proper constitutional action of the supreme head of the executive.'

"You cannot fail to observe the importance of these proceedings. You perceive that, since the passing of the Constitution Act, far from New Zealand being, as to native affairs, 'a Crown colony' (a theory strangely maintained by some of its leading politicians), the Home Government had possessed a mere relic of that power respecting native affairs, to which it was indisputably entitled, so long as it was responsible for quelling native insurrections. Small as that relic had been, it had been the object of constant jealousy and encroachment on the part of the Colonial Government; and the attempt, under circumstances of pressing exigency, to mould it into some imperfect efficacy, has been met in effect (for I dismiss, as unworthy of consideration, unmeaning phrases which merely serve to disguise the truth) by a demand for its abandonment."

The despatch in its entirety is well worthy of perusal on the part of those who are in-

terested in the affairs of New Zealand, but our limits compel us to be brief, and we pass on to the final resolve of the Home Government on this question, which will be found embodied in the following paragraph, the despatch, it will be remembered, being addressed to the Governor—

“The colonists having claimed from the Home Government, by the different methods in which it was possible to make such a claim, that it should cease to manage native affairs, and (what is still more important) having refused to render that management possible, which, under responsible government, was at any rate most difficult, the Home Government has resigned that function. This relinquishment does not require the assent of the colonists to make it effectual. It is completed by the Act of the Home Government, which (in conformity with requests which it is now too late to recall) no longer requires of you to take personal charge of the Native Secretary's department. If you resume or retain the personal control of that department it will not be in obedience to instructions from home, but either at the request of the responsible ministers, or under some pressing necessity occasioned by their action or inaction, and for the consequences of which, therefore, the Home Government are not responsible.

“Your constitutional position with regard to your advisers will (as desired by your late ministry) be the same in regard to native as to ordinary colonial affairs; that is to say, you will be generally bound to give effect to the policy which they recommend for your adoption, and for which, therefore, they will be responsible.”

One paragraph more from the Duke of Newcastle's despatch we venture to introduce: it refers to the presence and employment of the military force of Great Britain in the colony—

“Her Majesty's Government, in sending a large body of troops to New Zealand, have fully recognised that degree of responsibility which their nominal control over native affairs imposed upon them, and have been further actuated by an earnest desire to save both races of Her Majesty's subjects from an internecine war, and to carry them, by a special exercise of imperial power, through the present crisis of their history. They are well aware of the great difficulties which you, your Government, and the colonists, have still to contend with, and they are prepared to treat New Zealand, for the present, with much consideration in the matter of military protection. . . .

“But the fact that the safety of the colo-

nists depends for the present on a force of the Queen's troops, maintained at the expense of Great Britain, gives this country a right to require from the colonists that their native policy, on which the continuance of peace or renewal of war depends, should be just, prudent, and liberal. It is plain that the willingness of Great Britain to continue this assistance will be most materially affected by the disposition of the colonists to adopt such measures as in your judgment are calculated to remove immediate difficulties, and to place the future relations of the races on a sound basis.

“I trust that these considerations will give you that weight in the administration of the colony, which, even independently of them, would be due to your sagacity, resolution, and experience. In sending you to New Zealand, Her Majesty's Government conceive that they have placed at the command of the colonists the services of the person most competent as an adviser to guide their councils, and as an administrator to carry into execution the result of your joint deliberations. The rest will now depend on themselves; and I trust that, by availing themselves freely of your advice, they will be able to place the government of the Maories on a footing which will render the duty of providing for their own internal defence less onerous than they at present anticipate.”

The decision arrived at involves, therefore, “*the abandonment of imperial control over native affairs in the colony.*” Henceforth the administration of those affairs, and the pecuniary liabilities which may ensue, in consequence of the measures which may be decided upon, devolve entirely upon the colonists.

Undoubtedly it is most suitable that the pecuniary liabilities should rest on those who do virtually and in reality control the affairs which involve those expenses. Such financial responsibilities are a salutary check in the course of human affairs, and, like the break on the railway trains, diminish a speed which would otherwise be dangerous. But admitting this, there is also another point to be considered: this formal abandonment by the Home Government of the control which it has been supposed to exercise in native affairs, and its official transfer to the Colonial Representatives, what effect will it have on the Maoris? Will it help to lessen the distrust which they have felt in the intentions of those who govern them, and facilitate the efforts made by the Governor to remove causes of estrangement, and secure a lasting peace between the natives? In a brief despatch of the

Governor to the Duke of Newcastle, dated October 10th, 1862, there is one sentence which bears on this point—"Since so decided a tone has been adopted towards the local authorities by Her Majesty's Government, the native difficulty has continued to increase."

MASSACRE AT WAIRAU, AND SUBSEQUENT OPERATIONS.

Such, then, is a rapid sketch of New-Zealand affairs. Sufficiently serious in themselves, they have been rendered more grave by the events which have recently occurred at Taranaki. The Government of New Zealand thought it right to resume possession of a tract of land called Tata-mairaka, from which the natives had expelled the settlers, and of which, as they allege, they held military possession, until the Waitara case should be finally settled. The military were employed to secure possession of Tata-mairaka. Without any previous notification on the part of the natives, that they intended to recommence hostilities, a military party, under the command of Lieutenant Traget, proceeding along a Beach road, were fired upon by a body of natives lying in ambush at the mouth of the Wairau river. One only of the party escaped; the rest were shot down.

It is deeply to be regretted that the intention of the Government to surrender the Waitara was not known by the natives till after this event. Seven days later the Government issued a proclamation abandoning all claim to the Waitara, and surrendering it to William King and his tribe, the ministry publicly avowing that, in consequence of circumstances which had transpired, they had felt themselves constrained to act thus. "It is now admitted on all sides," observes the "New Zealander" of July 3, "that William King and his people were planted on the south bank of the Waitara by the authority, and for the advantage and protection of the whole tribe. Under these circumstances, when a single individual offered for sale, not only the land rightfully occupied by King and his people, but several hundred acres of the adjoining land, owned by two important *hapus*, and by a large number of absentee proprietors residing in Queen Charlotte's Sound and elsewhere, who at that time had not agreed to sell, was William King justified in opposing that sale, and in declaring that Waitara was in his hands, and, though Teira had floated it, that he would not let it go?"

This decided act of the Colonial Government,

as it is highly creditable to them, so is it, at the present crisis, of the greatest possible importance: it will confirm the loyal in their determination to support the authorities, and decide many, who had been wavering and uncertain, to unite themselves with the cause of peace and good order.

A month had been assigned by the Governor for the surrender of those engaged in the perpetration of the Wairau murders. His proclamation remaining unheeded, and the natives in the vicinity of New Plymouth, so far from any expressions of regret, being diligently occupied in entrenching themselves in the ranges, the Governor proceeded to act promptly and decidedly, and, on the day month from the Wairau Beach massacre, Her Majesty's forces, under the command of Lieutenant-General Cameron, attacked and carried a position of the enemy, south of Tata-maika, on the Katikara stream. In this engagement several natives fell. On the bodies being brought in for burial, it was ascertained that they were those, not of Taranakis, but of southern natives, two of them being Wanganui chiefs. Who these men were, will appear from extracts which will be found in a separate article.

The latest intelligence informs us, that, with the exception of a garrison at New Plymouth, the troops have been concentrated at Auckland, and the militia of the Auckland district called out for training and exercise.

We trust, by the blessing of God on the efforts of the Governor and colonial authorities on the one hand, and of loyal influential natives on the other, that peace, so far as the great body of the Maoris is concerned, may be maintained. In the Waikato, the newspapers inform us, William Thompson and the party of order are doing their utmost to preserve peace and restrain violence. A meeting had been held at Rangiaohia, at which, after long and stormy discussion, it was determined that Waikato should give no assistance to the hostile tribes at Taranaki. The word of Potatau te Wherowhero, "Religion, love, and law," was Thompson's theme; and he said that if any of the tribes wished to join the murderers at Taranaki, they would do so at their own risk, and would be left to their own fate.

To this article, connecting the past with the present, and bringing up arrears of intelligence to the present moment, we append an official document put forth by the Parent Committee, in which will be found embodied various extracts from recent letters of our Missionaries.

THE NEW-ZEALAND MISSION—RENEWED OUTBREAKS.

LATE accounts of a fresh outbreak of war in New Zealand must have excited the anxiety of the friends of Missions, and the Committee therefore supply them with the following extracts from the recent correspondence of the Missionaries. These documents will not remove that anxiety, but they will at least allay it, and encourage the hope that the Lord will not suffer his cause to be overwhelmed by the enemy.

A few preliminary remarks may be required to make the following documents fully understood.

The province of Taranaki, the scene of the late war, is on the west coast of the northern island, about 200 miles south of Auckland. The diocese of Waipapu adjoins the Taranaki province, and extends across the island to the east coast; the island reaching its greatest breadth, about 200 miles, in that part. Since the termination of hostilities, at the close of 1860, the native mind throughout the island has been much agitated by fears and suspicions respecting the relations with the British Government and settlers; and the native King-movement has been gradually gaining the sympathy of the surrounding and of distant tribes. Sir George Grey has exerted his great administrative powers for allaying this excitement, by the introduction of law and order amongst the native tribes; and the power of Christian principles in the native church, disturbed at first by the war excitement, has been gradually regaining its peaceful influence.

The brightest and most hopeful prospects have been in the diocese of Waipapu, where the native church is in its most advanced state; the darkest and most fearful prospects in Taranaki, where Missionaries had little hold, and where the embers of war were still smouldering. Events, during the month of May, on the east and west coasts respectively, illustrate this contrast. We first present the bright and cheering prospect, in a letter from the Bishop of Waipapu—

“Turanga, May 12, 1863.

“MY DEAR MR. VENN,—I mentioned to you in a former letter that an important meeting was to be held at this place on occasion of the opening of a church. Natives were invited from every part of the diocese, and also from Waikato, and from the province of Napier. The Governor too, and Bishop Selwyn and Sir William Martin, were requested to attend, but circumstances,

which could not be controlled, prevented these gentlemen from being present.’ It was expected that, according to native custom, advantage would be taken of a general assemblage for the discussion of political matters; and inasmuch as there is a very unsettled feeling at Taranaki and at Waikato, it was difficult to conjecture what might be the character of the meeting. The distant tribes began to arrive in the second week of last month, and there was something ominous on the appearance of the Waikato party, which was about seventy in number, that they paraded before them the Maori King flag; and two days afterwards the natives from Wairau made a similar display. The church was opened on Sunday, the 19th, and there were present in the building from 1300 to 1400, and a large number was not able to obtain admission. The natives had made their own arrangements to have a collection, which was to be appropriated, as had been done on a former occasion at Waipapu, to the endowment of the bishopric. The sum amounted to 327*l*. Two days afterwards the meeting was held, which all were looking forward to with interest: the weather was fine, and it was so regulated that the different tribes had their separate positions. The plan of proceedings had evidently been settled beforehand by our natives, and the chief management of the meeting was left in the hands of an intelligent chief named Anaru Matete. He opened the proceedings by stating that the first object of their coming together was to open a church for the worship of God, and he recommended that churches should be built in every locality, and that endowments funds should be raised for the support of native ministers. He then went on to say, ‘I have another subject to lay before you, the union of the native race. My observation tells me that the different tribes are much at variance in their opinions. You talk of union, but I see that Kupe is present among us. Be quick and give good consideration to this subject, and find out the basis upon which we may be one.’ [According to native tradition, it was Kupe who trod upon the earth in its primeval state, and caused a separation between the main land and the adjacent islands.]

“The next speaker said he agreed to union in building churches and in supporting their clergymen, and also to retain their land in their own hands.

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"After a time one of the 'King' party said, 'Let the land be one, let the people be one, and those portions of the land which have been sold to the white man, and are now separated, let them be joined together, and let us be one under one King.' This proposal was not seconded, but many speakers followed, who spoke of the union they had attained under the Gospel, but they did not come sufficiently close to the point. Anaru again said, 'We have an example of unity in a house: there is timber, the raupo, and the flax: all worked together, it becomes a house, and it stands upon the ground: but we have not yet arrived at the basis for our union.' At length a native from Ahuriri said, 'The different tribes are following their own course in their various localities, but God has called us to listen to Him, and thus we have union. The various parts of the country, Maana, Kapiti, Oropaoa (under the influence of Kupe) lie separate, but let Christ be made the basis, and there is union.'

"Anaru then replied, 'Yes; this is the foundation. Let our union be built on Christ. Some talk of King, some of Governor, and some are neutral: I am the latter.'

"An intelligent chief from the coast, who has accepted office under the Government as an assessor, said, 'I approve of this basis of union, but how is it to be bound together so that it may be lasting? I hold a middle course. I do not object to the King, neither do I object to the Governor: I see good in both.'

"Anaru replied, 'The Government is from the other side of the world, and is tenacious of its own. We cannot put it down. The King, too, is of six years' standing, and we cannot do away with that. You ask how our union is to be bound together that it may be lasting. The chain which does not rust, by which it can be kept together, is Christ.'

"Sunset put an end to the speeches, but there was much private conference in the evening; and I was told that the Waikato natives expressed much disappointment at the turn the proceedings had taken; and the next day, when the subject was resumed, they came forward with their proposition boldly, that they should all unite under the Maori King, and the leading men of this coast were as bold in rejecting the proposal.

"The result of this meeting I consider to be most satisfactory. Although the bulk of the natives here have not joined the Government, they hold a neutral course, and the influence of the King party receives a severe check where they were looking for support.

There are strong signs of disunion, too, among the King natives at Waikato. There is a moderate and a violent party, and the former are proceeding to such lengths that the latter, headed by the Maori King himself, are likely to leave them. You will hear from other quarters that the natives are very unsettled at Waikato, but I trust we have nearly reached the crisis, and that, by God's blessing, we may soon have a return to better days.

"I remain, my dear Mr. Venn,

"Affectionately yours,

"WILLIAM WALAPU."

The darker picture of New-Zealand affairs must now be given in extracts from the Missionaries upon the west coast. The following extracts are from a letter of Archdeacon Maunsell, dated May 23rd, 1863—

"Sir G. Grey's policy has been eminently conciliatory, and seemed to us all to be on the point of success. Having to a large degree obtained the confidence of the Maoris, and put in operation some useful institutions for their government, he proceeded, as in duty bound, to take possession of Tataraimaka, a piece of land from which our settlers had been driven off in the late war, and to which the Ngatiruanui refused to allow them to return. While at Taranaki he instituted inquiries into our title to that celebrated 600 acres at Waitara, the cause of the late war, and found not only that William King and his party had a good title originally, but that we also had never completed the purchase. While this question was thus proceeding, the Ngatiruanuis and Taranakians—whether fearing or not, it is difficult to say, that a course was about to be taken which would cut off a large body of their allies, and thus leave them to hold almost single-handed Tataraimaka against Government; and knowing, as is certain, that an agreement had been entered into by a large portion of the Maori population, that if war arose again between the settlers and Maoris, they would rise in several places at the same time, and give no mercy—seem to have, without the smallest provocation, waylaid and murdered six soldiers and two officers. Just before this sad event another took place at the southern point of Waikato, on the boundary line between them and Ngatimaniapoto, a body that can bring about 600 fighting men into the field, who were formerly the original proprietors of the whole of the Otawhao district, and who, in the late war, had shown great courage, and had taken off much plunder. Our Missionary, Mr. Morgan, had surrendered his school into the hands of the Government, and a

great expenditure of money had been made by them on the school and school-buildings, under the energetic labours of Mr. Gorst, a talented and pious magistrate. A native paper published there attacked in harsh language the King-movement. This served as a 'casus belli.' He and all his party, and then Mr. Morgan and Mr. Reid (Wesleyan), and all the Europeans, were driven off by this people, who seem now to have resumed their land, the sale of which by the tribes to whom they had granted it they will ignore. It may seem strange that the friendly natives did not retain their ministers and settlers; but the reason, I suspect, must be looked for in the fact, that, knowing of that combination to which I have referred, illustrated subsequently by that murder at Tata-aimaka, they felt that their lives would not, in the present stage of proceedings, be safe. We have not had a full opportunity as yet of seeing in what light these proceedings of the Taranakians and Ngatimaniapotos will be viewed by the bulk of the Maori population. One thing is gratifying—the adjoining tribes have not followed the example of the Ngatimaniapotos, but threaten to fight if they come near to maltreat their settlers; and a large body of people, with the celebrated Thompson at their head, occupying central Waikato, have declared their abhorrence of the murder, and have withdrawn their active and powerful help from the Taranaki alliance. . . .

"In Sir G. Grey we continue to have great confidence. His skill in administration, his fertility in resources, his great courage, and, above all, his forbearance and spirit of conciliation, most markedly shown during these last eighteen months, seem to promise a prompt and happy termination of these difficulties. . . .

"Most deeply shall we have to thank our Lord if He be pleased only to chasten and humble, not to destroy, the native Christians in the forthcoming conflict. They have many elements of good in them as a people and a church, even in those places where the spirit of war is rampant. There is a very large measure of precious salt amongst them, and I am prepared to expect an abundant measure of good eventually from this sifting. Thank God, we in this district (Lower Waikato) are in perfect peace; and my school, with my five itinerating monitors, quite to my satisfaction. We had a meeting here last April—the Bishop in the chair—for the Melanesian Mission, and collected 4*l.* 6*s.* 3*d.*"

The Archdeacon alludes to the recent acknowledgment of the Governor of New Zealand that the Waitara block of land had been

wrested by the late Government from the natives without a legal title. The friends of the Society will remember how earnestly this point was urged by Archdeacon Hadfield and the Bishop of New Zealand, and by other Missionaries and laymen in the colony, as well as at home by this Committee, in a Memorial to Her Majesty's Government. But the late Government unhappily determined to maintain the right of purchase by military force, and Her Majesty's Government for a long period supported the war, at cost of life and treasure. And it is now acknowledged that the Missionary view of the case was right and just; and the Governor has, with the advice of his Council, abandoned all claim to the land in dispute by public proclamation, issued only seven days after the massacre of the soldiers. The Taranaki tribes, by whom the murderous attack upon the soldiers was made, were subsequently strengthened by detachments from the adjacent tribes of the Upper Waikato on the north, and from the Wanganui natives on the south. The Missionaries on the Wanganui in vain exerted their influence to restrain their natives from going to Taranaki. They went, and suffered most severely in a conflict with the British troops on the 5th of June, when General Cameron attacked and destroyed a native fortification. The circumstances are thus reported by the Rev. Basil Taylor, one of the Wanganui Missionaries, in a letter dated July 8th, 1863—

"I am sorry to tell you that some of our people, and those whom we have been accustomed to look upon as the best set on our river from Pipiriki, were induced to go to Taranaki. Hori Patene, the chief, was down here shortly before he left, and we tried to dissuade him from going; but he said that there was such a bad feeling between the Ngatiruanuis and Europeans, he must go and endeavour to make peace between them; but when he arrived there he was induced to help them in the struggle, and, according to Maori custom, he (the stranger) was put in the place of honour, the forefront, and consequently they were the first to be attacked. There were fifty-one of them, and of these, twenty-four were killed, and, amongst them, Hori Patene. He was one of our teachers in former days, and used to be a most valuable man; and through his exertions the fine large church at Pipiriki was erected. The King-movement first upset him; then the lizard delusion,* which seemed quite to absorb all his thoughts;

* See "Church Missionary Record" for this month (November), p. 360.

then the fear that the island and its mana, or sovereignty, was passing out of their hands to the Europeans; and, lastly, he went to the battle-field, built a strong fortification there, which fell into the hands of the soldiers, who bayoneted most of those who fell. The first teacher of Pipiriki, and one of the oldest, whom we have looked upon as a good man, went with the party, and, to our sorrow, he too has shared the same fate. The natives say that he fought with the rest, but that may have been in self-defence; yet how striking a confirmation of our Lord's words—'All they that take the sword shall perish with the sword!' Accounts state that the Wanganuis have felt the weight of the conflict, and the really bad natives have escaped with the loss of only four. The Ngatiruanuis, who have shut out their ministers from visiting them ever since the first outbreak, and during the war, have shown themselves merciless and depraved. To us this appears most sad, that we should have lost some of our best natives, but doubtless our heavenly Father has ordered it for good. We are the more grieved as they were cut off in a battle to which they had no call. What a sad end to Christian professors! We need the prayers of the church at home that our heavenly Father will preserve his native church from being swept away, though the enemy has indeed come upon it like a flood, and restore peace to this beautiful country—beautiful and lovely in all but the fierce passions that at this time sway the hearts of its inhabitants. The natives here do not express as much sympathy with the fallen as we might have expected: they say they urged them, as we did, not to go, as this would not be a feeble struggle like the last; but they would not heed, and now they have met with a natural consequence."

Mr. Booth, a catechist at Pipiriki, gives an affecting account of the arrival of the news that the chief Hori and his people had fallen in battle—

"Owing to some dispute between Hori and one of the other chiefs, he separated himself and people from the others, and built a pa: there were fifty-one in the pa. It was attacked on the 4th of this month by the troops, and twenty-seven only escaped with their lives. Out of the twenty-four killed, twenty were from Pipiriki, all married; most of them also leave families of small children. Hori is among the killed. Our distress is very great: the poor widows are entirely prostrated. I was called on to read the letter which came from Taranaki, and, in the course of two or three minutes reading, twenty poor creatures,

who had rushed from all parts of the pa to hear news of their husbands, learnt that they were widows.

"I am trying, with God's help, to improve this awful dispensation to the good of their souls. Poor creatures! they have been warned week after week that the Lord of the vineyard was looking for fruit on this tree, and threatening to cut it down; but little did we expect that almost every branch would be lopped off at one fell stroke. We still have confidence that this will be one of the 'all things' which will work together for the good of this people. The people are very kind to us, and grateful for what we can do for them, our only inconvenience is the difficulty in getting supplies from town in the absence of the people at the fight. We shall remain at our post, and hope and pray that our heavenly Father will be pleased to bless our feeble efforts to make known the wonderful consolations of the Gospel to this afflicted people.

"Any gifts of common clothing from friends at home will be very acceptable to us, as the poor women are left without means of support."

A letter written about a month after the preceding, by Archdeacon Hadfield, has been received by the last mail (Oct. 15th). It is dated from Otaki, about 150 miles to the south of Taranaki—

"We have again fallen upon evil times. If you remember the opinions I have expressed during the last three years, you will gather that I am not taken by surprise. As you will doubtless receive many communications from this country by this mail, my remarks shall be very brief. I would first say how very much I felt the loss we sustained by the death of Mr. Chapman. His wonderful acquaintance with New-Zealand affairs astonished many old residents here. But the Lord takes his servants when He thinks proper: we can only acquiesce.

"You will have learnt that the view I took of the Waitara affair has now been officially confirmed by a proclamation, affirming that no purchase was ever made by Governor Browne. But, as I predicted, the consequence of the original evil deed has been the almost universal destruction of confidence in the Government. The war was renewed at Taranaki in May, by the Government attempting to recover land in the occupation of the natives before Waitara was surrendered. It has commenced at Auckland, through various complications connected with Taranaki. These are mentioned in the proclamation; but, though the suppression of the King-movement is not

avowed in the proclamation, this is regarded by many natives as its cause. If this view of the war should extend, the limits of the war will extend. If, on the other hand, the war should be regarded only as an effort on the part of the Government to punish overt acts, it may still be possible to preserve peace in the island generally.

"I do not know that I should now have troubled you with these lines were there not rumours that I was to be driven away from this place and district, which may find their way into the local papers. I heard last week that two leaders among the King-party had talked of driving me away. These men are both Romanists. On Sunday morning, a large congregation being present, at the conclusion of my sermon I called attention to the fact that two Romanists had threatened that I should be expelled, and assigned as the reason that they were now to prepare for war. I stated that no threats proceeding from Romanists would have the effect of intimidating me; that I should utterly disregard such menaces, and continue my work as usual. I, however, added, that if the members of the church in the district had got tired of my services they had better express to me their opinions; for that such a feeling on their part would be a very different thing, and might indeed induce me to leave the place. On Monday morning I found that the greatest sensation had been occasioned by what I said. The indignation expressed at the menaces uttered was almost violent. However, without saying any more, I will merely add that the Romanists were obliged to come to me and explain away what they could, and apologise for the rest; and my position and influence are now much strengthened.

"Dr. Featherston, the Superintendent of the province, very considerably paid us a visit last week, and his candid statement of the real position of things, showing that there really was no ground of quarrel between these people and the Government, has done much to allay alarm, if not altogether to restore confidence. What is really needed is that the settlers should not appear alarmed; but they do appear to be so, and the effect on the native mind is bad. A kind of panic seizes a whole district, which the natives do not understand. The inference they draw is, either that the settlers are aware of some scheme on the part of the Government to exterminate them, or that they are cowards. Nor is the excuse that the alarm is on account of their wives and families always accepted.

"My efforts have been towards restoring confidence and suppressin unnecessary alarm.

But the difficulty is, that it is impossible to speak positively, because one act of folly might, in the course of a few hours, reverse the course of events.

"My work proceeds as usual. Nothing is said to lead me to suppose that there is any falling off from the church. On the contrary, the Bible is accepted as the rule. Several natives have asked me to point out what passages in the New Testament authorise war; and how a Christian country justifies its warlike tendencies—how its preference of race—how its arrogance, its pride. The Bishop has kindly promised to pay us a visit next week.

"I ought perhaps to say that any inference against the reality of religion among these people drawn from the present war is inadmissible: there are everywhere those on whom religion produces no effect. The causes which have led to the war were pointed out by me seven or eight years ago.

"One effect of these troubles is to lead us more and more to trust the all-wise God of love."

The Committee conclude these extracts with one from a letter of the Bishop of New Zealand, dated May 6th, 1863, which, though written at an early stage of the outbreak, contains an important testimony to the character of the New Zealander if not overborne by excited passions—

"At Taranaki matters are moving on slowly to a conclusion. The right is now on our side, and is felt to be so by the natives; and this with a New Zealander is every thing, for he will not persevere in fighting for any thing which he believes to be unjust."

Early in July, General Cameron and the greater part of the troops removed from Taranaki to Auckland, to defend that capital from an apprehended assault by the Waikato tribes on the south. On the 11th July the Governor issued a proclamation warning certain portions of the Waikato tribes to take the oath of allegiance, and to give up their arms, or to remove beyond the river Waikato to a distance of about forty miles from Auckland. Immediately afterwards the troops were moved through this district to drive out all the armed bands of natives which might be discovered in it. Several collisions have occurred; and some of the unprotected Europeans have been killed by the natives. The war, at the last dates, was confined to bush-fighting within the border district alluded to. As yet there cannot be said to be a general rising. The natives to the north of Auckland are all loyal. Those to the south and east of the Waikatos had, with few exceptions, kept aloof.

The Committee very earnestly commend

the New-Zealand Mission to the prayers of the church, that the Lord may be pleased to interpose to prevent further evils; may endure the Governor with a "wisdom profitable to direct" in this arduous crisis; may sustain the faith and love of the Missionaries and

clergy; and so establish, strengthen, and settle the good "things which remain," that the Mission and church of New Zealand may yet be preserved as a monument of the Redeemer's grace and glory.

Church Missionary House, Oct. 20, 1863.

SERF EMANCIPATION IN RUSSIA.

TO THE EDITOR OF THE "CHURCH MISSIONARY INTELLIGENCER."

SIR,—Serf emancipation in Russia is now happily *un fait accompli*, and its fruits are already commencing—in the establishment of a body of peasant proprietors,—in the eagerness arising among the Russian peasantry to learn to read,—in the increasing circulation of the Scriptures among them—measures preparing for the dawn of spiritual liberty.

I send you a letter written by a Russian lady to me on this subject. Her husband is high in the confidence of the Emperor, and was a chief agent in carrying out the emancipation measures. He revised this letter, which was written as a reply to certain queries I sent. I hope, coming from such a source, it may interest your readers, and lead them to pray that the influence of such a power as Russia may be increasingly exerted in the cause of the prostrate masses.

Your's truly, J. LONG.

"For eight years precisely I have been near where this question has been so much discussed with us Russians, and have attended to all the opinions I have heard. I have likewise spent all my youth in different estates belonging to my father, and even as a child I was as much shocked with the injustice of serfdom, as full of affection to the serfs. A half-measure, now that I understand more, would not have satisfied even me; and if I feel convinced and happy on account of emancipation, it is because I truly and firmly see and believe that the former state of things has entirely changed.

"1. Instances of oppression practised against serfs.

"In the old state of things, of course they were frequent. The landlord could make the serfs work six days in the week for himself. He could, in cases of insubordination, flog them, and even send them to Siberia, which happened sometimes, and in cases where he had more serfs than he wanted for the work of the land. The landlord, since February 9, 1861, cannot oppress his farmers (serfs no longer), or demand any

thing but what the law gives him a right to, judged of by the new authorities, appointed to execute the new laws. The judges of the peace alone can decide the dispute, and bring the landlord to reason, and the peasant to an *amende*, or tax, fixed in those cases where he has not done what his contract obliged him to do. On every property or estate there are conditions or contracts written on paper, signed by both parties, as well as by the authorities of the district; and when there has been a failing in the conditions, from whatever side, the side which is wronged receives justice from the judge of the peace, and all goes on again according to the contract.

"2. What resistance could the serf offer to these oppressions?

"Formerly, none at all. The law gave a full right to the landlords to do with the serfs whatever they thought proper. When serfs came to complain of illtreatment to the district authorities, they were sometimes flogged as if complaining was revolt and insubordination; sometimes they were simply sent away with a remonstrance, and were ordered to obey their landlord. The consequence of this was, that when all patience was at an end, the serfs at times killed their landlords, and then were the first to inform the authorities, with the full readiness to bear the punishment, and go off to Siberia. Among 100,000 proprietors, the number of assassinations have almost every year, throughout the whole empire, amounted to twenty, and sometimes to forty. Since the year 1856, when, for the first time, the question of emancipation was mooted by the Emperor (a fact which was immediately known throughout the whole country), these assassinations have entirely ceased. People who know well the national character, believe it is because the serfs feared the question would be stopped and buried again, if they did not keep still and be patient. This stillness was so generally spread, as if they had given themselves the *mot d'ordre*, which, of course, was impossible through the extent of the empire. The result of this forbearance was, that there was, during the years 1857—1861, not a single instance of assassination, nor scarcely any of the slightest insubordina-

tion. When, in the year 1861, the manifesto was read throughout all the country, in the churches and everywhere, from the public places to the poorest cottage, there not only was not a single case of vengeance, but even the use of spirits for a day was entirely abandoned. There was room for nothing but prayers and thanksgiving: then followed the study of their new rights and duties. During this interval, there were some cases of misunderstanding: the peasants were quite innocent; but they were caused by the landlords, who tried to make much of them, to exhibit them as revolts, and to have the serfs, in consequence, flogged; but such cases have been remarkably rare, especially when compared with the enormous extent of the country, and to the hundreds of thousands of different estates. Your question at the present time—'What resistance could the serf offer to oppressions?' meets now with one plain answer, 'the law.' The resistance by the law, which has become the vital power of the whole body, or country, presented no ground of doubt. The peasants have their own rights and duties as well as their 'Father, which is in heaven.' No force will henceforth induce them to do more than is fixed in the regulations, where each case has been provided for; and it may be said conscientiously, that even no force has ever been exercised on that account by the landlords. They, too, have understood, in receiving the Governmental programme, and in assisting in the reading of the solemn emancipation manifest in the churches, that henceforth the old state of things has ceased, that it must be broken with at once. Prepared by expectations which lasted five years—for something monstrous, to effect their complete ruin—they, on their part, began to study the new book of laws, and found out they were not ruined, and that, with order and sound economical arrangements, their land could be worked as well by peasants, who cannot be flogged and ill-treated, as by those on whom they could practice either; that the work could even get on better, because one peasant who knows himself independent and free, works (and has begun to work already) better than two serfs.

"3. The various evils which arise from serfdom.

"To explain it would take whole volumes. Besides, these evils have been the same in all countries. They demoralize both the masters and serfs. In Russia (as I suppose everywhere else) it has accustomed the master to be exacting and violent; the serf to be indolent, careless, and unmindful of the following

day. Some serfs, even among those who were in the hands of humane and benevolent masters, cared little to make fortunes, because they were never sure of their estate not being sold to another landlord, who would ruin them. I remember, in my childhood, having passed several summers on my father's estate near a most splendid villa belonging to a Prince Galitzin, or Gagoeme: the pleasant cottage and gardens, the products, the quantity of cattle and fowls, delighted me. I was soon told the peasants of this estate were the richest in the government of Moscow. During five subsequent summers my father and his family did not return to this Moscow estate, and it was only later, when I was already grown up, that I came again to that same spot, and was shocked with the difference I saw in that once prosperous neighbourhood which had formerly charmed me: the houses tattered and miserable, the gardens uncared for, no fowls and no cattle, the serfs themselves scarcely clothed, ragged, and sallow in their faces. The Prince Galitzin had sold his estate into the hands of a good-for-nothing man, who had ruined the serfs by his exactions and love of money. Such cases were frequent. No wonder indolence and carelessness became their permanent disease. The masters, on the other hand, having no control, being only eager for money, and accustomed to get it easily, became idle, unmindful of the prosperity of agriculture, and reckless in their expenses. But I shall never end if I continue these details.

"4. Instances of serfs who have risen to wealth and social influence.

"Notwithstanding the difficulties, such cases have been numerous. Wealth has especially been frequently attained, and this gave very soon the power to the serf to purchase his liberty. In some districts in the centre of commerce there have been serf-millionaires. Some of them, near the Volga for instance, have made fortunes by fishing, had barks of their own, and carried on commerce with Petersburg and Moscow. These serfs are not bound to work at the land, but, for a certain rent they pay annually to the masters, receive a passport, and can go wherever they like, and work at whatever they like.

"Social position has likewise been attained by simple serfs. I now remember three very remarkable examples. One was a very celebrated fact (the name was Tcheftchenko). This man was a servant-serf belonging to a master in *Petite-Russie*, in the Government of Poltova. He taught himself to read and write, cultivated his

mind as much as he could, though obliged to change and wash the plates at his master's table, clean his boots, &c. His poetical talent was already known while he was still a serf; and it was not without great reluctance that his master gave him his liberty, which was purchased by some of the poet's literary friends. I saw this remarkable person three or four years ago (he died lately): he was a thorough gentleman: people considered it an honour to shake hands with him. His face wore the expression of melancholy and illness, but, above all that, of intelligence. He was then about thirty-eight or forty, and had only been fifteen years free. Though he never attained to fortune, he made great efforts to procure freedom for all his relatives, and many persons helped him in purchasing it from their former masters, who, being great scoundrels, put an enormous price on them. I am sorry to throw a shade on this interesting portrait by saying he was fond of drinking wine, and that this perhaps shortened his life. *This habit was evidently contracted from grief in his master's service, when wine gave him the temporary oblivion of his sad dependent situation. His works are exceedingly popular: scarcely is there a Russian who does not know them. They are full of talent, and have a melancholy character which gives the more charm to them.

"There have been likewise many examples where serfs, having been remarked for a talent in drawing and sketching, have been sent by their own masters to pursue those studies. Some have been at the Academy of Fine Arts at Petersburg, and have become first-rate artists. A portrait-painter, whose name is Makaroff, is I believe the son of a serf: though a young man, he is Professor at the Academy of Painting.

"My husband has often spoken to me of several examples of young functionaries in the administration, who were sons of serfs, and exceedingly intelligent and cultivated. Amongst other cases, I remember that of a young man, brought up at the University of Moscow; after that he became a member of a scientific Society at Petersburg; then of the Geographical Society, where he distinguished himself by several important works. He was elected to receive the prize of honour, and it was found out that he was a serf of Count Stroganoff, who was entreated and requested to give him his freedom, but he positively refused, saying he wanted no money for him, nor any kind of service; that he might consider himself as an independent man in private life, but that he could never give him

freedom. It seems he was flattered by the idea of possessing a serf who had distinguished himself in the scientific world. This person (and many more in his case) received their freedom only the 19th February (3rd March) 1861. Now all are equal, all are free in the Russian empire, thank God!—they have been waiting long enough. It is not a law upon paper: it is a universal fact.

"5. What will be the effects of emancipation on the state of Russia?"

"The two years fixed for the end of the old state of things, and beginning of contracts or conditions, are scarcely expired. Nevertheless, even in these two years, the effects of it have been very powerfully felt all over Russia. I will not speak of my own impressions, but may cite to you the views on the amelioration of the peasants' condition, which I have heard from a person worthy of faith (Mr. Tourguineff, author of the 'Memoirs of a Hunter'), who was travelling last summer in the interior. He said, that not only had he not met a single peasant in his old miserable condition, but that even their horses seemed to be gayer and fatter. All his works, written about fifteen years ago, tried to prove the misery of slavery (and they have had a great influence on the new generation). On the other hand, there is official as well as private information which announce that out of ten millions (of ancient male serfs) two millions have already paid the whole rent for their land, are proprietors themselves, and have nothing more to do with their ancient masters, with whom they are now nothing but neighbours. The whole of this reform is with this view, that each of them should be his own master and landlord: they understand more of agriculture and commerce than their former masters themselves, and this reform will have a great influence on the prosperity of the state itself. Money, which had been hidden by them from fear of being seized, is now coming into circulation. They purchase cattle, waggons, improve their houses and gardens, seem to be full of eagerness to get little comforts, and they show energy in works which may enrich them and their families. The Government is interested in their welfare, because all its strength is in them; and this reform has had already this great result, that the Government serfs have been brought in contact together, and that the latter are full of devotion and gratitude to the throne which has given them freedom, and untied a knot which has been entangled round their throats for such a long period."



SCENES IN INDIA (From a Photograph)

COORG.

INTRODUCED between Mysore on the north and east, and Malabar and Canara on the south and west, lies the mountainous country of Coorg. Its area is very limited, not more than sixty miles from north to south, and thirty-five from east to west; yet its ruggedness and the elevation of its site have invested it with so marked an outline, as to constitute it, small as it is, a distinct territory, and claiming therefore a separate consideration. The aspect of the Coorg mountains from the low west is extremely grand and picturesque, the lowest points being not less than 3000 feet above the sea, while the highest peaks rise to a height of 5682 and 5871 feet. Eastward they descend gradually to the high tableland of Mysore. These high pinnacles are of primary importance to the low countries. Extending above the base of the western ghâts, they attract the clouds borne up on the wings of the south-west wind, break their foldings, and, receiving the watery treasures as they are poured forth, disperse them by numberless torrents and rivulets amongst the thirsty lands below.

"The thunderstorms during the season of the south-west monsoon are often magnificent. The war of the elements is carried on here in grander style than in the low country. Banks and mountains of clouds move against each other with the order of armies. The sound of heavy cannon is heard from a distance, solitary discharges of the electric fluid shoot through the gloom. Now whole batteries are brought into action, deafening thunders roll over your head, and your eye shuts involuntarily against the dazzling brilliancy of the fire-bolts. At last both hosts engage in close combat. The roar of artillery is heard at greater intervals, the lightnings lose their intense and fearful glare, and the rain pours down in torrents.

"Towards the end of May the clouds take up a firm position in the western sky, and grow in strength. In June the *rapport* between the western sea and the atmosphere of Coorg is fully established. Rain prevails, descending at times softly, but more frequently with great violence under heavy gusts of wind. In the beginning of July the great atmospheric rain-battery seems to be in perfect working order. As fast as the sea can raise its steam, and the strong west wind carry the thick masses over the narrow strip of intervening low country to the heights of Coorg, the rain pours down in floods, day and night, in heavy monsoons, with few intervals, all July and August. The clouds

seem to be inexhaustible, the rain eternal. A greater quantity of water descends upon Coorg in one week of these two months, than upon many countries of Europe during a whole year. A flat country would be deluged. But the Coorg hills, after being thoroughly bathed from head to foot, send the ministering floods, controlled by the steep banks of the rivers, to the east and west, and stand forth in their ancient strength and beauty, when the curtain of the monsoon is withdrawn. The yearly fall of rain in Coorg often exceeds 160 inches. In September the sun breaks through the dense atmosphere. In October the north-east wind, strong and cold, gains the ascendancy and clears the sky. In November, however, it often carries heavy clouds from the eastern coasts, which discharge themselves in showers upon Coorg. The greater part of December is foggy, but towards the end of the month the weather becomes delightful, clear, and fresh, in the mornings and evenings often too cold to be pleasant."*

From the end of December to that of March the dry east wind prevails: then "the sky begins to collect clouds, the winds are regular, the air grows moister, while, as April and May progress, thunderstorms and frequent showers, indicating the approach of the monsoon, cool the atmosphere. It is during the April and May nights of Coorg that the annual phenomenon of the fire-fly appears.

"These beautiful insects are not peculiar to Coorg. They have their periods of nocturnal revelry all over India. But nowhere are they seen in such astonishing abundance and brilliancy as in Coorg. A thunder-storm, succeeded by a rich shower, has closed a sultry day. The sun has set unobserved. The western sky is overhung with clouds. In the cloudless east the full moon rises slowly; the air perfectly pellucid; the stars glittering in fresh glory; not a breath of wind; all still. You turn from the broad red orb of the rising moon to the host of golden stars on the deep azure, from them to the retreating clouds, lit up here by faint lightnings, there by the pale beams of the moon, their bold edges fringed with silver, and wonder at the beauties of the world above, where, on the dark blue depths of heaven light seems to vie with light in the illumination of the vast dome, built by the unseen Master. But a scene of

* All the extracts in this article are taken from Moegling's "Coorg Memoirs." Bangalore, 1855.

strange beauty is spread below. Shrub and bush and tree, as far as the eye can reach, burn with magic light. The ground, the air, teem with lustre, every leaf seems to have its own fairy lamp. The valley at your feet, the wooded hills to your right and left, the dark distant forest, all are lit up and gleam in ever-varying splendour, as if every star had sent a representative to bear his part in this nightly illumination of the poor dark earth. Whence all at once these innumerable lights? No sound is heard; silently all these shining throngs pass before you in fantastic confusion. Look at this bush, that tree! Myriads of fiery sparks brighten up with red glare through the labyrinth of leaves and branches: a moment and they vanish. Now they flash up brighter than ever, as if this world of phosphoric lustre was animated by pulsations keeping regular time. You sit and look, and think you could sit all night beholding the fairy scene. I have seen nothing to be compared with these dissolving views, except perhaps the phosphoric splendour of our tropical seas, when, under a soft breeze, your boat glides through the placid waters in a starlight night, throwing out large furrows to the right and left, sparkling with myriads of blue lights, which spread strange brightness around the dark vessel, and gather again in its wake, forming a long line of radiancy to mark its course over the deep."

The face of the country, as seen from an elevation, is broken by a succession of narrow ridges, running parallel to each other, in a direction from north-west to south-east, until they terminate in the plains of Mysore and Wynad. Between these lie the valleys of various extent, the largest of which is the valley lying between Mercara, 4506, and Nalkanadu, 3797 feet high. It is about eighteen miles in length by thirteen in breadth, consisting of a succession of low narrow ridges, with fertile valleys interposed, the lowest and central of them forming the bed of the Cavery, which, rising amidst these mountain summits overlooking the western shores, with a devious course crosses the peninsula, and finds its embouchure on the coast of the Carnatic.

Coorg appears clothed in one immense forest—"The long and narrow cultivated valleys enchased in it serve but to render the vast woods more striking. The whole of the eastern boundary exhibits an almost uninterrupted and impervious forest from the Brahmagiri hills to the banks of the Cavery. This tract is wholly uninhabited. Advancing westward, the woods decrease in density as

the country improves in cultivation, and become gradually thinner, till they reach the western ridges, the summits of which are partially bare of wood, and clothed with a luxuriant herbage."

This forest-clad and elevated district has been for ages the home of the Kodagas, a people "distinct from the population both of the western coast (Canara and Malayalam), and of the Mysore table-land. Their very appearance proves this. They are a tall, muscular, broad-chested, well-favoured race. Many of them do not exceed the neighbouring tribes in height of body, but generally they are of a more robust build, and men of five feet ten to six feet are not rare among them. Their complexion is rather fair, their features generally regular. Having, quite in keeping with the traditions of the country, always considered themselves the lords of the mountains, having spent their time and strength for generations in war and warlike pursuits, and disdaining, with the exception of agriculture, all low and menial labour, they have preserved a noble bearing and a proud appearance.

"The whole Coorg population may be estimated at 25,000 or 26,000 souls. They have much increased in number during the last twenty years. They are no more killed *ad libitum* by their Rajahs, nor destroyed by harassing warfare. In former days they seem scarcely ever to have mustered more than 4000 or 5000 fighting men."

They are divided into different tribes, of which the Amma or Amma Kodaga is the highest; Amma, signifying the goddess of the chief river of the country, the Cavery. These are the indigenous priesthood of the country, who, having been persuaded to accept of Brahminical patronage, have adopted to some extent the habits of the Brahmins, and are called Cavery Brahmins, the Cavery continuing to be a great object of religious veneration.

But the principal place in Coorg idolatry is held by the worship of the dead, in whose honour annual sacrifices are offered by every family, accompanied occasionally with demoniacal dancing. Drums are beaten and verses sung in commemoration of their ancestors, whose spirits are supposed to take possession of the performers and use them as mouthpieces.

Thus a gloomy demonolatry has overspread this people. Disease among men or cattle is ascribed to the curses and witchcraft of enemies, and charms and sorceries are resorted to as a protection. The dead are supposed to trouble the living, and to demand sacrifices and atonements. There are professed conjurors, like the medicine men of

the American Indian tribes, who turn these fears to their own advantage, and reap from them a harvest of gain.

"The Kanya (astrologer), has complete mastery over the minds, and, to a great extent, over the pockets of the credulous Coorgs. He writes the horoscopes, not short, poor things, like those made by the Brahmins, but regular little palm-leaf books, containing the history, past and future, of the individual who applies to him with a consideration in the shape of a purse of rupees. Such is the excess of his cleverness, that he requires only to know the name of a person, in order to calculate the year, month, day, and hour of the individual's birth. He is also the oracle of the Coorgs in cases of sorcery and witchcraft. It must be considered that misfortunes, such as diseases of men or cattle, and deaths in the family or the herd, are rarely thought to come upon the Coorgs in the natural order of things. The knowledge of an all-ruling Providence seems to have escaped out of their minds."

The moral character is precisely such as might be expected from the prevalence of such influences. The Coorgs are regarded by the people of the plains "as a fierce, irascible, and revengeful race, not easily to be managed. On his death-bed the head of a Coorg family will now and then give his children and children's children a last injunction, which is held sacred, to hate and to ruin, as opportunity may offer, such or such a one and his house. A traditionary feud of this kind is carried on for generations often."

They have, besides, amongst them domestic customs of a degrading character, which serve still further to deteriorate them.

The men of Coorg are described as "a handsome, athletic race, usually above the middle size. The women, although not so tall in proportion, are comely and fair, in comparison of the men. They are well clad, the men wearing a turban and a gown reaching to the feet, and being girt round the waist with a shawl or handkerchief, to which is attached a formidable knife. The women wear a loose cotton wrapper, reaching from the shoulders to the knees, and a small white cloth tied round the head. Both sexes are laborious and industrious in the practice of agriculture, their main and almost exclusive employment.

One of their occupations is the cultivation of cardamoms, a singular branch of jungle horticulture.

"In the fair season, some time in February a party of Coorgs, (all the people that can be spared from home) will start for the western mountains. They select some convenient

place under a large tree for their abode during the working season. Having arranged every thing at the halting-place, they set out early next morning for the chosen cardamom ground. The steepest declivities of the mountains are chosen. The slope must face west, or, still better, north. Eastern or southern slopes are too much exposed to the east winds and the sun. One of the largest trees is marked. There are gigantic specimens to be met with in those forest solitudes. Some tree of 150 or 200 feet in height having been fixed upon, the ground at its foot is cleared of brushwood and thorns to a length of 250 or 350 feet, according to the height of the giant, and to a breadth of thirty or forty feet. This preparation being completed, the party sets out next morning very early, carrying four good adzes. A platform is erected between the stem of the tree, at a height of some twelve feet, and the side of the mountain rising behind. Upon this platform a pair of cutters stand, hewing with all their might into the tree, right and left, until they are exhausted. Then they change places with their comrades, until these also must descend for rest. Thus they cut the tree to a sufficient depth. Their work must be finished by noon-tide, or they are unlucky. At noon the front part of the tree is cut, and at last some strokes are given to the side facing the mountain. The tree now shakes, bends, sinks, and falls from the height of its trunk down the side of the mountain, head foremost, carrying down in the great crash a number of smaller-trees and rushing on a long way towards the deep valley below. The sound of the tree striking the ground resembles the discharge of cannon or a loud peal of thunder; the ground trembles; the bold woodcutters cling to some tree standing higher than the scene of terror.

"The men go. Their work is done for the present. Within three months after the felling of the tree, cardamom plants show their heads all over the ground shaken by the fall of the giant. They make their appearance during the first rains of the monsoon. During the rains they grow to a height of two or three feet, when the ground is carefully and softly cleared of weeds, thorns, and small bushes, that may have sprung up. The cardamoms must not be disturbed. The garden is now left again to itself for a year. Twenty months after the felling of the tree, in October, during the Cavery month, when the cardamom plants have reached the height of a man, the party sets out again and clears the whole ground thoroughly. After six months more (April) the low fruit-

bearing branches shoot forth. They become covered with clusters of beautiful flowers, and afterwards with oval trivulvular capsules. Other five months pass, and in the following October the first crop is gathered. A full harvest, however, is collected only a year afterwards, in the twenty-third month from the commencement of the plantation. The harvests continue good for six or seven years. When they begin to diminish, another large tree must be cut down on the plantation ground."

The energetic character of the Coorgs has been proved by the intrepid resistance which they offered to the domineering power of Mysore under Hyder Ali and Tippoo Sultan. For a season they appeared to be subdued, but they succeeded in casting off the yoke which had been placed on them, their Rajah Virarjah severely retaliating on the oppressors in the campaigns of 1791, &c., and so materially contributing to their humiliation, that his services were publicly acknowledged by the Governor-General, and his former tribute of 24,000 rupees remitted, on condition of his sending every year to the Company a white elephant.

This man subsequently deteriorated in character, and became a gloomy and cruel tyrant. Hundreds of his own people were killed by him on some idle suspicion, or the mere impulse of a sudden gust of passion. Bad as he was, his younger brother, Lingarajah, appears to have been even worse. Acting as regent during the minority of the Rana, Virarjah's daughter, he consigned her to obscurity, and, assuming the Rajahship, inflicted on the Coorg people the most wanton and unheard-of cruelties. His son and successor followed in his father's footsteps, and proved alike a monster of sensuality and cruelty. The ex-Rana, her husband, and children, were murdered. His own sister was obliged to flee from his wrath, and seek protection on British territory. At length the paramount authority interposed, and this last of the Rajahs of Coorg was deposed in March 1834.

"When the account of the reduction of Coorg arrived in England, considerable interest was awakened in behalf of the inhabitants of the new province, whom British arms had delivered from cruel bondage, and whose brave and frank character seemed to establish a peculiar claim upon the sympathies of the friends of Indian Missions. The Wesleyan and the London Missionary Societies were inclined to extend their operations to Coorg, but both Societies subsequently found that they could not spare men for a new Mission at a distance from their older stations. In the year 1834, the Basle

Missionary Society commenced operations on the western coast in the neighbourhood of Coorg, and extended their stations to the north and south. Mercara and Virarajendrapett were now and then visited, but no proposal was made to the Committee to occupy Coorg. Thus the country remained nearly twenty years under British rule without the establishment of a Mission."

At length this most needed enterprise was commenced by Dr. Moegling, in connexion with the Basle Missionary Society. The first Coorg convert was baptized in January 1853, and, as might be expected, had to endure a storm of persecution. Expelled with his family from his home, and that by the hand of his nearest relatives, he fled to the Missionary for protection.

"The superintendent of Coorg, who was appealed to, inquired into the case, and reported to the Commission of Mysore and Coorg. Finally the matter was referred to the Governor-General, who decided that the law of India was supreme also in Coorg, and that the Christian convert must be protected in all his rights, as well as any other subject. On the first of June the family returned to their house and property from the Missionary's house at Mercara, where the mother and the three children had been baptized. After the rains, preparations were made for the building of a little church and a dwelling-house, on a piece of ground given by Stephanas to the Mission, and the work of preaching at the principal places of resort was commenced."

In 1858, Dr. Moegling visited England, and placed before the Committee of the Church Missionary Society a sketch of his Missionary work at Coorg. At that time the local funds, by which the Mission for several years had been maintained, had failed in consequence of the meeting, and there was reason to apprehend, that without special help the Coorg Mission would have to be abandoned. Having it in its power at that time to do so, the Church Missionary Society came forward to its aid by a contribution of 500*l.* from the special fund for India. It is therefore a Mission to which we feel that we bear a relationship, and which may fairly claim a brief notice in the pages of the Church Missionary Intelligencer.

We find that a foundation has been laid, and that the work is assuming a hopeful character, there being at the central station, Mercara, and at three out-stations, 120 native Christians, of whom fifty-four are communicants: three European Missionaries, assisted by one native catechist, are in occupation.

AN "OPEN DOOR."

SINCE the subsiding of the great mutiny, which in 1857-58 astonished the world by its unexpectedness and ferocity, and the restoration of British power to the calm attitude of unquestioned ascendancy, have the masses of the Hindu people throughout the northern Presidency exhibited a greater disposition to hearken to and consider the truths and claims of Christianity? That is a question which is eagerly asked by many at home, and an answer to which information is sought which may be depended upon. It is asked from a variety of motives, some of the highest, and others of an inferior character. Many persons are moved with compassion by the depth of that moral degradation into which idolatry has cast the Hindus. It grieves them to see a people of more than ordinary capabilities bowed down under a yoke so heavy and destructive: they desire their emancipation and recovery, and that in the only way in which it can be effected, the preaching of that Gospel which is "the power of God unto salvation to every one that believeth." They feel for them as fellow-sinners, and desire their salvation; and such experiences, however despised by the world, are of primary value, for it is only from such considerations that efforts really well fitted to benefit the Hindus can originate, or be perseveringly maintained. Others there are, who, from the experience of the past, are convinced that, in order to the continued tranquillity of India, the peaceable administration of its affairs, the improvement of the character and habits of its people, and the development of its vast resources, some new element of power requires to be introduced, some influence which shall dispose the people to improvement, and induce them to regard with favour the efforts for their welfare put forth by the British legislature. To make these subject millions loyal, attached to British rule, because convinced that it does really and unselfishly desire their good,—this, indeed, would be a great desideratum. But how shall they be persuaded of this? Some new element of power must be brought into energetic action; and where is this to be found? Unquestionably in that Christianity which, in the hour of unequalled danger, caused the Christian Hindu to separate himself from his own blood and race, even at the very moment when the mutinous sepoy seemed to be successful in his treachery, and to sympathize with, and befriend, and cast in his lot with those who, although not of the same race, were of the

same religion with himself, and that, too, at the very moment when they were in desperate circumstances, cut off from help, and apparently doomed to fall beneath the pitiless sword of the conspirator. In the great mutiny the native Christians were found to be, to a man, reliable. That was a remarkable fact. It has arrested the attention of statesmen, and they have been constrained to admit, that Christianity, too often despised, has accomplished that which their best efforts failed to do.

Altogether, from various motives and considerations, there does exist amidst a large proportion of the people of this country a desire for the evangelization of India; for the displacement of idolatry, and the setting up in its place of a Christian profession; and that not by coercion or the force of pressure from without, but as the result of an honest conviction upon the part of the great body of the people.

But if Christianity is to be received, it must be known; and in order that it may be known, two things are necessary; first, that there be those who shall preach; and, secondly, that there be, on the part of the people, a willingness to hear. The first of these pre-requisites is of great importance. We cannot now, however, enter upon it, except to say, that if Christian England desires the evangelization of India, she must send out more of her sons to the work, and that promptly. Our Missionaries on the spot are rapidly disembarassing themselves of the care of the native churches, and devolving it on the native pastorate, to which it properly belongs. They are thus more free for evangelistic action, and, in labours of this kind, as will be seen from papers to which we are about to refer, are zealously occupied; but, compared with the work to be done, they are few, very few in number. The candidates for military and civil services in India are many; for Missionary service few. That the one should be in excess of the other is to be expected, and that in proportion as nominal and lifeless Christianity is more extensively prevalent than that which is influential and practical. But, setting aside the disproportion arising of necessity from a cause such as this, there remains something to be explained; and it is this—that the number of men who go forth from Great Britain for Missionary service bear no fair proportion to the amount of vital active Christianity which we have reason to believe is in operation at home. How is this to be accounted for? Is the duty

brought sufficiently home by ministers to the hearts of the people? Is it laid sufficiently on their consciences; or, more properly, is the ministry itself, in its parochial action, duly sensible of its obligation in this respect, and sufficiently active in the fulfilment of it? And where such efforts are put forth, are Missionary Committees sufficiently careful to give all possible encouragement to those who are engaged in such efforts, and, when necessitated to decline the candidate which has been recommended, painstaking to do so in such a way as to regulate and not extinguish the Missionary zeal which has been thus anxious to help them?

But, leaving this point, let us turn to the other branch of the subject, Are the Hindus more willing to hear? We must fall back on testimony, the testimony of those on the spot, who are best capable of forming a judgment; and the testimony which we shall adduce shall be co-extensive with the great north Presidency of India. We shall have to place before our readers expressions of opinion from Bengal, the North-West Provinces, and also experiences from the Punjab.

BENGAL.

So far as Bengal is concerned, we have just received the forty-third Report of the Calcutta Corresponding Committee of the Church Missionary Society, and we find the following paragraph very remarkably relevant to our subject—

"In Bengal, five of our scanty band of Missionaries were able to give some weeks during the cold weather to itinerating in the rural districts. It is greatly to be lamented that the fewness of labourers prevents more being done in a field so inviting. All the Missionaries unite in testifying to the abundant opportunities they enjoyed in preaching to rich and poor the Gospel of the grace of God. The people have learnt to look upon the Missionaries as their true friends, and the educated class, who are becoming every year more numerous, and leavening more and more the mind of the country, are always ready to enter intelligently into religious discussions. Individuals of this latter class, indeed, are often prejudiced against revealed truth by deistical notions, imbibed with their English education. But the more necessary is it that they should be sought out, by the Christian advocate devoting himself specially to such inquiring spirits as are already emancipated from the shackles of Hinduism, and seeking, by suitable arguments, and the potent spell of personal example and influence, to lead them to that truth which

alone can make them free indeed. Scattered about the country as these educated young men now are, and so cut off from congenial society and opportunities of self-improvement, they welcome the visits of one who will sympathize with them in their aspirations after social reform, and with whom they can converse on religious topics. Our Missionaries, in their recent tours, have been received and hospitably entertained at the houses of educated natives, occupying influential positions as Zemindars, or in the public service; and have enjoyed opportunities of expounding the truth to persons willing to hear with patience, and to consider intelligently the arguments alleged. In some cases there was no need for argumentative discussion, as the simple desire was to know more of the truth as contained in the Bible. 'We sadly want both men and books to guide us,' was the touching appeal of one such young man in a recent letter to a friend. Alas that such an appeal should be made in vain!

"Amongst the common people, too, the word is heard gladly. A Missionary of some years' experience in the Kishnagurh district writes that he had never before met with such a pleasing reception in the villages as this year. The minds of the people are astir. In some districts, indeed, the ravages of epidemic fever have had a disastrous effect, and in others the rent question is the all-engrossing subject. But, on the whole, the improvement in the physical condition of the people is certain, as contrasted with their state some years back; and with this material progress the way is opened for their moral improvement, and obstacles of various sorts are removed. Government education by trained vernacular schoolmasters is also beginning to tell. A work of secular amelioration, in short, has now commenced, which the labours of the Christian Missionary should be at hand to lead to higher issues.

"No one who knows any thing of the village life of the Bengal peasantry will expect presently to hear of conversions and an open profession of the truth. The obstacles in ordinary circumstances are all but insurmountable. Still the labour is not lost. The seed sown may not bring forth fruit to perfection. Yet by loosening prejudices and breaking up the clods of ignorance, the inculcation of God's truth on the consciences of the people, by widely preaching the Gospel of the kingdom from village to village, will certainly prepare a soil for a more successful sowing. Would that the number of those systematically engaged in this work were less miserably inadequate!

"In Calcutta itself some baptisms have lately taken place which have evinced the power of the Gospel in a remarkable way. Allusion is made to the conversion of the three sons of the late well-known Baboo Russomoy Dutt, who, with their families, have made an open profession of their faith in Christ. The converts are men of education, and in independent circumstances, enjoying a good position in native society. They had for many years been seeking the truth amongst the various systems of deistical opinion, ere they were led to the acknowledgment of 'the truth as it is in Jesus.' In taking the decisive step of being baptized in the name of Christ, and taking up the cross to follow Him, they have given a proof of religious earnestness and sincerity well calculated to produce a favourable impression on the minds of their educated countrymen, and which has at last compelled them, in the present instance, to give a respectful acknowledgment of the purity of the motives which have actuated the converts. With reference to the first of these baptisms, a native paper remarks—'When such a man, at such an age of life, and under such circumstances, voluntarily abandons the religion of his forefathers, a suspicion of the unsoundness of that religion cannot but pass, at least for a moment, through the minds of even the least suspecting, and a large number of such respectable and disinterested instances of deserted Hinduism cannot fail to confirm the suspicion, and shake to its very foundations the baneful supremacy which the Brahmin has held for ages on the minds of a hundred and fifty millions of the human race.' 'If we are not yet convinced,' the editor goes on to say, 'of the divine origin of Christianity, we are quite convinced of its efficacy in promoting the well-being of society, and we shall not, therefore, at all regret if such a religion should supplant the present religion of the Hindu—a religion than which we consider even Mohammedanism to be more rational and less hurtful.'

"In support of the view that the elements of religious change are now widely leavening the native mind in Bengal, the statement of the leading organ of native opinion, the 'Hindu Patriot' may be quoted, which, in a recent editorial, in proof of the beneficial results of English education in Bengal, alleges as matter of notoriety, 'the fact, that in almost every part of the country there is now a simultaneous movement, with the view of carefully sifting the merits of Christianity and Brahminism.' Another Hindu (non-Christian) writer, in an instructive pam-

phlet, entitled 'Our Wants,' makes this remarkable statement—

"The moral advancement of a people must depend upon the training of youth at school. It is therefore necessary that boys should have moral education in their early days. Considering the education now imparted to the young men in Government schools to be an incomplete one, it is my duty to urge upon the educational authorities to look to a means for the moral elevation of the country. Along with books of science and literature, they should teach the principles of morality to the students. During my service as a schoolmaster, for about four years, in several parts of the country, one striking fact was prominently brought to my notice. The boys, however enlightened in their intellect, had a very poor conception of the moral principle. Instances might be quoted even from the biographies of European great men, which corroborate this assertion. It may be laid down as a general rule, that no intellectual education can produce higher results, unless it be accompanied by sound moral training. In Government schools, boys are taught to learn the higher branches of literature and science, but they are not instructed in any book of morals. This is in consequence of an impression of Government, that by introducing any book of morality, they will wound the popular feeling. Attempts were made, and are still being made, to have that most valuable of all books, the Bible, introduced into Government colleges and schools; but they have all been unsuccessful. That the Bible is a work composed of the highest moral truths nobody can deny. The only objection raised against its introduction into the institutions supported by Government is, that it is a religious work which is not relished by that class of natives whose children are educated in them. Such objections as this should never have weight with those who watch with attention the progress of the native mind. The want of moral education has already been felt by the people, and the objection mentioned above has no hold in the popular mind. If it were true, then why should the people send their boys to those schools which owe their foundation to the most philanthropic exertions of the Christian Missionaries? Even in Burdwan, noted as it is for intellectual barrenness, an illustration can be found in support of my assertion. People send their boys to the Missionary school for education in preference to the Maharajah's college, though the latter institution is as well managed as any Zillah school under Govern-

mont. It is therefore highly desirable that the precepts of Jesus should at once be made a class-book in the Government and Government-aid schools.'

"The writer concludes an earnest appeal to his countrymen in behalf of national reform, by the following testimony to the value of the Missionary's labours—

" 'I invite them to patriotic attempts at a time when we are placed by Providence under a Government that never shrinks from doing the most important duty of rulers, i.e. looking to the interests of the people. There is another friend to back them in all their noble attempts. The Missionary of Christ, with a heart full of love, stretches forth his right hand, addressing them, "Brothers, rise and work your own good, and I will assist you, at whatever cost." Is it not time, my countrymen, to apply yourselves to the work of progress when you have so many friends to help you, and your own good genius to guide you? Rise, then, and act with *Heart within and God o'erhead*.'"

Our Missionary at Calcutta, the Rev. J. Vaughan, has been much engaged in itinerancy, and he has also forwarded to us the result of his experience, a conviction remarkably corroborative of that expressed by the Calcutta Corresponding Committee in their Report—

"It is impossible to go to and fro among the villages without a deep and thorough conviction that God's truth is advancing. The spread of Christianity into the remote villages of the Roman empire was admitted by enemies and claimed by friends as an undeniable evidence of its progress: that evidence meets us with great force here in Bengal. I have at different times preached east, west, north, and south of Calcutta, and the same grand features strike one everywhere. Hinduism is dying, yea, is well-nigh dead, as respects the hold which it has upon the minds of the people. It is no longer the battle-ground. During the whole of this tour I have scarcely met with a man who stood forth as its champion.

"Many and various are the influences which operate to produce this result; but the result is certain. A strong feeling, too, prevails, that Christianity must and will be the religion of India. Further, Christianity is to a great extent commending itself to the convictions of the people as a decidedly good thing; the character of Jesus is becoming more understood, and, in consequence, more admired.

"What is very important, also, the people can now draw the distinction between the

precious and the vile: they rarely charge upon Christianity the inconsistencies of its professors: they can comprehend the difference between a Christian in name and a Christian in heart. Thus far have they advanced. Of course a wide gulf exists between all this and a simple hearty reception of the Gospel. The Spirit of God alone can bridge over that gulf. He must show men their sin and danger before they will grasp the cross.

"The eyes of numbers are, I fully believe, opening to such a view: the process is very gradual; they only 'see men as trees walking.' Still they have a growing sense of need, and a growing conviction that their present resources cannot supply that need. Some are verily 'not far from the kingdom of heaven;' and of some I more than hope that they have already entered it. We found two of this class—men who professed full and entire reliance upon Christ as the only Saviour of sinners; but who, like Nicodemus and Joseph, timidly shrank from an open avowal of their faith. Perhaps the saddest feature of all which strikes us in dealing with the educated classes, is the extent to which European infidelity influences them.

"Newman and Parker have long been household words with them; German and English rationalism also wonderfully strengthens their position of unbelief: but now, oh tell it not in Gath! they triumphantly point to a mitred head, and cry, 'Behold, even a bishop of your own church cannot believe the Bible as inspired.' The only comfort and confidence that one feels is to fall back upon the thought—the Lord reigneth."

NORTH-WEST PROVINCES.—BENARES.

Let us now hear our veteran Missionary at Benares, the Rev. C. B. Leupolt, one who, with his colleague, the Rev. W. Smith, has so long borne the heat and burden of the day, and, in the very heart of India's idolatry, in the holy city of Benares, amidst its priests and temples, has held up consistently and perseveringly Jesus Christ and Him crucified, until these united Missionary efforts are no longer a thing done in a corner, but that which claims attention and respect. Mr. Leupolt's journal places before us the work precisely as it is, with its lights and shadows, its difficulties and encouragements. It is a faithful transcript of what is going on, and, giving it just as it is, we trust it will be read carefully, as it deserves to be.

"I set out on the 31st of January, Thakur Sing and Japhet having preceded me, and went as far as Gharwa. In the afternoon

I stayed with Thakur in the village, whilst Japhet visited two neighbouring places.

"The Lord's-day I spent with our Christians, and one subject for the day was Moses' choice, Heb. xi. 24—26. As usual, a number of Hindus joined. We considered what he rejected, honour, riches, pleasures, and what he chose, reproach, affliction, poverty; ground of his choice, faith. We felt happy. After service, some of my hearers thought that with Moses religion must have been a reality, and I think so too.

"Feb. 2—I spent the afternoon chiefly at Bahnara. The great topic of our conversation was the mortality among the people who went to bathe at Allahabad. One of our Gharwa men had died, and some three or four in the neighbourhood. Hundreds, they said, had died at Allahabad, and many on the way to their homes. This event gave us much opportunity to speak on the true fountain against all uncleanness. We spent the whole afternoon among the people.

"Feb. 3—Went to Atal Hatia. In the afternoon we went to the village, and came among Mohammedans. They seem to live in legends. There is an old kazi (judge) residing here, with whom and his people we spent three hours, apparently to no purpose. It was with difficulty Thakur and I could give an address. The kazi told a number of stories about Christ which I had not heard before; but his chief cry was, 'You Christians assert that there are three Gods.' This morning, however, as we returned from our preaching, we found a young Mohammedan waiting for us. He told us that he had been present yesterday at our disputation, but he could not say that he had been much pleased. 'Coolies,' he continued, 'can and may dispute, and any one can raise objections to articles of faith. I am, therefore, not come here to dispute, but to hear what you have to say respecting Christianity.' We unfolded to him the way of salvation. He seemed all the time to be serious, and all the questions he asked were to the purpose.

"Feb. 5—Ahisora—We left this morning for this place, and spent the afternoon in the town. We proclaimed the Gospel at three places, and had each time crowds of people around us. The few objections that were raised were easily answered. This place should be connected with the Chunar Mission, and a catechist be placed here. Ahisora is an important place, and people meet here from the whole district. May the Lord bless our stay here!

"Feb. 6—Japhet visited some of the neighbouring villages in the morning, and I

spared my strength for the town. About two I visited the school here, and then went to the bazaar. As yesterday, we spoke to large crowds, had willing hearers, and the Lord gave us open hearts and mouths to declare the glorious Gospel to the people. Among our hearers to-day we had a Mohammedan weaver, apparently a very candid and nice man. He listened very attentively. After I had finished my address, Thakur followed me. When he had done speaking, the Mohammedan addressed him, saying, 'How can Christ be God, and yet the Mediator between God and man?' I replied, 'He could not be our Mediator unless He was God and man in one person;' and then explained the mystery of the Trinity according to the Scriptures. The doctrine was not new to him, and he seemed satisfied.

"When I had done, he turned to Thakur, saying, 'How can you say that Matthew wrote by inspiration, seeing there are errors in his Gospel? For instance, he says in the first chapter that Zorobabel was the son of Salathiel, whereas in Chronicles he is called the son of some one else (Pedaiah).' As Thakur was silent, I replied, asking whether he meant what he said, or whether he was not thinking of the difference in the genealogies in Matthew and Luke. He replied, 'No, I do not. I can well understand that Matthew showed that Joseph descended from David; and Luke, that Mary also descended from David. Heli was the father of Mary, and Joseph, by marrying Mary, was considered his son.' I then replied, 'Matthew copied the genealogy as he found it; he could not alter it; and in the Prophets and Ezra, Zorobabel is called the son of Shealtiel. He may be the son of Pedaiah, and the grandson of Shealtiel, just as Belteshassar is called the son of Nebuchadnezzar; and yet we know he was his grandson. To make up the equal fourteen generations, some names had no doubt to be left out. St. Paul knew this. He was also aware how fiercely the Jews disputed about names, and therefore he gave us the salutary warning contained in 1 Tim. i. 3—6,' which I read to him.

"'Well,' he said, 'I admit that; but if Matthew wrote by inspiration, how could he say it was written in Jeremiah, that Christ was sold for thirty pieces of silver, seeing the passage is written in Zechariah?' 'You are right,' I said, 'but this passage goes against you Mohammedans. You constantly charge us Christians with having altered the Scriptures. Now, if we wished or could alter one word, do you not think we would put Zechariah for Jeremiah? We certainly

would do so, but although we all know what you say, still even in our translations the word Jeremiah is retained. The mistake originally, no doubt, arose by a transcriber, and that mistake will be retained till the end. Some also think that the passage in question was formerly in the writings of Jeremiah; but this very fact, that we do not even alter this mistake, should convince you that we scrupulously keep to the word as it has been delivered unto us.*

"Well," he replied, 'it may be so, and unless transcribers were inspired, they would make mistakes. But if Christ was God, he must have been omniscient; and if he knew all things, how was it that he went to the fig-tree to see whether there were figs or whether there were none.' 'Christ,' I replied, 'was God and man, and he showed both in this place.' 'How so? I do not see it.' 'Read the passage,' I said. 'Behold, Jesus went to the tree, found nothing thereon, and upon this he cursed it, and it dried up. Now look, here is a nim tree, let us shout together, tree dry up;' and I shouted, at the top of my voice, 'Tree dry up!' 'Will it dry up?' I asked. He rejoined, 'It will not, and I see what you mean. You mean to say the maker of the tree will alone be obeyed.' 'Just so,' I said, 'Christ constantly acted so. At the cross He says at one time, "Verily, verily I say unto thee, this day thou shalt be with me in Paradise;" and soon after He exclaims, "My God, my God, why hast Thou forsaken me?" Here you have again the God-man. It would have been well if the Jews had learnt a lesson from the occurrence with the fig-tree. It represented the Jewish nation and all those people who have the appearance of being God's servants, but are not his in reality. They are, in appearance, faithful trees in the garden of our God; in reality they are barren, and their end will be that of the tree and the Jewish nation.' As he was silent, I preached Christ the Son of God and the Son of man. Thakur followed me; and when he had finished we proceeded on to a place where we had preached the Gospel the day before. It being market-day, the crowd was large. Whilst Thakur preached I prayed, and when I preached he prayed. We confined our discourses to the great truths of the Gospel. We returned late to our tents.

"Meanwhile Mrs. Leupolt and Karima had gone to speak to the women; but wherever

she went men would also follow her. As we came near our tent, a woman came up to me, saying, 'There is the memsahib alone in the bazaar, speaking to the people, and not a soul with her beside a young woman; moreover, she is surrounded by men and women.' 'All well,' I said, 'but why did you not also stay and hear what she had to say.' 'I did,' was the reply.

"Feb. 7: *Lord's-day*—I spent the morning at home, and had service with our people. After service a deputation came inviting us to a great disputation in the schoolroom. Two Pundits and two Moulwees were prepared to meet us. We accepted the invitation, and went at two o'clock to meet our antagonists. The teachers of the school, with a number of boys, were present; and, among others, our friend the Mohammedan weaver. He, however, came only as a hearer. I had made up my mind not to lose time in talking and arguing on subjects to no profit, but to remain on Scripture and practical ground.

"I therefore proposed that the great Pundit, with an immense pair of spectacles, should explain to us the nature of God, the condition of man, and the way of salvation. A younger Pundit opened the meeting in grand style, declaring himself a Vedant, and every one a fool who does not look upon things as he does. The usual three questions, viz. 'Who speaks in us?' Answer, God. 'Any other?' 'No.' 'Who tells lies?'—silenced him. Upon this the great man quoted some of his Shasters to silence us at once, but Thakur quoted the very opposite from the same Shaster. The Mohammedan then took up a small globe that was in the school, and placed it before the Pundits, saying, 'I am only a poor weaver, and know none of these learned things: please show me where mount Sumeru is, and where the seven seas of the Hindus are?' At this the schoolboys burst out laughing, saying, 'There is no mount Sumeru, nor are there seven seas, such as a sea of honey, one of milk, &c.; people who assert these things know nothing of geography.' This settled the Pundits, who were evidently not over much versed in geography. As the two Moulwees remained silent, I explained God's plan with regard to man's salvation, commencing with the fall of man. As I explained, the Mohammedan helped me. Speaking of Moses, the Pundits said that Hindu jugglers could do all these miracles, such as to turn sticks into serpents. 'True,' said the Mohammedan, 'the Egyptian jugglers did the same, but they had soon neither sticks nor serpents, for Moses' stick ate them up.' Mentioning the giving of the law, the Moham-

* Whether it were Jeremiah or Zechariah, is a matter of little consequence, in presence of the fact, that a recognised prediction of many hundred years standing had its fulfilment in this act of Judas.

medan described the scene beautifully. He was acquainted with David, Solomon, and the Prophets. Speaking of the incarnation of Christ, the Mohammedan interrupted me, and told the people that Christ was born of a pure and holy virgin in a miraculous way. I then described the whole life of Christ, and finished with speaking on the day of judgment. Thakur then said a few words, and we returned to our tents. Lord, bless the word spoken !

Feb. 9: Succrit—We reached this place this morning. It is about ten miles from Ahirora. On the way we met hundreds of oxen laden with grain. We had been here three weeks ago. In the afternoon we went to the village, and had from eighteen to twenty people around us. I followed my old plan of giving the people a short sketch of the plan of salvation. Thakur followed me ; and I had resolved upon giving a second address, but Thakur spoke so well and impressively, and the impression made seemed so good, that I thought it wisest to break off and go to our tents, which we also did.

*"Feb. 10—*This morning the Prohit, or spiritual guide of the village, came to Thakur, and opened his mind to him. He stated that he was so deeply impressed with the truth of Christianity that he felt he must become a Christian. But then, his wife and children—what would become of them? Thakur spoke to him very nicely, and the Prohit promised to meet me in the afternoon, but never came.

"Towards evening we went to a Mohammedan village. We went to the Zemindar's house—a very nice man. I told him there were points in which Christianity and Mohammedanism agreed, and points in which they disagreed. The Zemindar wished to know them both, and this gave me an opportunity to speak without being interrupted on the great doctrines of Christianity. There was a young Mohammedan, a stranger, present, who had much to say ; but on finding that I would not listen to him, he declared he would not listen to me, and so he amused himself with a book. On our way back I asked Thakur about the man, and he told me that he had been brought up in the Chunar Mission school.

*"Feb. 11: Madhupur—*This morning we arrived at this place, about four and a half miles from Succrit. On my arrival I met the Zemindar, a nice, quiet man, and entered into a conversation with him on the great truths of Christianity. In the afternoon I sent Thakur and Japhet to a neighbouring village alone. They met a large number of people, but among them was a Benares Pundit, a very

Elymas, and they therefore could do very little.

*"Feb. 12—*I sent Japhet this morning to look after the Prohit of Succrit. The people of the place had locked him up after he had been with Thakur. We went to a neighbouring village, and had a most delightful meeting with the people. It so happened that a number of villagers had met here to purchase oxen from a man of Rewa, and so we had a large crowd of hearers. A few of Succrit had also come. We conversed with the people for some time on the great truths of Christianity, and then Thakur and myself gave each two addresses. The time passed quickly away. It was near noon when we returned to our tent. The sun was fearfully oppressive, and although we had only two miles and a half to go, I scarcely knew how to get on, feeling as if I should sink into the ground.

"On reaching the tent, Japhet had returned without seeing the Prohit. The people would not allow him to speak to the priest. Satan is not yet bound.

"In the afternoon we went to the village where our tents are. We had a number of simple-hearted people around us. No interruption, and we could freely set forth Jesus the Lord. Two Pundits arrived from another village : they listened attentively. The Gospel was new to them. Our theme was Christ our Prophet, Priest, and King. What love of God and Christ !

*"Feb. 13—*Felt poorly this morning. I therefore sent Thakur and Japhet alone. They returned with a good report, having had plenty of attentive and willing hearers. In the afternoon I went with Japhet to another part of the village to what we had been at before, and spent two very happy hours among the people. Being near a grain-shop, we had half the women of the village too. Thakur came later. Meanwhile Mrs. Leupolt and Karima went to the part of the village where we had been the day before, and had no want of hearers either. How different these simple-hearted people are to the people of Benares ; yet we are not among the Coles and Kharwars, but hope to be next week. The villagers hereabout know little or nothing about their religion. They have caste, but do not seem to be particular about it, as some did not mind giving Thakur Haleb a smoke out of their hookahs. Next week, I am told, is to be a grand mela at Gaurishunker, five kos from here, where usually thousands of people meet. We hope to be there, and to preach the everlasting Gospel to the assembled multitudes.

*"Feb. 18—*On Monday morning early I

sent Thakur and Japhet to the mela, Ramaya accompanying them. Mrs. Leupolt and myself went to meet Dr. Mather. The London Missionary Society are going to establish a Mission among the Coles at Singroulee. I hope we shall, by and by, do the same in the Jubulpore hills.

"From Dr. Mather's tent we went directly to the mela. We found a goodly number of people assembled, but not near so many as I expected and had been given to understand there would be assembled. Thakur asked the reason, and was told the people feared to go; for when there was an eclipse the other day, numbers perished in going to and at Benares, and still greater numbers perished at Allahabad. The fear of death, therefore, kept the people back. God, they said, seemed to be angry with them.

"Monday afternoon was spent more in disputings than preaching. However, one thing was plain, that none of those present even expected to obtain a blessing from the idol. On being asked why they had assembled, they answered, 'It is our custom.' The feeling seemed to be, 'There is one God above all, but who that God is we cannot tell.' We could not sell many tracts, because not many can read hereabout.

"Tuesday we spent all day at the mela, but had not numerous hearers. Just as I had done speaking in the afternoon, a very friendly young man came and asked several questions. He seemed to know me, said he was sub-inspector of the schools in this district, and was surprised that I did not know him; 'and yet,' he said, 'you have taught me for some years,' mentioning the subjects in which I instructed him. He was formerly at Jay Narain's. He is like so many—an almost Christian. Coming to Shahgunje this morning, another young man addressed me, the schoolmaster of the place, who was likewise surprised that I did not recognise him. He, too, was a Jay Narain man, and had been appointed to this school by the sub-inspector. He is a Mohammedan, but equally favourable to Christianity. He and the sub-inspector formed part of our congregation. They both possess a great deal of knowledge, and yet the fear of the world and its honours prevent them to press forward. How true the word of Christ—'How can ye believe that receive honour one from another?'

"I always understood that the people on both sides of the Soane were Coles, Machwars, &c., but I find it is not so, and that the pure Coles live some fifty miles beyond the Soane; but so far we cannot extend our

Missionary operations, nor is it necessary, seeing that the London Society have taken up the field. But though the people hereabout are not Coles, they are a nice, simple-hearted people, and it is a pleasure to be among them and preach to them. Still, until Ramaya be converted, and his heart imbued by the grace of God, and we can place catechists along with him in the chief places hereabouts, we shall not be able to do much here, except in the cold season. The climate up here is vastly different from that in the plains: it is delightful.

"Feb. 20—Yesterday and the day before rain, rain! We must therefore proceed to Benares, as we cannot go deeper into the jungle without exposing ourselves to fever, and I cannot afford the time for a jungle fever. We have resolved upon visiting all the neighbouring villages.

"We spent the afternoon at Robertsganj, whilst Japhet went to a neighbouring village. We had a nice meeting, and Japhet came home quite delighted. 'The people received me,' he said, 'like an angel, gave me food, and wished me to take some home too.' We have indeed much opportunity of sowing the good seed. Lord, let it grow!

"Feb. 21—Went to a village about a mile and a half off, and had a delightful morning. The hearers were not numerous, but they entered apparently heart and soul into our message. Among the people was a most attentive old man. When we had done speaking, he said, 'It is now twenty-five years since I heard the Gospel from Bowley Sahib: I remember it well. Since that time I have done much to find peace, but have not found it. I have been on pilgrimage, gone to Kashi, made puja, given to the Brahmins, but all to no purpose.' We told him that he might go on twenty-five years longer and seek rest; he would not find it, unless he sought it in Jesus. Jesus alone could give peace, for He was our peace. For twenty-five years no Missionary had been here; and when will these people again hear the Gospel? Lord, send out labourers into thy field!

"Feb. 23—Although the rain ceased, and we have again a clear sky, we made up our minds to return towards Benares, and visit those places at which we have been before: consequently we came here to-day. In the afternoon we went to the Zemindar's house, and met some twenty persons. I followed my old plan of telling them of God's plan for our salvation. They listened attentively, and we felt happy.

"Feb. 24—Sent Japhet and Thakur Sing

alone. They returned near noon, and had a nice meeting. I could not accompany them, as I felt sick from the sun.

"At twelve o'clock to-day we were disturbed by the cry of fire. Madhopur was on fire, and in less than half an hour half the village was in flames. The wind being very high, the flames spread with fearful rapidity. We hastened to help the people. In the evening we went to the place of desolation. As I arrived, a charpoy was brought for me, and the people, giving up clearing their ruins, came and sat around me. I seized the opportunity, and spoke of the great fire preceding the judgment-day, and that following after; also pointed out the way to escape. Thakur followed me, and enlarged upon the subject. I felt sad sitting thus among the ruins, some of which were still smoking. During the time of the conflagration I heard people call on Mahabeir, Sitaram, &c.; but not one called on God for help. But how shall they call on Him whom they do not know? Late in the evening I took a walk with Mrs. Leupolt, when a rich farmer came up to us and thanked us for the help our people had rendered him in saving his house.

"Feb. 26: AHIRORA—Returned last night to this place, and to-day we went to the town. Our old friend, the Mohammedan, followed us, and was of great use to us in silencing some unruly Hindus. One of these shouted out—'I know Juggernaut, and none beside, and also want none beside.' The Mohammedan said, 'You have chosen rather a poor fellow for your god: he has no hands nor feet, having lost them by his licentious life. How, then, can he help you?' The man was silent, and we preached on. As he accompanied us to-day, he said, 'I wish to believe in Jesus Christ: I am not satisfied with Mohammed; but I cannot believe.' On my putting the question where he had obtained his knowledge of the Scriptures, he replied, 'I was brought up in the Christian Mission school. I sell cloth, or rather my servants sell it. We cannot sell any without telling lies, and this is forbidden in the word of God. We must always ask some annas more than the real price, otherwise we cannot sell, for the people will bargain. Now I do not wish to tell lies; I therefore do not bargain, but allow my servants to do it.'

"March 5: Benares—I sent Thakur to Atalhatia to look after the young Mohammedan whom we met here on the 5th ult. He went, and found him, and arranged with him a meeting at Benares. Mrs. Leupolt, myself, and Japhet, went another way, and

spent the Lord's-day at Shikarganj; but it was not a day of rest, but a day of work. We had early visitors, who came on purpose to hear the word of God, and to buy a New Testament. We preached, also, the day before, in the village. Mrs. Leupolt was all day engaged in dispensing medicine. A great deal of poppy is planted hereabout, and those engaged therein are taken with fever. If I say Mrs. Leupolt was engaged in giving medicines all day, I mean literally what I say. People as far as eight miles distant came for medicine, and some came as late as eight o'clock p.m. She had plenty of opportunity to speak to the women. The next day we went to Gharwa, a distance of sixteen miles, and reached a little after sunset, having spent a few hours at Chakia. On passing through Bahuara, we heard that the cholera has raged there, and some sixteen persons were carried off. This gave us an earnest theme for preaching, which we made use of. Text, Hebrews ix. 27—Death and Life.

"In reviewing our tour this year, the first thing that strikes me is the calm among the people everywhere to be observed. Last year, wherever we came to, there was the cry 'The Thika's income-tax.' they were displeased with the new police, and there were everywhere cries of oppression. This year, not a word nor a murmur have we heard anywhere. The income-tax, up to 500 rupees income, having been abolished, the poor are at rest; but the rich are also pleased. The unwise law of permitting a Zemindar to resume freehold property in cities and around them having been explained away, and all the taxes on the property returned, there is at present everywhere contentment with Government, at which we truly rejoice. A second point we observed is prosperity. The people obtain high wages in comparison to former years, and food is not very dear. The traffic is everywhere immense. The railroad adds greatly to the convenience of the people, and, no doubt, breaks down their prejudice. To substantiate what I say, I will insert here a conversation the Misses Gabbett had the other day with Babu Sheopershad. I introduced him to the ladies, and in course of conversation he said, 'If I had had the choice of my birth, I would have chosen to be born 500 years hence, for who can imagine what the progress of society will be by that time? Every year we hurry on.' 'But,' I interrupted, 'how do you manage about caste on the rail?' 'Oh, that is easy enough, for the Brahmins have found that if you drink water on the rail from the hands of a Chamar, it does not touch caste.' 'And

eating? I continued. 'Well, eating. What can we do? The English gentleman takes his bottle of beer in the railway carriage, and his meat and bread; and it has been discovered by the Ghaiteurs that we may eat likewise. Where that is written I cannot tell you. It has been found that we can dispense with ablutions, pujas, and whatever may interfere with travelling. The time of travelling is no longer determined by the astrologer, but by the clock of the railway. Ladies, too, can travel by rail, and more would travel if they would not be molested. If an Englishman is present, they are all right; but if they are alone with natives they are exposed to much abuse. If Government would afford a carriage for ladies alone, it would be a great thing.' 'You see,' I interrupted again, 'how much you want the Gospel; when you are Christians your ladies will be secure.' 'So they will, and the time will come when all the country will become Christians, and that time is not far away: your work is preliminary. You leaven the mass, but your converts are just the few solitary drops of rain which indicate that the rainy season is near. The stream will and must follow. What we now wish the ladies to do, is to visit our zenanas, and to rouse our females. In proportion as you can influence there, in the same proportion you bring about your great end.' He then referred to the chain which enslaves Indian society, and spoke beautifully. The Misses Gabbett themselves have found out that there is plenty of work for a hundred ladies.

"I have of late been much interested with several inquirers. The first is a Tahsildar of the Oude district: he has come here on purpose to inquire. He is convinced of sin, and what he wishes to know is, whether the Gospel effects a change in man or not, and whether it has ever effected a change. He told me that with him it was rather the reverse: what he wished to do he did not, and what he did not wish to do, he did. We went over various parts of Christian experience and doctrine, and he then wished to be introduced to some native Christian. Pundit Nehemiah and Thakur being out, I made him over to Timothy, and with him he has been a great deal. He prays, but wished for a book to learn to pray. He appears an able, honest, and humble inquirer. May the Lord Himself teach him!

"The second is a Babu from the city. He has his trials. They are the fruit of Hinduism. He reads the Bible carefully and diligently, and comes for instruction whenever he has time. As I have no smaller

commentary, I lent him a volume of Scott's. Both speak English, and they both feel they require a new heart.

"A third is a Mohammedan Moonshee: he is in our Moulwee's charge, and visits me from time to time only. He lives with the Moulwee, eats and prays with him. He seeks the Lord.

"Another is a young Mohammedan lad, whom I have placed under regular instruction. He is anxious to be baptized. The same is the case with a nice old man, the father of one of our Christian young men."

OUDE.

We now transfer our readers to a part of India, where, previously to the eventful period of 1857-58, the voice of Gospel truth had never been uplifted, and where the mingled bigotry and sensuality of the Mohammedan population allowed to a Christian Missionary no *locus standi*. Two years ago our Missionary at Lucknow, the Rev. J. P. Mengé, had spoken favourably of his prospects.

"On a retrospect of the past year we would raise up our Ebenezer, and thank our covenant-keeping God and merciful Father in Jesus Christ on account of the many mercies, temporal as well as spiritual, vouchsafed unto us. The work of the Lord has been carried on with vigour during the past year; the Gospel has been preached daily to numbers of Mohammedans and Hindus in the bazaars and thoroughfares of this great city, and we hope and pray that the preaching of the Gospel may prove a savour of life unto life to many.

"There is a peculiar feature in bazaar preaching here, one which one does not meet with elsewhere, and one which can hardly be explained in accordance with the common principles which actuate mankind, if destitute of the grace of God. I refer to the attention daily given by crowds of people to the preaching of the Gospel. We have, more especially, two preaching-places where several persons assemble before we come, who wait for us, and feel disappointed if at any time we should be prevented from preaching on the accustomed day: moreover, we have often addressed large congregations of Mohammedans and Hindus, more than 200 in number, who listened with such decorum, that they may be favourably compared to many congregations in Europe as far as good behaviour is concerned. When, three years ago, we began preaching the Gospel in the city, it might have been said, and that not without reason, that fear—a great many looked upon us at first as Government servants—or curi-

osity, or both, induced large numbers of the inhabitants to listen to what we had to say ; but now they are not afraid of us, but often talk kindly to us, and many begin to understand what our real object is, and notwithstanding this they listen to the Gospel with attention. We hope and trust that God has a large number of his people hidden in this great and wicked city, whom He prepares for the full reception of the Gospel, by causing them to hear it, and sending his Spirit into their hearts to enable them to understand what they hear. There is a very able and clever Moonshee residing in the city who often visits me, and in whose house my wife and self have met several of his friends, who are willing to converse about the Gospel. The last time we were in his house my wife read the Bible to eight women, and I conversed with two Moulwees, two Moonshees, and two doctors, about Scripture prophecies and their fulfilment. A few days ago the Moonshee said to me that no one could have any idea of the wickedness of Lucknow before the English took possession of it, and added, that even now he did not see any real signs of repentance. But he likewise acknowledged that many of the inhabitants are anxious to know something of the contents of the Old and New Testament. Formerly, he said, this was not the case : the people generally considered the Bible in the hands of Christians a mere human fabrication, and, as such, despised it ; but that now many of his friends and acquaintances ask him to lend them the books I have given him, in order to obtain some knowledge of the Christian religion. For some time past I have also—besides publicly addressing congregations—begun to visit a number of persons in their houses, going from house to house in certain streets, as far as this was practicable, in the vicinity of the Mission premises."

These favourable indications still remain. He has been enabled to confirm the encouraging report of the previous year, as to the opportunities afforded to him of making known the saving truths of the Gospel—

"To make known the saving truths of the Gospel to adults among Hindus and Mohammedans in the city, and numbers of villages in the district of Oude, has been last year, as formerly, my chief work ; and I am glad to say that we collected as numerous and as attentive congregations as in former years. A good many have also visited us in the Mission house, and numbers of Hindus and Mohammedans have been visited in their houses. I have not baptized any adult during

the year, though several applied for baptism, as I was not satisfied with the motives which influenced them to come forward. Among those who wished to be baptized was a Brahmin, who had bought an eight anna stamp paper, on which he wrote his request, and then presented it to Mr. Yule, our late Chief Commissioner. The latter naturally sent the man to me, but all I could do was to explain to him the meaning of Christianity, and that none but those who were anxious to be delivered from the power and the consequences of sin could receive it at all. Instances of this kind prove how necessary it is that Missionaries should make known throughout the length and breadth of the country what the Gospel scheme of salvation is, lest Christianity should again be made the pretext, as it often has been, by wicked, designing, or ignorant men, to perpetrate crimes too horrible to mention. I am glad to say that many of the more sagacious of our rulers look with a friendly eye on the efforts of Missionaries among the natives of this country, because they know well that order, morality, and enlightenment of the intellect must follow, as a matter of course, where the Gospel has been extensively made known. The influence of Christianity makes itself also strongly felt among respectable Hindus, who have not embraced it, but who have paid attention to the good results it does produce in the character and conduct of true Christians. . . .

"During the last cold season the Gospel has been preached by myself and Samuel Pundit in the direction and round about Chindhut, Nawabgunj, Bara Banki, Safdurgunj, and Durriabad, whilst Mr. Storrs, accompanied by Nehemiah Nilkanth Pundit has itinerated in the direction of Roy Bareilly. As it may interest some to know how I manage to preach the Gospel in villages, I will describe it. When entering a village, I generally ask for the most respectable man in it. When a Pundit resides there, I generally go first to his house : if there should be more than one, I try to find out who is the most learned, and then go to him ; otherwise I go to the house of the Zemindar, Lumbardar, or Talookdar, and ask him to send a man to collect as many as he can of the villagers, telling them at the same time that the Padri Sahib has come to teach them God's word, or make known to them the glad tidings of salvation. In this way generally a good number come together, to whom I then preach the Gospel. Sometimes I find it more convenient to all parties if I go to a place of the village, most commonly under a large shady tree, where the villagers are in the habit of

collecting for punchayets. I also, whenever I go to a new place, endeavour to find out on what day bazaars are held in the neighbouring villages, to which I then resort, and have the opportunity of preaching the Gospel to a good number, who come perhaps from four to ten villages round about to attend the bazaar. Thus, in the bazaar at Nuggur, about four miles from Durriabad, we embraced the opportunity of addressing about 1000 persons on the one thing needful. When in larger places, such as Nawabgunj, we can always command a good congregation of 100 to 200 attentive hearers in the daily bazaar. We also distribute a number of tracts and portions of the sacred Scriptures in Urdu and Hindi among those who can read; and these are often the means, by Divine Providence, to bring inquirers to the Missionaries, in order to hear more of the things they have been reading. And here I would notice with unfeigned pleasure that Government here and there is making efforts to educate the masses. In Nawabgunj, as well as in Durriabad, a number of school boys came to me, and asked me for books in Urdu, Hindi, and English; and as many of them could read very nicely, I gave them such tracts and books as I thought would be appreciated by them. We were received in all the villages, with the exception of two, with great respect and kindness, and the juice of sugar-cane was offered to us in several places. In one of the two villages just mentioned, where the Gospel had never been preached before, a good number came together, who quietly listened to what we had to say; and after we had done, a Lumbardar of the village, a Mohammedan, said, 'Your wish is to make us Christians. But such a thought is vain: our religion, i.e. the Mohammedan, is 1000 years old; and the Hindu religion is quite as old, but of the existence of your religion we have only heard about thirty or forty years ago.' This man was, or pretended to be, so grossly ignorant, that he did not, or perhaps did not wish to know, what Mohammed has himself said in the Korán of Judaism and Christianity. The last words to me were, 'One must put one's trust in such a man as Mohammed was, for God has said to him, "If I had not created thee, I should not have created heaven and earth."' I look on Missionary work in this and other parts of India as gradually undermining the strongholds of Hinduism, and laying bare the indefensible points of Mohammedanism, and as pressing on all the claims of the Gospel of Christ as the only true religion, which contains all we require to know in order to obtain salvation.

Nor to bring about this glorious result, do I at all undervalue the aid given by western civilization. The railroad, telegraph, and the instruction given in our educational establishments, all assist in clearing away the rubbish of Hindu mythology, and in exposing Mohammedan fanaticism, bigotry, licentiousness, and cruelty. Even if we should compare Hinduism and Mohammedanism to the great pyramids of Egypt, which have defied, by their strength for many centuries, the dissolving power of nature, yet I am sure that the intelligibly preaching and teaching of the Gospel, if but well sustained for years, will in due time overcome all obstacles; for like as the stone in Daniel's interpretation of Nebuchadnezzar's vision, which was cut out without hands, and which became a great mountain, and filled the whole earth; so also will the kingdom of our Lord and Saviour triumph over all other kingdoms. And blessed is the man who has not been an idle servant of his infinitely merciful and gracious Lord and Master, but has vigorously assisted, according to the measure of grace given unto him, by his prayers, by his active exertions, and by his contributions, in undermining the strongholds of Satan, and in bearing witness to the truth as it is in Jesus, by a suitable walk and conversation."

THE PUNJAB.

We must content ourselves with one more testimony from a different field—the Punjab. It has been drawn up by a lady's pen, the wife of our Missionary, the Rev. W. Keene, who, like Mrs. Leupolt, accompanied her husband on his itinerations.

Our readers, no doubt, remarked that feature, one of the most interesting in Mr. Leupolt's report—the advantageousness of Mrs. Leupolt being with him, and the double action of the Christian effort, as directed not merely to the male, but the female population. We rejoice to see a similar procedure in the Punjab, Mrs. Keene and Mrs. Brown both sharing with their husbands the fatigues and inconveniences of itinerancy; and in the introduction into the pages of the "Intelligencer" of this narrative, we desire to be regarded as recognising the great value of a Missionary's wife, when, actuated by a Missionary spirit, she takes a Missionary's place by the side of her husband, and encourages him in his work.

"My husband wished to go through a Sikh district, so we sent the tents to Attaru, on the Lahore road, and we went there by rail the next day. We remained there some days, Mr. Keene and his three native assist-

ants going two and two to the villages within an easy distance daily. Then we moved on across country to Sircar Amanat Khan. As I am able to ride, we can always leave the beaten road, and find our way in whatever direction we wish to go. This was almost entirely a Sikh place. The people were very friendly, and came constantly to talk with my husband. Among the villages visited from here was one in which was an old Brahmin, who reminded Mr. Keene that he had given him a book three years ago when he had visited the same village. He said he had read it through several times, and gave a very fair account of its contents. This was encouraging. So my husband gave him a Testament, and he has promised to come and see him when he comes into Umritsur for a mela. We were detained by very stormy weather in this place. One night our little tent seemed as if it must be blown down; but we were mercifully preserved, and neither we nor the children suffered in any way from the cold damp weather. As soon as it was practicable, we moved on to Punjwa. This also was a Sikh village, and so was Manochahil, our next halting-place. Here we were much pleased, the Zemindars were so frank and friendly. It was all we could do to prevent their loading us with sugar-cane and rus, which I daresay you know is the juice of the cane mixed with milk. They were delighted with Theodore and Edith, and would bring them milk and pieces of sugar-cane, and seem grieved if we would not take them. We were encamped, just without the village, by a Dharmasala belonging to an old padre. He was quite blind, and very deaf, so that it was an effort to make him hear; but he used to come and see my husband, who found, by sitting on the ground by him, and speaking into his ear, he could make him understand. He was a nice old man, and, contrary to so many of his brethren, spoke of himself as a sinner. Upon being asked how he hoped to be saved, he told us how he had spent his youth in seven acts of discipline and suffering; how, in the hot weather, he had sat surrounded by burning fires, and in the cold weather had remained for hours in the coldest water, and he counted much on these austerities. He had done all this as God's servant, and thought it would meet with its reward. Poor old man, how he seemed astonished when Mr. Keene told him it would avail him nothing! One of his disciples came constantly to the tent, and had many arguments. The village people

too, especially the headmen, came almost daily during our week's stay. How we enjoyed our quiet in the tents, especially after the exciting though pleasant conference week at Lahore! My husband was so happy, as he always is when engaged in itineration. He has such a way with these honest, friendly Jats. He seems at home with them and they with him. On leaving Manochahil, they begged us to come another year. We said if it pleased God we should delight to do so. A long march took us on to Veinpuin. The first part of our ride was through such luxuriant fields and by such pleasant lanes. We passed several villages where we would fain have stopped. At one, Dhodeean, they came out and asked why we had not sent our tents there instead of further on. Mr. Keene promised to pay them a visit, which he did a day or two afterwards. I could not help thinking how much less must be the sympathy of a Missionary's wife who does not occasionally accompany her husband on such tours, in his work. Station life is so different: you do not seem to know the people, and their mode of life, &c., as you do when you have been living and camping among them. I have been now, at different times, over large tracts of country with my husband, and I am very thankful for it. It makes me know his work, and the interesting people among whom he labours, far more than if I had remained at home while he went forth alone. Veinpuin is not an interesting-looking place, but the people were nice: they seemed poorer than the neighbouring villagers, but there was one interesting feature—the women came in numbers to see me, and at last said, 'Now we have been two or three times to see you, will you come to see us?' I said I would with the greatest pleasure, and the headmen of the village said they would come and show me the way, which they did the next day. My husband thought he had better not go, but they asked him to go also, so he did. They took us into some of their houses, and brought charpoys for us to sit on. In one house a number of girls were spinning, sitting on low stools by their spinning wheels. A number of women collected in the long low room while we were there: we sat on a charpoy and talked to them. They were much pleased with my little boy who went with us, and who was much taken up with some little kids that were nestling by the girls who were spinning. Nearly all the women in the village came again to see me the next day. Our tents were close to a small Siva temple.

This was the only place of the kind in the Sikh village. A Brahmin from some distant place had built it, and when he died an old Zemindar, out of friendship for him, continued to ring the little bell morning and evening, though he was himself a Sikh, and seemed half ashamed when Mr. Keene asked him how he came to be so engaged. It was a picturesque little building—I made a sketch of it, but it is too large to send—but no offerings were ever made at its shrine, as the old Sikh confessed. 'I cannot tell you a lie, Sir; no one ever comes to do puja here,' he said. Our next place was Goindwal, close to the banks of the Bias. This is a fine pukka place, and all the inhabitants, with few exceptions, boasted that they were 'Bawa loj,' descendants of Guru Ummer Das and Ram Das. Every little urchin you met said he was a Barra. They were very different from the simple villagers we had been among. They came to the tent, but they were proud, and told my husband he was in the wrong. I thought I would try if some of the ladies would admit me, but they made civil but persistent excuses, and I could not get admittance at all. We were encamped on a plain outside the town, and close to us was a wide, dreary Mohammedan burial-ground. The day we arrived we were strolling there, when a wild-looking, almost naked figure, started up from among the tombs, and came towards us. As we came nearer, we saw he was a leper. We asked him where he lived. 'Here,' he said, pointing around. He then said he had been listening at the tent door when Mr. Keene had been talking to the men who had come to see him in the morning. I thought I recollected having seen his wild figure in the distance then. Goindwal looks very pretty at a little distance among the trees: it has a fine durbar built over the well, which they say Ram Das was twelve years in digging, working there himself. They came and offered us some of the sweetmeats out of the temple, and seemed annoyed when we declined them. From Goindwal we moved on to Kudoor, also one of the sacred places of the Sikhs, Guru Nuzzud having died there. Mr. Keene and Radshu had already paid it a visit, having ridden out to it from Veinpuin. They were so pleased with the attentive way in which the people listened—especially one Zemindar, who ran some way after them as they left, saying he had smelt their religion, and now he wanted to taste it—that it was decided we should spend a few days there. The old Zemindar saw us as we rode in, and ran up directly.

He seemed really anxious to hear more, and each day came and listened, and talked earnestly. He seemed to take in what he heard, only he showed too much disposition to treat my husband like one of his Gurus. He asked us to go to his house, which we did, and his neighbours speedily collected. His wife, a most pleasant-looking old woman, took me and my little Theodore inside her house, and made us sit down, and the room was soon full of women, who came, as she said, 'to have a sight of me.' A Brahmin was much annoyed, and said to Mr. Keene, 'Why do you come here? Go away.' 'No,' he said, 'this is not your house: here is my host,' pointing to the old man. 'He has asked me here, and I am not going away.' The old Zemindar then fetched some sweetmeats, and offered them, in spite of the Brahmin. There is a handsome tank just outside Kudoor, where several fakirs live. One evening, towards sunset, we walked there: a woman joined us. She had been to me two or three times already. Now she led us to where the chief fakir was then seated. One of his followers was repeating something aloud which he said was the evening recitation, and he motioned Mr. Keene to sit down. The woman and I sat a little way off. When the men had done, they all rose, the chief blew the spunk, and they all bowed in one direction, towards the Guru's tank in the city, after which the junior fakirs and the women came and fell down before the chief fakir, kissing his feet, while he laid his hand on their heart. Then my husband said, 'How can you allow them to worship you—a man—thus?' 'What!' he said, 'a man! I am God!' He was a Vedantist, and they had a long conversation, but at the end he said, 'Your Jesus is all false. Your religion is a lie.' In the early morning, walking by the tank I found numbers of women, who came round me, and asked who I was, and if all ladies in my country dressed as I did, and if I never wore jewels. The woman I spoke of before came, the evening before we left, to the tent. She said she would come and see me at Umritsur, and, as she went away, said, 'Think of me! think of me!' Poor thing, I have thought of her often since. She had such a nice gentle face.

"From Kudoor we went to Baut, near Turan-Turan. The people here seemed indifferent: they paid us no visits. We met two intelligent villagers in the fields, who were glad to talk by the way, and seemed interested to hear of Jesus, but none came from the village, though our tents were just

outside. Upwards of a dozen people from a village near, however, who had heard of our arrival, came, and had a most interesting conversation. The chief spokesman was a Vedantist fakir. I do believe that the Lord put the words into his servant's mouth, for after some argument the fakir gave in entirely, advanced no more of his own opinions, and told my husband he could not answer him—that he felt he was right. He seemed to inquire after truth, and was deeply struck when, on asking my husband whether he ever prayed to idols, and hearing not, he said, 'How do you pray? Have you no image before you?' And when Mr. Keene described the humble penitent raising his heart and voice in faith through Christ his Father in heaven, it seemed to strike the man's heart, and he said, 'Oh, that is good—good!' The old Sikh Zemindar from Kudoor presented himself next day: he had walked eight miles for another talk.

"From Baut we went to Jumhila: then, as you know, we were drawing home. There we have an out-station under my husband's charge, and we remained some days there; after which we came into Umritsaur, having been away a little more than six weeks, during which time my husband and his three assistants had visited upwards of 100 villages, and preached in them. Kadshu, from Kotghur, who is reading with my husband, was the catechist, and a great comfort to him; always ready and earnest, and always liked by the people, who would ask for him if they did not see him. We greatly enjoyed our time, and, you see, were not without encouragement. The only drawback was my husband's weak state. He would be exhausted after his day's work, as it was incessant talking, and he could not bear to see the people when they came. His great wish is thoroughly to

get into the hearts, and languages, and ways of the Sikhs, to whom especially he feels drawn, to know their books well: from the first he has studied Gurmukhi. One of the readers with us was old Daniel, formerly a Sikh fakir, who went up to Kotghur with us, and was baptized there by my husband."

The documents from whence these extracts have been taken are not selected documents. A heap of papers being placed before us, to be arranged for publication in the "Church Missionary Record," we have looked these out of the heap, and, just as we found them, have transferred them to our pages. They show that in Bengal, the north-west, the Punjab, there is "a great door, and effectual opened to us," although it be true, also, that there are many adversaries. The Lord has dealt with the British churches as He dealt with the Philadelphian church of old: "These things, saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it." He said this of old to a church of little strength: He now says it to a church of great resources, and, placing before us an open door, invites us forward. Oh, let there be a new effort! May a new and holy impulse be given! It is the Lord's work, one in which he vouchsafes special encouragement. Let the man for whose soul that Lord has done much, whom He has enriched with mercies, awake and ask himself—"This health, this youth, this life, to what more holy work can I consecrate them? A curacy at home? there will be many to fill that; but the Missionary work abroad, to this there is a reluctancy, and in this direction the example is wanting. Lord, I come: take me, use me!"

ITINERATING IN THE DERAJAT.

THE Rev. Robert Bruce, appointed last year to the station of Dera Ismael Khan, in the Derajât, desirous to interest the friends of Missions in the Pathan tribes, among whom he is labouring, contributes the following—

"Feb. 20—In order to reach the homes of the Pathans, I resolved to leave behind me all Hindustanee servants, take one Pathan, Abdullah (who is an invaluable faithful servant), to lead my baggage pony, and one native Christian, and go myself on foot.

The present inhabitants of the country of Afghanistan, whom we call Affghans, style themselves nationally Pathans, which was the ancient name of the tribes before they were brought from Kandahar, and is cherished by them under all circumstances.

"Feb. 21: Grundi—I had a great deal of conversation with the headmen of the village and others in the chook. The chook, with an adjoining mosque, in most villages of the Derajât, belongs to the headman of the village, and answers the double purpose of an

nn for travellers, and a sort of club-house, in which the poor simple villagers, after attending evening prayers in the mosque, sit up till a late hour, talking over the affairs of the village, and listening to the mirasi, or musician, playing and singing the plaintive love-songs of the East. The Mussulman Ramazan (thirty days' fast) commenced yesterday. Having given a simple dose of medicine to a child with a feverish cold, I had a great number of applicants, with all sorts of diseases to be cured. I poured out a few drops of medicine for one poor man, but, remembering it was his fast, nothing could prevail on him to put even a drop into his mouth till evening. This whole month scarcely one of the inhabitants of this part of the country allow any thing to pass their lips from three o'clock in the morning till eight at night: they will not even smoke their hookahs.

"Feb. 22: *Lord's-day*—Had a visit from Azeem Khan Mulik, of Drabund: had much talk about neighbouring Pathan chiefs. I asked, 'Are they friends?' He answered, 'Pathans are like game-cocks, no two Pathans can walk on the same road without fighting.' I remarked, 'Mussulmans boast that they are true believers, and God's true people are brethren, and should love one another. The Lord Jesus Christ commanded us to love our enemies, and to spread his religion by love and the word of God.' 'Why, then,' he said, 'did Mohammed command us to slay our enemies, and spread Islam by the sword?' 'My friend,' I said, 'you know that best. I know what Jesus Christ, by the word of God and all the prophets, taught;' and briefly related to him how the Israelites did not make the Egyptians believers by the sword, but after they had rejected every warning, then at the command of God himself, the avenger, they destroyed them. All intelligent, respectable Mussulmans are familiar with these ancient truths. He said, 'Yes, I know that, but still our prophet did order us to slay all infidels.' 'Your books,' I said, 'forbid you to talk of or inquire into the decrees of God: how great, then, must be the sin of the man who limits God's mercy, and, as it were, pretends to know the decrees of fate, by slaying an infidel, whom God's blessing might at any time make a believer? It is written in the Psalms, "Vengeance belongeth unto me." 'Yes,' he said, 'so it is in Arabic, too, "God is the avenger." 'It is hard, then,' I said, 'to get over this teaching of your prophet.

Mohammed was a slayer of men, and as master so disciples. Jesus Christ was a Saviour of men, and prayed for his very murderers, and taught his followers to do the same.' 'That is very good teaching,' he said, 'but it is hard for flesh to conquer nature.' 'I allow it very hard, even impossible; but God's grace can do it, and it was to do so Jesus Christ came into the world and died for our sins.' Here the other Pathans cried out, but with great good humour, that no religion was like theirs, and no prophet like Mohammed; so I let the subject drop, and the muezzin called them all away to evening prayers. Azeem Khan told me, among other things, that the Pathans were children of Israel, and this is the belief of all educated Pathans that I have met. I had an interesting book lent me by the Nawab of Tank, whose city residence is close to us here, called 'The Tawarikh Affghani,' or 'History of the Pathans.' In it they claim descent from Saul, King of Israel, and say, 'When Bakht Nayar destroyed Jerusalem, and drove their ancestors out of Damascus, they took refuge in the hills of Kandahar.' The book also contains a great deal taken from our Hebrew Scriptures—the genealogy in Genesis V., with accounts of Enoch and the age of Methuselah, correct histories of Noah, Abraham, and other patriarchs, not after the manner of usual Mussulman legends, but after Hebrew Scriptures. This looks very much as if they were the ten tribes, or a part of them, and would be very interesting, if authenticated, to one labouring for them.

"Musakot—Had here an opportunity of visiting two Povindah kilies (the Povindahs are travelling merchant tribes). The tents, made of reeds and cane, are covered with black mats of goats' hair, and would be impenetrable to the rain, but that they have large apertures on all sides for both wind and rain. These form their only residences. Pitched in winter in the Derajat, they are transported in summer to the cooler regions of Khorasan.

"In one of these tents a man accosted me rather fiercely with, 'Say the Kalima,' the Mussulman Shibboleth ('There is no Deity but God, and Mohammed is his prophet), upon repeating which, they are told, all their sins are forgiven. Immediately after he was quite civil, requested me to stay the night, and said he would slay the best kid and entertain me. A woman whom we met showed the greatest admiration at beholding a white-faced Feringhee, and twice repeated

her Kalima Chowdwan. The Mulick Akhundzader Gal Mohammed, of the Baber tribe, an old acquaintance, received me in his house. Had here a most interesting conversation with a Mussulman gentleman, Bamzan Khan, agent of the Nawab of Dera, who showed the greatest interest in inquiring into the truths of the word of God.

"Musagai—Found the Mulick Meer Aleem Khan sitting at the entrance to his family mansion, a well-fortified mud fort. He showed me to his chouk, a nice open building on the banks of a stream, and hoped I would partake of his hospitality. I said I should be proud to do so if he would allow me just to share his daily fare. He retired, and soon a train of servants appeared, bringing trays laden with flour, rice, butter, ghee, eggs, and a fine kid. I was about to refuse them, and accept a little, when the looks of all around told me something was wrong; and on asking, I was told it would be a mortal offence to reject his hospitality. In talking of the people of the country to Meer Aleem Khan, he said that Mussulmans felt great reluctance to converse with a Christian, but that he had seen Mr. French and myself at Sheikh Boodeen. I asked if he had gone to see Mr. French. He said, 'No, what should I have to do with a Christian minister?' 'What?' I said, 'I hope you have not the same feeling of dislike which your countrymen have.' 'Why should I not?' he said: 'to be sure I have.' 'Well, I hope you won't feel it for the future towards me.' 'That I will,' he said, 'just the same as ever.' 'How can that be,' I said: 'you have treated me with the greatest friendship, and I shall always look upon you as a friend.' 'Because you are my guest,' he replied, 'I shall always salute you with the highest respect, but nothing more: in religion we can never be friends.' 'You should not feel so,' I answered. 'Mohammed says, in the Korán, that "my religion is the same as was the religion of Moses, David, and Christ."' 'I know nothing of that,' he said: 'all I know is, that there is but one God, and Mohammed his prophet, and I have no friendship for any but Mohammedans; but I trust you are not offended at my boldness.' 'Oh, no,' I said, 'any thing but that.'

"The next day had a conversation with him for over an hour on the fundamental doctrines of the Gospel, when he showed little, if any, of the reluctance he had showed yesterday.

"My last two marches have been along

the very foot of the lower range of the Sulimani hills. A few hours' walk to the right would take us out of English rule, into a land of blood and disorder; and yet here I am, walking along, thank God, with nothing but a stick in my hand, no arms, no guard. Has not God prepared this land for the Gospel of peace?

"Feb. 26: Diabund—Staying in the chouk of Bunoo Khan, not the most polished of his race: had a great deal of conversation with him and his companions during the day and night. Having dined with Christian friends, on my return I found my bedroom more than half filled with Pathans, sitting around a fire lighted on the ground, and smoking their hookahs, trying to console themselves for the hardships of the day's fast. I sat up till a late hour talking to them.

"March 1: Looni—Had a most interesting day. Though I did not tell who I was, I was at once recognised by one of the crowd, and a demand for Pushtoo Gospels made. I found many who could read, and gave away a good many Gospels and some Urdoo tracts. The people all treated me with the greatest respect.

"March 2: Kolachi—The greatest town, except Dera Ismael Khan, in the northern half of the Derajat, and a place of considerable trade. It is, at this time of the year, crowded with Povindahs. After having been conversing with visitors all day in Nomang Khan's chouk, I took a walk in the afternoon, with a Pushtoo Gospel in my hand, entered into conversation with a Povindah, and was soon surrounded by a crowd. The Povindahs were well-behaved, but one or two of the townspeople, bent on buffoonery, interrupted. I tried to wear them out by patience, but could make nothing of them. When I attempted to speak, they only asked absurd questions, and, without even looking to me for an answer, looked around laughing at the crowd.

"The innocence of the lives of the Mussulmans, compared with those of many nominal Christians, has never before struck me so strongly as in this tour. Intoxicating drink is unknown (or almost so) among them, and nothing can surpass the outward decency of their public lives. Their crowded mosques, five times a day, shame the Christian churches, half filled once a week. True, they live in a state of utter ignorance, and their worship is a mere repetition of, to them, meaningless words in a strange tongue: fear and superstition are the chief motives to a discharge of their duties. Their

women live in a miserable state of slavery, and are not allowed to enter the society of men, or pollute the house of God (so called) by their presence. Yet if there were no God, no holiness, no heaven, the true civilization which Christianity brings would be

dearly purchased at the cost of the infidelity, drunkenness, and irreligion which is introduced by professing Christians. What a mighty weapon against the spread of the Gospel is this open irreligion of those who call themselves Christians!

A MOHAMMEDAN COMMENTARY ON THE BIBLE.

A BOOK has just appeared in India, which has caused no slight sensation, "The Mohammedan Commentary on the Holy Bible, by Syud Ahmud: Part First: Ghazee-pore. Printed and Published by the Author at his private press, 1862 A.D. ; 1278 H."

"So far as we can learn," says the *Friend of India*, "there is but one Missionary in the whole of Bengal, Behar, and Orissa, appointed to preach solely to the Mohammedans, . . . and here we are reproved by the Mussulman's coming forward to study our Scriptures, and to write a voluminous 'Commentary on the Bible,' printing it at his own press, and, if we are not misinformed, devoting a large part of his income to the accomplishment of his arduous task.

"Saiyid Ahmad's work is one that has no parallel in the past history of Mohammedanism. It marks the approach of a new era, and therefore claims from us such notice as falls within our province as chroniclers of the time. The work is to extend to several volumes. The present instalment—a goodly quarto of more than 400 pages—is only an introduction to the Commentary. It contains ten discourses, followed by two chronological appendices, one of which gives the dates of the 'principal events recorded in the Bible' (according to Usher's scheme), and the other is to enable a person to transfer years of the Hijra into years A.D. The second table terminates with the Hijri year 1300, in which, according to Mohammedan tradition, the end of the world is to occur. Of the ten discourses, the last nine are in Urdu and English in parallel columns. We feel sure that the Saiyid cannot be responsible for the English version, which is generally imperfect, and in some places falls into flagrant mistakes."

The Mohammedan mind of India, descending from its cold and haughty isolation, is, then, beginning to esteem Christianity of sufficient importance to give to its evidences a candid examination. What has compelled it so to do? Is this another effect of the mutiny? Has the issue of that great effort on the part of the old religions to crush the British rule, under whose protection the

Christian Missionary had afforded to him the opportunity of being heard, and so expelling Christianity from the land, been not only to arouse the Hindu from his torpor, but the Mohammedan from his self-conceit?

Of course, in a work on such a subject, attempted to be handled by one who is not himself a believer in Christianity, there must be many and serious errors; but there are, also, many and important admissions, the more remarkable, and carrying with them a more special force, when contrasted with the rash and crude assertions put forward at the present day by those from whom, as professed believers in the Holy Scriptures, better things might have been expected.

The necessity of a revelation is first insisted upon, and of the nine discourses with which this first part of the Commentary is divided, this is the subject-matter of the first—

"We now proceed to take a rapid survey of the discourses. The first, which is the only one not translated into English, is on the 'need of a divine revelation.' Philosophy, it says, never, at its best, did more than infer the existence of some Author of the world. Even on this point it fell into serious errors. But about the nature and character of God it had nothing to say. It could not proclaim Him to be one, self-existent, absolutely good, all-perfect, infinitely 'near' all, and 'with' all, though in a way that transcends our understanding. Neither could it make known that 'will of God,' by obeying which men may attain to life eternal. To supply this great want, revelations have been repeatedly sent down to inspired prophets, whose writings were successively embodied in the Law, the Psalms, the Prophets, the Gospel, and the Koran. These writings are all to be received without distinction, though the last is the greatest; for Mohammed was 'the seal of the prophets.' Yet, adds the Saiyid, there is no doubt that 'the Lord Christ (*Hasrat Masih*) is the Spirit of God, and word of God, and Apostle of God, and begotten by the Spirit of God.' He who believes in this revelation is assured of salvation, however great his

sins; he never can become a Kafir in God's sight, however much his life may be that of a Kafir. His sins will be punished, but he cannot be lost. His final forgiveness is certain, even though he should not repent. The only sin that cannot be forgiven is polytheism (*shirk*). Here we have the quintessence of Mohammedanism."

The second book proceeds to indicate the portions of the Christian Scriptures, which, in the estimation of the author, are to be received as possessed of divine authority, and therefore obligatory. These are the books of the Prophets, and the Gospel, understanding, by the latter expression, the actual words of Christ, and these exclusively. These admissions will be quite enough in the hands of an able controversialist to confute the superior claim put forward on behalf of the Korán to be regarded as a supplemental and final revelation, and to establish the authority of the eliminated portions of the Christian Scriptures. But unquestionably it is strange, that, at a moment when a colonial Bishop of the Church of England is occupying himself in "casting doubts on the historical value of the Pentateuch, a Mohammedan Moulwee should undertake its vindication."

"Our author next proceeds to draw a distinction between Mohammed and all former prophets. They, he says, had the matter of the Divine communication given them, but were left to put it into form themselves; but Mohammed had both the matter and form given him. He was entrusted with a miracle of eloquence. The way in which this claim of miraculous eloquence for the Korán is viewed by us Christians is briefly this—Without either affirming or denying the asserted beauty of the Arabic style of the Korán, we are of opinion that eloquence may be of two kinds—essential or accidental. Eloquence that depends on certain charms of rhythm and elegance, which are lost in translation, we class under the accidental; but that which remains even after it has been subjected to the process of translation, appears worthy of being called essential. Now the Old and New Testaments have been translated into almost every language upon earth, and with no serious diminution of their beauty or power. In English or Arabic in Bengalee, or Tamil, passages, for instance, like Psalm xxiii., or Isaiah xl., St. John xvii., or 1 Corinthians xiii., seem scarcely less beautiful than in the original. This does not appear to be the case with the Korán. Even, then, supposing the Korán to be as superbly beautiful in the Arabic as is asserted (of which

we are no judges), yet we think that kind of brilliancy as little suited for the supply of men's spiritual wants, as a world of diamond would be for our bodily wants. We prefer the actual world, with its coarse, brown earth, which is so full of divine gifts for man's benefit, and which can be transformed into such endless shapes of beauty, in the tree or the grass, the flower or the fruit.

"The third, fourth, and sixth discourses relate to the canon of Scripture. They state that 'such books as were generally accepted in or before Mohammed's time, as the Law, the Psalms, the Prophets, and the Gospel, are also by Mussulmans accepted as the very books designated by those names in the Korán' (p. 23). Mussulmans 'do from the heart believe these to be all true, and to have come down from the Lord. The Korán itself teaches them so to believe' (pp. 32, 33). These frank avowals do credit to the Saiyid. The point itself has been settled definitively by Mr. W. Muir, in his accurate and dispassionate treatise, 'The testimony borne by the Korán to the Jewish and Christian Scriptures,' perhaps the most important step taken in the Mohammedan controversy in modern times. No candid and well-informed Mussulman can assail premises which are so fortified as Mr. Muir's are, at every step, by the authority of the standard commentators, Jelal-ud-Din and Baidhawi. At the same time, candour on our part demands the avowal, that we do not see how any Moslem can fairly carry out this view into practice, by studying the Old and New Testaments, without finding his tenet of the non-progressive identity of divine teaching, through all its successive stages, crumble away from beneath him. He will find that all former histories, rites, psalms, prophecies, converged towards Christ; and that Christ claimed to be the one sole person in whom they all found their fulfilment—to be the one way to God, the universal King."

"The question about the apostolic writings, to which our author recurs in the fifth discourse, may very easily degenerate into a merely verbal one. The 'glorious company of the Apostles,' no less than the 'goodly fellowship of the Prophets,' fulfilled their work by bearing testimony to Jesus. Nay, one of these very apostolic writings expressly pronounces an anathema on any one, be he an Apostle or an angel from heaven, who should publish any other Gospel than that which had been already preached. If, then, the Saiyid allows, as he does freely, that the Acts and Epistles are genuine docu-

ments, and that their authors were truthful, holy men, that is enough for the present. How far any reasoning, which rests on technical definitions of the words 'inspiration' and 'prophet' may be able to outweigh the consentient voice of the early Christian churches in giving these books a place in the canon, may be reserved for future consideration."

In this discourse, the author, although declining to recognise the inspiration of the Acts and Epistles, nevertheless makes one very candid admission, on the presence of which the question of their inspiration must be conceded, namely, that they are genuine documents, and that their authors were truthful, holy men. And then, in the sixth discourse, he proceeds to consider whether they have been transmitted pure and intact, or have been corrupted.

"Recently there has been a wide-spread opinion among Mussulmans, that the Jewish and Christian Scriptures had suffered some organic changes. But it is an opinion that will not bear examination. It is indeed notorious that in ancient times some private persons, heretics and schismatics, depraved their copies of the Scriptures; but this no way affects the general body of the copies circulating throughout Christendom. This has been acknowledged by the most eminent Mohammedan doctors; such as Imam Mohammed Ismail Bokhari, Shah Wali Allah, Imam Fakhr-ud-Din Razi, and others quoted by Saiyid Ahmad; who all agree that no interpolation or suppression could take place in Scripture so widely circulated, and over which the providence of God was watching. The real charge, indeed, brought by Mohammed against Jews and Christians was that they misrepresented what their Scriptures said, not that they changed the text. (See pp. 69—75, 88—90.)

"The eighth discourse is on 'various readings.' How far the Saiyid has advanced beyond most of his co-religionists in a right

appreciation of this subject, will be evident from his quoting Dr. Bentley's remark, that in editions of Greek and Latin secular writers our certainty of the correctness of the text is generally greatest where we have the greatest number of *Variae Lectiones*; the increase of VV. LL. being, in fact, due to a large supply of MSS. However, he thinks it possible that, in spite of all the 'anxious and laborious efforts of Christian Doctors,' some passages may still exist which are not precisely as they were in the autographs of the Apostles. It does not appear that this reservation rests on any thing beyond vague suspicion.

"The ninth discourse gives an account of various ancient and modern versions of the Bible, taken chiefly from Horne's 'Introduction,' and the 'Bible of every Land.'

"The tenth and last is on the subject of 'Abrogation' (*naskh*). This is by far the least satisfactory part of the volume. It could scarcely be otherwise, as Saiyid Ahmad does not seem yet to have mastered the leading idea of the history of revelation. We hope that his honest and self-denying labour may be blessed by God to his further growth in divine knowledge; till he shall see how the faint rays of light that guided Adam, when expelled from Paradise, became gradually stronger to Enoch and Noah, Abraham and Moses, David and Isaiah, until at length the starlight gave way to the 'Sun of righteousness. It will then be for him to inquire whether the body of divine truth communicated by Christ was (as we Christians are firmly convinced that it was), in its own nature, final, and incapable of abrogation, in any sense, until the resurrection at the last day.

"We now commend Saiyid Ahmad to the good wishes of our readers, and trust that the following volumes of his work may exhibit the same candour and industry which are visible in the introduction."

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VISIT OF THE GOVERNOR OF MADRAS TO PALAMCOTTA.

WE have received the following interesting particulars respecting the meeting of the Governor with the Missionaries at Palamcotta. The address of the Missionaries contains much valuable information, and the reply of Sir William Denison clearly shows his interest in the subject, and encourages to press forward in the work.

Extracts from a Letter of the Rev. E. Sargent, Palamcotta, 20th October, 1862.

"On Friday, October 17th, at noon, the Governor held a Durbar for the Zemindars of the district, and at three P.M. the Missionaries of both Societies waited on His Excellency. Our native brethren were associated with us—thirteen European and fifteen native clergy. At five P.M., the Governor, with his lady, and some of his suite, came to the Mission premises and inspected Mrs. Sargent's girls' school. His Excellency expressed himself very much pleased with all that he saw. His kind manner put us all at our ease, and made us feel that we had indeed a friend come among us. Many of the natives were evidently puzzled how so great a man could move about with so little pomp and pageantry.

"Next day, Saturday, at about four P.M., His Excellency, with Lady Denison, visited the Training Institution, with which he was much pleased, and then went to our native-English school. A statement regarding the school, showing its object, the expenses incurred, the instruction given, and other points likely to interest the Governor, was prepared and placed in his hands. He was, of course, somewhat surprised to find that the head master was blind, and yet that the school had obtained the character which it has. His Excellency then visited the native-Hindu schools."

"To His Excellency Sir W. Denison, K.C.B., Governor of Madras, 17 Oct. 1862.

"MAY IT PLEASE YOUR EXCELLENCY,

"We, the European and native Missionary clergy of the Province of Tinnevely, beg leave to express to your Excellency in our behalf, and in behalf of the native teachers and native-Christian converts connected with our Missionary districts, the gratification we feel at seeing amongst us the Governor of the Presidency of Madras, the representative in Southern India of the authority and clemency of our gracious Queen.

"As this is the first occasion on which the Province of Tinnevely, the most southern district in this Presidency and in India, has been honoured by a visit of the Governor, it may not be out of place to take this opportunity of reminding your Excellency, that it has pleased God to bestow upon the Christian Missions established in this province special marks of his favour.

"Through the providential facilities afforded by the condition of a large proportion of the people, and the blessing of God upon the labours of the Missionaries, the native-Christian community of Tinnevely has grown from

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small beginnings to be the largest in India. The good seed of the word, which was first conveyed hither by Swartz, and which was subsequently sown broadcast by Rhenius, both of them German Missionaries in the employment of English Societies, has, for the last twenty-five years, been watered, nurtured, and propagated by Missionaries belonging chiefly to the English nation. The two great Missionary Societies of the Church of England, the Society for the Propagation of the Gospel, and the Church Missionary Society, labour in this province side by side, and exhibit to the heathen the edifying spectacle of brethren living together and labouring together in unity.

"Your Excellency will, we doubt not, be glad to be enabled, by a reference to our statistical returns, to form a general estimate of the advanced position of Christians in this province. It should be premised that, of all the results that have a place in the summary, which we have now the honour of presenting to you, two-thirds are owing to the efforts of the Church Missionary Society, and one-third to those of the Society for the Propagation of the Gospel.

"At the end of the past year, the number of souls under our pastoral care, in connexion with the various congregations in this province, was 50,358, of whom 31,977 had been baptized, and 6514 were communicants. The number of children in our schools, and pupils in our educational institutions, was 12,888, of whom 4096 were girls. The proportion of children of Christian parents in schools to the entire Christian population was over 16 per cent. The number of children and young people receiving the benefit of a superior education, and of Christian training in the boarding schools, both for boys and girls, established in each district, and in the Training Institutions at Palamcotta and Sawyerpuram, was 994, of whom 467 were boys and young men, and 527 girls. Twenty-one Anglo-vernacular day schools, affording a superior education to the higher classes of the native community, have been established in various towns in the province, the most important of which is the Anglo-vernacular school in Palamcotta, with its 183 pupils.

"The Province of Tinnevely has been divided, for ecclesiastical purposes, into seventeen districts, in which eighteen European clergymen are at present labouring, assisted by eighteen native ordained ministers, and a body of upwards of 800 catechists, readers, schoolmasters and schoolmistresses.

"One of the most pleasing and hopeful assurances we have that Christianity has really taken root in this province, consists in the liberality of the native Christians, who, though belonging in general to the poorer classes, contributed last year to the various religious and charitable associations established amongst them the sum of 16,641 rupees.

"Your Excellency has seen too much of various phases of society in various parts of the world, to fall into the error of supposing, that because the 50,000 native Christians under our care in this province have abandoned heathenism and embraced the Christian religion, therefore they must have been truly converted from sin to God, and ought to be regarded as Christians in the truest and best sense of the term. Many of them are Christians in very little more than the name. We are fully persuaded, however, that a fair proportion of our people, notwithstanding the temptations which are inseparable from the state of society in which they live, adorn their profession of Christianity by the purity and consistency of their lives; and we venture to hazard the opinion—an opinion not formed without the means of actual com-

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parison, that the mass of the native Christians in this province, as regards freedom from vice and crime, but especially as regards religious knowledge, order, docility, and liberality, will bear a comparison with an equal number of Christians of European descent, belonging to similar classes in society in any part of the world.

"Whatever defects may still adhere to the native-Christian community in the province, it must be pleasing to the head of Her Majesty's Government in this Presidency to learn that our native Christians, without exception, are sincerely attached to the English rule.

"They were accustomed, in every place where prayer was wont to be made, whenever they assembled for divine worship, to pray for our gracious Queen long before Her Majesty assumed the direct government of Her Indian possessions : they feel themselves to be our fellow-subjects, not only in virtue of their subjection to the authority of the same Sovereign, but also in virtue of their regarding the government as administered by members of the same household of faith with themselves.

"We have much pleasure in tendering to your Excellency's Government our thanks for the indirect but valuable assistance to us in our work, which it has rendered us for some years past by means of the system of 'Grants-in-Aid' of the salaries of masters of schools—a system which has contributed largely to the improvement and extension of education in this province. The pecuniary assistance afforded to us in this manner, though only to the extent of one-third of the master's salary, has proved to be a seasonable help ; but a still larger amount of good has been effected by the stimulus which has been given to the educational progress by the periodical examination of the schools by duly qualified inspectors, extrinsic to, and independent of, the Missions.

"We trust your Excellency will pardon us for taking this opportunity of suggesting that the education of the masses would be still more effectually promoted, if, in the case at least of schools of the lowest grade, taught by certificated masters, i.e. in the case of primary village schools, the Grant-in-Aid of the master's salary were made a moiety of his salary, instead of a third.

"It is not our desire that your Excellency's Government should afford us any direct help in the work of christianizing the people of this province. Direct governmental assistance of any kind would, we are persuaded, do more to hinder than to further the real progress of our Missions. But there are many works of usefulness and benevolence included within the legitimate functions of Government, which of themselves would tend to help forward the objects which, as Christian Missionaries, we have in view.

"Every thing which raises the character and reputation of the Government in the estimation of the people of the land ; every thing which convinces them that their Christian rulers are not only more powerful, but also wiser, more upright, and more public-spirited than the Hindu and Mohammedan rulers of former times ; every thing which proves to them that the English Government is not only the best Government of which they have heard or read, but, on the whole, the best Government that is possible in the present circumstances of the country ; every proof they receive of the considerateness and kindness of their rulers ; all wise laws, all material and moral progress, all educational encouragements ; every instance even of goodness and purity apparent in the private life of any member of the Government ;—all these are regarded by the more intelligent portion of the people of the land as

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emanating directly from the religion professed by the English nation, and as testifying to the excellence of that religion. Christianity suffers in the estimation of the people by every measure which is regarded as harsh or irritating; but, on the other hand, it receives credit for every thing which evidently tends to promote the public good.

"We content ourselves, therefore, with expressing our confidence that your Excellency's Government, as heretofore so in future, will persevere in its efforts to improve the condition of the people and of the country, irrespective of caste and creed, and aim more and more at the realization of the highest ends of Government.

"We beg, in conclusion, to wish your Excellency, in our own name, and in the name of our Christian flocks, all the light and grace, all the strength and comfort, which you may require, whether in your private capacity, or in the discharge of the high and responsible office of Governor of this portion of India which has been committed to your trust by the providence of the Most High.

"We also beg your Excellency to convey to Lady Denison the assurance of our sincere respect and best wishes.

"Signed by THIRTEEN EUROPEAN AND THIRTEEN NATIVE MISSIONARIES.

Reply of the Governor.

"*Tinnevely, 17th October 1862.*

"REV. GENTLEMEN—I have listened with great interest to the statements in the address which you have just presented, which bear upon the condition and prospects of the native-Christian population of the district.

"I have been long aware that the exertions of the Missionary bodies had, under God's blessing, been productive of far greater results in this district than in any other part of India; but I am glad to have this confirmed to me by the statements which you have now made.

"It must, of course, be expected that there will be a large proportion of a semi-educated body whose religion will consist more in the observance of external forms than in a change of heart and life.

"We must also expect that habits engraved upon the native mind by precept, example, and by every process which tends to the formation of national character, cannot be rooted out and destroyed at once. Still, however, there is much to encourage us to persevere in efforts that have obtained results so valuable as those which have blessed your exertions.

"I quite agree with you that Government would step out of its proper province were it to attempt to aid directly in the evangelization of the people, but you may rest assured that it looks with great interest upon the efforts you are making, and will be glad to afford to you such aid as may be legitimately demanded from it.

"I thank you most heartily for the good wishes expressed towards myself and Lady Denison, and in her name, and my own, I have to assure you that we shall be glad to give our individual assistance towards the promotion of the objects of the Societies in any manner which you may point out.

"W. DENISON."

DEATH OF MISSIONARIES.

Yoruba.—The Rev. T. King and Mr. G. Jefferies.

N. India.—The Rev. T. Tuting died at Peshawur, on October 22, of cholera.

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YORUBA MISSION.

THE Committee of the Church Missionary Society take this opportunity of expressing their deep sense of the very wide-spread sympathy manifested, not only in England, but upon the continent of Europe, on behalf of their Missionaries, under the threatened attack of the King of Dahomey. Not only has the appeal for prayer been responded to most cordially at parochial Missionary meetings, but it has been recommended by many clergymen from the pulpit, and has formed a special subject of weekly intercession in many Christian families. Under these circumstances, they have great satisfaction in laying before their friends the following intelligence just received from the Yoruba Mission.

The Committee learn that the state of the country, in consequence of the height of the rivers, has been such that it has been hitherto impossible to move an army across the country between Dahomey and Abbeokuta. In the mean time, Commodore Wilmot, in command of the West-African Squadron, accompanied by Captain Luce, and the surgeon of H. M. S. "Brisk," has landed at Whydah, and gone up to Abomey, on a mission to the King of Dahomey. There is, therefore, much ground for hope that the threatened attack of the King of Dahomey upon Abbeokuta will be mercifully averted.

A letter, dated Ibadan, Sept. 25, 1862, has also arrived from the Rev. D. Hinderer, speaking of the great comfort which he and the beleaguered Mission party had derived from the thought that so much prayer was being poured out for them by the church at home. He states, that though to their multiplied trials had been added the death of Mr. Jefferies, one of the European catechists, through want of proper nourishment while prostrated by sickness, yet God, in an especial manner, had vouchsafed his protecting care over them, in that when they were in the greatest straits for want of cowries, a heathen woman, previously unknown to them, had come forward and furnished a supply for their wants. Mr. Hinderer expresses his "unspeakable joy that the town bell has rung, indicative of a speedy opening of the road to Abbeokuta," so that he and the Mission would be able to remove to Lagos. A still further ground of hope is the fact, that the Rev. J. A. Lamb, Secretary at Lagos, and Captain Davies, had received permission from the Bashorun of Abbeokuta, not only to visit Ibadan with provisions for the Mission party, but also to act as mediators between themselves and the Ibadans. There is thus good reason to hope that the civil war which has so long distracted the Yoruba country may be speedily terminated.

The Committee trust that this intelligence will lead their friends to mingle thanksgivings with their continued prayers on behalf of the Mission. Gratefully as they recognise the self-denying efforts of their friends to provide the funds needed for their great work, they are still more grateful for this evidence of the prayerful interest manifested on the Society's behalf. They

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desire to offer their humble and hearty thanks to Almighty God for the spirit of prayer which has been so largely poured out, and they trust that their friends will ever remember that such contributions are the true strength and stay of the Church Missionary Society.

THE BISHOP OF MAURITIUS' VISIT TO MADAGASCAR.

In consequence of the death of Ranavolana, the persecuting Queen of Madagascar, and the succession to the throne of her son Radama II., who has for some time identified himself with Christianity, that island, long closed, is now open to Missionaries. The London Missionaries, after a suspension of twenty years, have resumed their labours. The Bishop of Mauritius has also visited the capital, and, in view of the fact that it is not merely the Hova country which is open, but the entire island, containing a population of some four millions, has felt it to be his duty to take part in its evangelization. He has therefore applied to the Church Missionary Society for help, an application which we have the more readily entertained, inasmuch as our Missionaries have already had Magalasy under their instruction in the Mauritius.

After his return from Madagascar, the bishop attended a meeting of the Mauritius Bible Society, on which occasion, in speaking to one of the Resolutions, he gave the following interesting account of his visit to Madagascar—

"The Resolution I hold in my hand alludes to the 'silent extension of Christian truth in Madagascar,' 'and the signal demonstration of the divine blessing upon the reading of the word of God.' I think I may say with truth that I was never more impressed in my life with any thing than I was at witnessing the results occasioned by the spread of Christian truth in Madagascar. It is my firm opinion that it is impossible for any one to feel the full force of this impression unless he has witnessed and studied it himself. The effect of Christian teaching in Madagascar struck me as possessing a most remarkable character; and it was first introduced to my mind in this manner—I was requested to attend a meeting of some of the natives. I said I would do so if I could; but the heat of the season was so great, that I could not remain on shore, and was compelled to go back to the ship. I there received a letter addressed to me as 'The Bishop of Mauritius, our beloved brother on board the ship,' expressive of the Christians' regret at my inability to be amongst them on the occasion to which I had been invited, and requesting me to attend in the evening. As regards Tamatave, my impression is, that it must be one of the worst places upon the face of the earth. The outward indications of vice and iniquity there witnessed are dreadful in the extreme. But, in compliance with the request just alluded to, I went on shore in the evening, and found more than a hundred persons met together to receive me. They listened most attentively to the word of God; and their praying and singing were of the most fervent character. They expressed great pleasure at seeing me, and intimated their earnest desire to have Christian teachers sent amongst them. After leaving Tamatave, and proceeding towards the capital, the road lies on the right hand, the sea being on the left. Four attendants left the port with me, and three of these remained with me until I arrived at the capital, one having left me on the way. They were ever ready to enter upon the exercise of prayer. As an instance, I may mention, that on one evening I was obliged, from fatigue, to go into my cot, and fell asleep. I was awakened in the early morning by the voices of persons who were engaged in reading the Scripture and in prayer; and, on inquiry, I was informed that these exercises had been carried on

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throughout the night. I found myself in a large room, suspended in my cot, the room selected for my accommodation having been nearly as large as that in which we are now assembled. They were ever ready for prayer and for reading the Scripture; more so, indeed, than I was able at all times to assist in, owing to my being sick with fever. Proceeding along our journey, we came to a place called Indivaranty, where we met with many Christians, who walked out through the village towards us, to welcome us. On arriving at the village, we went to a house, where we found a woman who is the aunt of a man now in this room, and who was a listener to the Missionaries who were expelled nearly thirty years ago. The honesty of the people—in a part of the country where there is no police, and no magistrate or judge—particularly struck me. On one occasion I held a meeting, when three fine young men came in, whom I found to be Christians. They had each a copy of a Malagasy hymn-book, and they started the singing of well-known English sacred airs. In testimony of their desire to read and to hear the word of God, I now hold in my hand a copy of the New Testament which, when I left Mauritius, was quite strong and all but new. I was only a few weeks in Madagascar; but such was the desire of the people to handle the sacred volume, that my copy of it has been reduced to the state to which frequent usage of it by them now exhibits it to you. All of these young men were able to read; and one of them engaged in prayer. This was precisely the state of things I met with throughout my passage from the coast to the capital. In the capital, and in its immediate neighbourhood, I was struck by yet more sterling proofs of the abiding power of God's word; for, in spite of the cruel persecution of the late Queen, there are at this hour many thousands more of openly-pronounced Christians than there were known to be at the ejection of the Missionaries in 1845. I met with many Christians who appeared to have had the truth brought to their knowledge in a very special and striking manner. Some of these I particularly questioned. One of them had been taught Christianity by a Hova mother: she had been seized, imprisoned, and had, almost miraculously, escaped: seized again, she was again imprisoned, and put to death with horrible torture. A comrade, anxious to do every thing in his power to oblige and assist her in his persecutions, discovered that it was the mistress of the family who had taught her, and this latter was, in consequence, sold into slavery. What became of her afterwards he never knew. I met with another young Christian, who displayed great anxiety to learn to read: he knew a little of the A, B, C only. On making inquiry concerning him, I was informed that he had not yet made any open profession of Christianity. He had, I was informed, lived at a place where a very wealthy man's child had died, and had recently gone through the ceremony of the *siccidy*—a species of divination employed in certain cases for the pretended denunciation, by supernatural power, of the authors of suspected crimes—he having been suspected of causing the death of the child alluded to. He had been greatly affected by his deliverance from this ceremony, and desired the prayers of all his friends for his future preservation from similar practices. This instance powerfully impressed me with the value of Christianity in its influence upon people otherwise sunk in barbarism and ignorance. With reference to the way in which the Bible has been circulated, and its knowledge spread abroad in Madagascar, I will only mention one further instance—A young man possessed a Bible, which he had invariably carried about his person during a period of eighteen years. In the course of that long period of time, his Bible had frequently been exposed to the danger of destruc-

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tion; but he had dwelt with peculiar confidence and satisfaction upon that passage which is found in Jer. xlv. 27—'But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.' That poor man had read this in the midst of his troubles; and he was not afraid. He went on his way: 'And here,' he said to me, 'we are now in good health and in safety.' He further quoted to me the 11th and 12th verses of the 42d chapter of the book above cited—'Be not afraid,' &c., and six other similar passages from the word of God.

"Mention is made, in the Resolution I hold in my hand, of the 'active and cruel opposition' which the word of God has encountered in Madagascar. The proofs of this, which are still in existence, are most striking. I was shown a chain, although the person who showed it to me had previously stated that he 'did not like' to exhibit it. It consisted of very heavy iron rings—now broken and cut through—and had been for many long years around the ankles of a poor Christian woman, whose life those rings had helped to wear away! Other instruments of torture—one of them a long iron bar, with adjusting rings—were shown to me by persons who bore marks of the sufferings these had occasioned, and must carry those marks to their graves; and, in spite of all this, the word of God has yet gone in and prevailed.

"In speaking to the second part of this Resolution—the resumption of Missionary enterprise in Madagascar—when I was there, I could not help being impressed with the feeling, that had we attempted, one year ago, the Mission upon which we were then engaged, we every one of us ran the certain risk of being put to death!

"Arriving on the heights of Antananarivo, I never saw scenery more beautiful than was there spread out before me. In the dwelling occupied by the General and myself, we overlooked the whole of the city. Mr. Ellis, who was present at one of the meetings held there, said there must have been at least 15,000 persons present. I never saw any thing like the fervour I there witnessed. I shortly afterwards addressed the people, when from 1000 to 1400 persons were present—a mighty crowd pressing us in upon all sides. Whilst I addressed them, a kind of electric feeling seemed to possess and pervade the whole assembly. I spoke to them of the fulness of the blessing of the Gospel of Christ. The Rev. Mr. Ellis interpreted my observations, and their effect so gratified me, that I recalled those lines—

'In holy pleasures let the day
In holy fervour pass away!'

Numbers, no doubt, merely go to such reunions as a pastime, for the purpose of spending an hour or two. Mr. Ellis commences his services early, and concludes them at eleven A. M. To see the people swarm along the streets produces much the effect of a swarm of bees around a bee-hive. My firm impression is, that it is not of the least use to attempt to spread the Roman Catholic religion in Madagascar. One of the Roman-Catholic priesthood whom I met there, observed to me, that one might just as well attempt to cut a rock with a razor, as attempt to make Roman Catholics of the Malagasy. On my way down from the capital to Tamatave, I asked Mr. Ellis if he was prepared to undertake the immediate responsibility of conducting the Mission. He unhesitatingly replied, 'Yes.' He stated that the whole coast was open; that Missionaries were on their way out; and that every-

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thing was ready for Missionary labour, even to the very centre of Antananarivo. Some of the first and most influential young men in the island are studying under Mr. Ellis's instructions, and one of the highest officers in the army has learnt his A, B, C under his care, almost in a single lesson: he had been regularly put through his lesson, and very speedily learnt it. On my way back from the capital, I met with the Missionaries of the London Missionary Society on their upward journey. I need not say that this meeting made us all exceedingly glad. They first joined in the services of our Liturgy, and we then held a service in the Malagasy language. We afterwards paid a visit to the four villages in which the Christian martyrs had been sacrificed. These holy men are resuming the labours of the Madagascar Mission under painfully-interesting circumstances. The bones of some of the martyrs still remain where they fell, but Mr. Ellis did not wish to remove them, for Christian burial, until the Missionaries should arrive, and in this I fully concurred. Let Mr. Ellis say what was the effect produced upon him, and upon the Malagasy Christians, by the light of this spectacle. We passed by spots where their bleached remains still lay, ever since 1858; the martyrs having been precipitated down a height of at least seventy perpendicular feet: there, striking against projecting rocks, they had rolled down a further descent of at least fifty feet. Those surviving relatives or friends who had been able to obtain the permission to do so, had removed some of these melancholy remains; but the bodies of several of the martyrs, on being hurled from the precipice, had been arrested in their descent by the wide-spreading branches of beech trees planted there by English Missionaries many years previously; and evidences still exist of this fearful termination of their lingering agonies, and of the impossibility of according to them the last tokens of respect claimed by our common humanity. Our attention was again directed to another spot, at which four Malagasy nobles had been burnt at the stake for their profession of Christianity; and these spots could all be seen from the palace of the late Queen; or if they could not be seen, or if the Queen was unable personally to assure herself of the literal execution of her cruel decrees, special officers were despatched to witness the same, and to report the fact to the Queen. She would not, she declared, rest satisfied until she had uprooted every Christian in her dominions. 'These Christians,' it was her habit to say, 'will not cease singing their hymns until their heads are cut off!' When I heard that remark repeated, I said that Christians would not cease singing until they had reached their home in heaven! Numerous cases of dreadful persecution—the ordeal of the *tangena* and other poisonous processes—were brought to my notice. These are the circumstances under which the labours of the Mission are being renewed. I think we may, therefore, say, in the language of the Resolution I hold in my hand, 'that this meeting hails, with thanks and praises to Almighty God, the resumption of Missionary undertakings in that country under such hopeful auspices;' and I would earnestly urge upon the meeting to pray Almighty God to crown with success the Society's efforts.

"The third part of the Resolution calls upon us 'to implore the blessing of heaven upon his Majesty King Radama II.; that he may wear with wisdom and in peace and prosperity the crown just placed (or about to be placed) upon his head, until he obtains an incorruptible crown in the kingdom of heaven.' Those who have not read Mr. Ellis's work on Madagascar should lose no time in giving it a careful perusal. I am sorry to have heard it stated by some persons in this island, that Mr. Ellis's book has been 'got up' to serve a

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partial end. I have read that book, and I can affirm that its contents are literally true. The king, anxious that his people should be relieved from the burthens which had borne so heavily upon them under the reign of the late Queen, has remitted all taxation. He is most anxious to ensure for them the blessing of education, and is himself engaged in superintending the building of a large school-house in the capital, to which he accompanied me every day during my stay there. One of the Missionaries recently arrived was to take charge of this school on its completion. As we are now specially met to speak of the Bible, it may be as well to state what took place when we went up to the palace to present the copy of the Bible to the King, with which I was specially entrusted. The officers of the court, when I presented that Bible, received me, amidst two rows of their ladies, all dressed in strange and almost barbaric splendour. The address I had written for the occasion was admirably translated by one of the high officers of the palace, and some of the sentences were so constructed as to be most suitable for oriental literature.

"The King seemed to enter with much feeling into some portions of this address and at its close shook me most cordially by the hand. This will illustrate the feelings he has regarding the sacred volume; and I trust it will quicken the sentiment of devotion with which we as Christians should implore the divine blessing upon him, and that, in the language of this Resolution, 'he may wear his crown with wisdom and in peace and prosperity, until he obtains an incorruptible crown in the kingdom of heaven.'"

NORTH INDIA.

One of our Missionaries at Calcutta thus describes the effects of irreligious education on the native mind—"Some of these educated men have made up a sort of religion for themselves—a private religion. They are no Hindus, no Brahmins, no Christians. They are the hardest to be dealt with. They cannot see what need there is of joining any of those many Christian sects at variance with each other. Many fancy they can as well please God by what, in their idea, is a consistent and righteous life, and at last be as well accepted by Him, as those Christians who were Christians for no other reason except they were born such. If the plan of salvation be laid before them, and the light of conviction bursts in upon them, they shun me, and run away, and only wish to visit me after many months. Some of them, however, have been overpowered by the truth."

MEERUT.

Great changes have been made in our Mission premises at Meerut. The old premises in cantonments have been given up, and a new site taken up between the city and cantonments, out of the noise and bustle of both, yet near enough to both for the convenient discharge of Missionary duties; for the city work especially so. The Anglo-vernacular school, and the most important of our preaching-places, is within a radius of half to one mile.

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SIERRA LEONE.

FROM the census of Sierra Leone for the year 1860, we find the grand total of population to be 41,624, the distribution of which is as follows—

Europeans	131
Liberated Africans	15,782
Colony-born	22,593
Native strangers	1984
Kroomen	363
West-Indians	164
Nova Scotians	69
Maroons	22
Americans	50

Attention may be directed to the limited number of Europeans. Yet in that little fragment has been centered the leaven of improvement which has widely extended itself. Again, the increase of the colony-born is an important feature, already in excess of the liberated Africans. The element of native strangers marks the growing recognition, by the native tribes around, of Sierra Leone as a centre of commerce and civilization.

The census distributes the population into rank or occupation.

Government officers	274
Merchants, merchants' clerks	411
Petty traders, &c.	2123
Farmers, labourers, &c.	13,381
Grumettes, house-servants, &c.	1284
Fishermen, seamen	1610
Mechanics	1792
School-children	9286
Residuum of miscellaneous, infants, sick, infirm, &c.	7436

The excess of Government officers above the total of Europeans, marks the advancement of the natives into Government employ, and into offices of trust and responsibility.

The number of school-children is also remarkable, from the large proportion it bears to the total of population. The Governor, in his despatch of June 29, 1861, places the figures so high as 11,016.

The religious distribution is as follows—

Episcopalians	12,954
Wealeysans	11,575
African Methodists	3605
Lady Huntingdon's connexion	2146
Baptists	445
Presbyterians	6
Roman Catholics	60
Jews	9
Mohammedans	1734
Pagans	3351

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Attention may here be drawn to the vast preponderance of the Christian element over the native religions of Africa—Mohammedanism and Heathenism. Putting aside the sectional differences, the Christian Protestant element stands at the high figure of 30,731; while Mohammedanism and Heathenism together number only 5085, or one-sixth.

INDIA—CALCUTTA.

Zenana teaching.

It will be satisfactory to our readers to be informed that Christianity is penetrating into the Zenanas and upper classes of Hindu females. The Missionary, the Rev. C. Bomwetsch, and his wife, with Miss Sandya, daughter of our Missionary, the Rev. T. Sandys, are specially engaged in the improvement of such opportunities, and one of the trained pupils of the Normal School has been appointed to assist Miss Sandys in Zenana teaching.

More Missionaries needed for India.

The thirty-first Conference of the Bengal Church Missionaries was held at Calcutta on Tuesday October 24, 1862, and the two following days. Amongst other points under consideration was the very important one—the occupation of new stations. The Missionaries address an earnest appeal to the Parent Committee to increase the staff of Missionaries in Bengal. “Numberless localities,” they say, “might be occupied with advantage; but the strength of the Missionaries is much diminished, and scarcely suffices to fill the stations long since established. The brethren are thus compelled to witness inactively the rise of new opportunities of advancing their work, such as are created by the opening of railways and the consequent growing importance of various towns and districts. Increased facilities for its holy labour are being offered to the church, but agents to use them are not here.”

The Parent Committee can only remit this appeal to the consideration of the church at home. It is for the many members of the Church of England, who, in the belief of the Gospel message, have tasted that the Lord is gracious, to attend to the providential call which is made upon them, and to do more for the Lord's work in the field of Northern India. That country, in every sense is becoming increasingly open, and the responsibilities of the church at home proportionably increase. There is the solemn call, “Whom shall I send, and who will go for us?” Shall there be none to answer, “Here am I, send me?”

NORTH-WEST PROVINCES.

The Lieut.-Governor of the North-West Provinces laid the foundation-stone of a church at Bareilly for the native-Christian villagers there, under the care of the Church Missionary Society. The Rev. W. G. Cowie, the Chaplain, has revived the village since the mutiny.—*Homeward Mail.*

BOMBAY.

“The ‘Bombay Gazette’ records another instance of the influence of gross superstition on even the wealthiest and most intelligent of the natives of India. Notice was given that Parisnath, the well-known Jain deity, was to appear in a field at Doopha, in Oodeypore, for a few days only. The Jains of Bombay, having received the joyful news by telegraph, chartered steamers for Surat, proceeded thence by railway to Ahmedabad, and thence in carriages and palanquins to the miraculous exhibition. Crowds will assemble, and a great fair be held. The last Avatar was at Malwa. The image rises up slowly out of the ground, remains for a time, and as slowly descends into the ground again. A hole is dug in the ground, and the bottom and sides of it are in some way

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hardened; a quantity of gram is then put into it; the image is placed on the gram; water is introduced into the gram, which swells and raises the image out of the ground. As the gram dries, the image again sinks into the ground, and the earth is thrown over it. Yet this is not worse than the Holy Coat, the Winking Image, or the blood of St. Januarius in Europe."—*Friend of India*.

NEW ZEALAND.

The following are extracts from an address by the Bishop of Wellington on the occasion of the second Synod of the diocese—

"The eighth series records with thankfulness the progress made in the organization of the native church by the ordination of native clergymen now ten in number; by the efforts which have been made by the natives, themselves for the permanent endowment of a native pastorate; and by the assembling of the first Synod of the native branch of the New-Zealand Church in the diocese of Waiapu, where (as we find recorded in the last page of their first Synodical Report) the natives of that diocese have collected 747*l*. for the endowment of their clergy, and 25 *l*. for the endowment of their bishopric.

"I hope that I may say with confidence that the native districts are settling down, and that more attention is being paid to the ministrations of religion. I found a new wooden church built by the natives at Parangahau, and two more were to be built in the province of Hawke's Bay. Till we see further into the working of the Governor's plan, and the effect of the Native Lands Bill (supposing it to be allowed by the Crown), we can hardly express any decided opinion of the religious and educational prospects of the Maori church. I rejoice to see that the Legislative Council have passed a resolution, which, if acted upon, would work out a partial return to the Governor Sir George Grey's original charter of 1853, which I described in my address to the Synod in 1860. The resolution is as follows—'Looking at the beneficial results which flow from the establishment of native schools, as well as the difficulty attending the establishment of such schools, it is, in the opinion of this Council, desirable that the Government should render efficient assistance in the erection and furnishing of school-buildings, and the payment of schoolmasters; and that the native Commissioners and resident Magistrates should be instructed to confer with the district Runangas upon the terms on which the Government should supplement their contributions towards building and maintaining schools, and otherwise rendering them efficient.' I am glad to see this last suggestion, as it seems to me that the natives have now arrived at the stage when they both ought and desire to take an active part in the management of all their own institutions, and when they no longer value what is given them gratuitously. Of course the former system of gratuitous education was needed to create the interest and the demand; but now they are intelligent enough, and will soon (if this system of direct purchase comes into operation) be wealthy enough to take their own share of the burden and the duty. Moreover, they will, by their Runanga, see the discipline of the school maintained much more efficiently than we can do it, and not allow the caprices of unreasonable parents to disorganize the school.

The loss of the "Lord Worsley" Steamer.

The "Lord Worsley" steamer was wrecked about forty-five miles south of Taranaki, September 1, 1862. Great complaints were made against the natives, and various charges brought against them, by certain parties, for their misconduct on this occasion. The "New-Zealand Spectator," of September 27, thus disposes of them—

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"The whole result of the tale is this, that in the most hostile part of the whole of New Zealand, in the heart of the Ngatiruanuis and Taranakis, in a part of the country through which the mail cannot pass, where no European is allowed to travel, there the shipwrecked persons were housed, were fed, were furnished with carts and horses, and taken with their baggage to the nearest English settlement, and were charged 5*l.* for a bullock-dray, 4*l.* for a horse, to make a journey over an almost impassable track for fifty miles. Would their European brethren have asked them no more?"

BRITISH COLUMBIA—FORT SIMPSON.

Extract from a letter of an Officer in the Navy to a friend at home—

"We have just returned from a most interesting trip to Fort Simpson, where we remained four days, and then went to a place called Met-lah-cart-lah, about twenty miles to the southward, to visit Mr. Duncan's place. Mr. Duncan is a Missionary, who came to this country about six years ago, in the 'Satellite,' and he certainly has worked wonders among the Indians. Immediately on his arrival at Victoria he went to Fort Simpson, as there were upwards of 2000 Indians there belonging to the Tsimsean tribe (one of the largest, if not the very largest tribe on the coast). He stayed among them five years, and thoroughly learned their language. He then built a schoolhouse, and commenced to civilize them; but he found (owing to the degrading influence of the whites, who had greatly increased in that locality of late years) that it was quite impossible to materially benefit the Indians by remaining at Fort Simpson, so he moved to Met-lah-cart-lah, and invited any Indians who liked to come and join him. About 800 immediately went, and he expects shortly to have several hundred more. Mr. Duncan is teaching the Indians to build their houses at Met-lah-cart-lah in the English style, also to cultivate the land, and give up their heathen practices and abominations, and live like Christian people. He holds divine service twice every Sunday, and preaches to them in their own language, and has morning and evening prayers, which every person attends. They all came on board to see the 'Hecate,' and the children sang several hymns beautifully, both in English and their native tongue. Their village is situated in a most beautiful spot, abounding with game and fish. Many of them can read and write English. The day the Indians were on board here, I noticed one cleanly-dressed, intelligent-looking young man, and made him a present of a shirt and pair of trowsers; and on the following day I was surprised, while walking on shore, to see this Indian come to me, and say in good English, 'Please, Sir, I want to give you this;' and he handed me a note in his own handwriting, of which I send you an exact copy, that you may be able to form some idea of how much good Mr. Duncan has done these people, who, five years ago, were naked savages, and worshipped idols—

"*'Copy of an Indian's letter, baptized a year ago by Mr. Tugwell, and named Samuel Marsden—'*

"*'MY DEAR SIR,—I am very happy yesterday, Because you are very kind to us. I could not sleep last night Because I am very happy, to see your ship, Now we must try to follow our Saviour Jesus Christ. He is our Lord now, He will take care of us when we die.*

Your friend, SAMUEL MARSDEN.'

"Mr. Duncan is extremely hard up for funds. We subscribed seventy dollars on board the ship, which we gave to Mr. Duncan, and our seamen most generously gave a quantity of clothing to be distributed among the Indians."

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INDIA—MADRAS.

A CASE was decided in the Royapettah Police Court on Monday, January 12th of this year, which deserves the serious attention of all who are engaged in making the Gospel known to old men and maidens, young men and children, in India, exhibiting, as it does, the relation of the new penal code to Missionary action.

"Heretofore, if a youth of either sex took up his residence in any of the Mission houses in Madras, open for the reception of intending converts, the parents or guardians, if desirous of reclaiming their child, proceeded by a writ of *habeas corpus* directed to the Missionary, and requiring him to produce the young person in open court on a certain day. The judges then decided generally, on an examination of the convert's intelligence, whether it was equitable to allow a free choice of guardians, or whether, from the age of the infant, it was manifestly just that the parent should retain his control, in spite of professed religious convictions, sympathies, or antipathies. Thus if the case was decided adversely to the wishes of the convert and his Missionary guardian, no worse consequences resulted to the latter than the temporary loss of the neophyte, and the final loss of the money expended in legal costs. We of course leave out of view purposely the moral or religious bearings of the question, as we wish now to show only how the position of the Missionary, in respect of his own immediate personal interests, has been affected by the introduction of the penal code. It may be in the recollection of some, that when reviewing some of the provisions of this terrible enactment on its first coming into operation, we especially recommended certain of its clauses to the notice of all engaged in Missionary work in this country. The prosecution of the Rev. E. E. Jenkins, of the Wesleyan Mission, is the first illustration of the working of one of the highly penal provisions of the new law; and it is well that all who are embarked in the same Christian enterprise as the defendant in this suit, should carefully note its importance. A young Hindu boy, who alleges his age to be sixteen, travels all the way from Darrampoor to seek a residence and instruction in the Mission house at Royapettah. The Missionary, believing the lad to be of age and intelligence advanced enough to enable him to decide between the merits of Hinduism and Christianity—believing him also to be sincere in his profession of belief in the truth of the latter (and, we will venture to say, not at the time thinking of the penal code)—received the applicant under his protection. The father, who had followed his son to Madras, at once institutes a suit against the Missionary under Sec. 361, which runs as follows—

"Whoever takes or entices any minor, under fourteen years of age if a male, or under sixteen years of age if a female, or any person of unsound mind, out of the keeping of the lawful guardian of such minor or person of unsound mind, without the consent of such guardian, is said to kidnap such minor or person from lawful guardianship.' It is also explained that the words 'lawful

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guardian,' mean 'any person lawfully entrusted with the care or custody of such minor or other person.' Section 363 prescribes the punishment for this offence,—'imprisonment of either description for a term which may extend to seven years,' besides liability to a fine.

"It will be at once seen that the only question for the magistrate to decide is the age of the infant. If that is under fourteen in the case of a boy, or sixteen in the case of a girl, no other course is open but to commit the defendant to take his trial at the sessions. The question of intelligence, or what Sir William Burton once professed to be guided by, the discretion manifested by the convert's preference of 'the truth,' or the excellence of the guardian preferred to the parent,—none of these, which formerly created so much perplexity and discussion, enter the case: the sole issue is the determination of the age: that settled to the satisfaction of the court, imprisonment or acquittal follows as a matter of course. In the case tried in the Royapettah Police Court, the decision arrived at by the magistrate was, that the lad was not under fourteen years of age, and that the offence charged had not been committed. It will in future be necessary for Missionaries to use every precaution to guard against deception in the matter of age. Even when the convert is older than the age fixed by the code, it may not always be so easy, as in the present case, to prove him so to the satisfaction of the court. And though the annoyance of a trial and imprisonment would wear the aspect of martyrdom, from what we know of the public feeling in these cases, we are able to say that not much sympathy would be felt for the martyr."—*Madras Times*.

The Madras "Athenæum" of January 14th observes, "After a patient hearing, the case entirely broke down, the medical evidence produced as to the boy's age showing him to be about sixteen years of age, and therefore a free agent. His freedom he used to forsake his family, and throw his lot in with the Missionaries."

"Ten or fifteen years ago a matter of this kind would have created a much greater sensation among the caste native community than almost any amount of conversions could do now. The members of that community have grown wiser, and value the secular advantage of cheap Missionary education sufficiently to make them run the hazard of proselytism."

ORDINATION IN THE TINNEVELLY MISSION.

The Rev. W. Gray, Acting Secretary of the Madras Corresponding Committee, communicates the following intelligence—

"I have now the pleasing task of giving you information in reference to the Bishop's movements amongst us. His lordship having commenced his tour of visitation with Dohnavur, proceeded to Suvisesapuram, Edeiyenkudy, Christianagaram, Kadatchapuram, Mudatoor, Saththankulam, Mengnanapuram, Asirvadhapuram, and Nazareth, and arrived at Palamcottah on the morning of Tuesday the 15th instant, and in the afternoon commenced the examination of candidates for holy orders. There were seventeen candidates, four of which were from the Society for the Propagation of the Gospel.

"The Ordination Service is always a most interesting one, but, on the present occasion, was made more so by the union of both the European and native congregations. Dr. Caldwell delivered the address to the candidates,

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and preached the sermon. I believe we all felt it a very solemn occasion, and I trust God's presence and blessing were with us.

"On Monday we had the anniversary meeting of our Auxiliary Church Missionary Society, at which the Bishop presided. Mr. Meadows and the itinerant party gave us a very encouraging statement of the progress of the Gospel in the northern parts of the district. The meeting, however, was not nearly so numerous attended as on other occasions, owing to the sad ravages which cholera is making on all sides. On Tuesday the candidates for confirmation met, and I was sorry to find that several, who had been examined and passed only a few days before, were no longer in the world. To-morrow, being Christmas-day, the Bishop has engaged to preach in the English church, on behalf of the Church Missionary Society.

"*Christmas-day*—We have just returned from the English service. The Bishop preached a most excellent sermon. The collection made was Rs. 210 . 6 . 8. In this sum was a cheque from Mr. Silver for 100 rupees, accompanied by a memorandum, as follows—'The enclosed cheque for 100 rupees is for Female Education in the district of Tinnevely.'"

CEYLON.

MINUTE adopted by the Committee of the Ceylon Tamil Cooly Mission, on the departure to Europe, for recovery of health, of the Rev. Septimus Hobbs—

"The Committee of the Ceylon Tamil Cooly Mission cannot allow their valued friend, the Rev. Septimus Hobbs, to retire, even temporarily, from this Mission, without placing on record their deep and grateful sense of his self-denying and unwearied labours during the past seven years.

"To him, under God, it may in simple truth be said are wholly due the organization and efficient working of this Mission. His zeal, forethought, and personal influence, have mainly contributed to the regular supply of catechists from the Missions on the coast; and with skill, firmness, and judgment he has guided, directed, and efficiently supervised their work.

"The word of God has been by him sown broadcast over every part of the province, as well in the lonely bungalows of our European brethren as among our Indian immigrants. Nor, in doing the work of an evangelist, has the duty of the pastor, in building up a native Tamil Church, been overlooked. Every Protestant Tamil Christian in the coffee districts has been sought out and registered for regular instruction and visitation, and the Tamil church of Kandy, in its devout congregations, decent services, and excellent organization, is a model of what a native-Christian church ought to be.

"To the European planters he endeared himself by his kindness, single-mindedness, and devotion, and so commended to them the cause he had at heart, that funds were always at hand, and more than enough, for extension of the work when increase of labourers admitted of it.

"It is, of course, a subject of deep regret to the Committee that Mr. Hobbs should be suddenly removed from a career of so much usefulness, but they bow to the dispensation of the great Head of the church, in the conviction that 'He doeth all things well,' and that He will continue to prosper His own work, albeit in other and less experienced hands; and it is their earnest prayer that this devoted servant of Christ may be restored to this, his chosen work; and, if this cannot be, that he may be blessed with many

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days of useful labour in the cause of that Master, whose he is, and whom he has served faithfully for twenty years in the Missionary field.

"(Signed)

H. BIRD.

J. C. B. DE BUTTS, Capt. R.E.

D. STEWARD.

W. E. CHAUSSE, A.G.A., Kandy.

JOHN KEITH JOLLY.

FRANCIS BLACKLAW.

LOUIS BIRD.

THOS JACKSON.

W. SMITH.

F. W LEMARCHAND.

W. S. LAYARD."

MAURITIUS.

The "Mauritius Overland Gazette" of Feb. 6, 1863, contains the following notice of the death of Governor Stevenson—

"Three days after the departure of our last mail a melancholy even occurred, which spread gloom and sorrow throughout all classes of the community. Sir William Stevenson, our able and respected Governor, was taken ill on Saturday, the 4th of January. He was attacked with dysentery, which very shortly assumed a serious character. On the 7th the disease became dangerous, and on the night of the 9th the best of Governors breathed his last. As the public generally had not been informed of his illness, the sudden announcement of the sad intelligence caused a most painful impression. It was only a few weeks ago that Sir W. and Lady Stevenson received congratulations on the birth of a son. Since then he had appeared several times in public, and, until a few days before his death, had transacted business as usual. How generally and how sincerely he was regretted, how he was esteemed, and how his high qualities and remarkable talents were appreciated, will be best learnt by the Resolutions and Addresses of all the public bodies in the colony. Legislative Council, Chambers of Commerce and Agriculture, Municipal Council, Society of Arts and Sciences, and Meteorological Society, have all done justice to his merits as an able and enlightened Governor, as the supporter of commerce and agriculture, the promoter of science, the benevolent protector of the lower classes, and the warm advocate of their moral advancement.

"In private life, by his amiable manners and kind disposition, he secured the warm attachment and affection of all around him. Such was Sir W. Stevenson as a Governor and a man. It has naturally devolved on one who was most capable of judging to speak of him as a Christian. The modest and unassuming eloquence of the Bishop of Mauritius told us from the pulpit what he was in this respect. We refer to the passage of his funeral sermon. It is there truly said that he ruled with diligence and 'fell with his armour on.'

"The inhabitants of this colony intend to erect a monument to his memory, the expense to be paid by public subscription, and we are satisfied the testimonial will want nothing to make it worthy of the benefactor of the colony."

DEPARTURE OF MISSIONARIES.

West Africa—The Rev. H. C. and Mrs. Binns and the Rev. A. Mann embarked at Liverpool on the 24th of February, on board the steamer for Sierra Leone and Lagos.

RETURN HOME OF MISSIONARIES.

West Africa—The Rev. T. and Mrs. Oldham left the Gambia January 25th, and arrived at Liverpool on February 11th.

Ceylon—Mr. H. J. and Mrs. Barton left Ceylon October 27, 1862, and arrived at Gravesend on February 10.

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INDIA—CALCUTTA.

THE following extract of a letter from the Rev. J. Vaughan presents the opinion which he has formed as to the prospects of Christianity in the districts bordering on Calcutta—

“It is impossible to go amongst the villages without a deep and thorough conviction that God’s truth is advancing. The spread of Christianity into the remote villages of the Roman empire was admitted by enemies and claimed by friends as an undeniable evidence of its progress. That evidence meets us with great force here in Bengal. I have, at different times, preached east, west, north, and south of Calcutta, and the same grand features strike me everywhere. Hinduism is dying, yea, is well-nigh dead, as respects the hold which it has upon the minds of the people. During the entire of a tour on which I have lately been, I have scarcely met with a man who stood forward as its champion.

“Many and various are the influences which operate to produce this result, but the result is certain. A strong feeling, too, prevails that Christianity must and will be the religion of India. Further, Christianity is, to a great extent, commending itself to the convictions of the people as a decidedly good thing: ‘the character of Jesus is becoming more understood, and, in consequence, more admired. What is very important, also, the people can now draw the distinction between the precious and the vile.’ they rarely charge upon Christianity the inconsistencies of its professors: they comprehend the difference between a Christian in name and a Christian in heart.”

Free-Church Institute.

“Sir Robert Napier presided at the late examination of the Free Church of Scotland’s Institution in Calcutta. The Hon. Messrs. Erskine and Ellis, and Rajah Deonarain Singh, with other native gentlemen, were present. Dr. Duff drew attention to a lad who has an extraordinary power of improvising Bengalee verse. His powers were successfully tested on the spot by being asked to improvise verses on the Ganges. Sir Robert Napier, in his address, trusted that the day was not far distant when Young Bengal would not only throw off the superstitions of their race, but become God-fearing men. Perhaps the most healthy future of our administration—thanks to 1857—is now the hearty honesty with which high officials, when in public, urge the importance of Christianity on the natives.”—*Friend of India.*

THE PUNJAB.

An educational Durbar—an example to Governors.

“Few spectacles have been exhibited to the people in the Punjab of greater present interest, or fraught with results of greater future importance, than was witnessed at Lahore on the 14th of February. The Sirdars and Chiefs of the Lahore and Umritsur Division were assembled on the parade-ground in front of the fort, and in sight of the tomb of Maharajah Runjeet Sing, to see

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prizes, medals, and other distinctions, distributed to the most successful scholars out of a mass of some 1500 boys, who were there assembled from the Government and Mission schools of Lahore, Umritsur, Goojranwalla, Ferozepore, and Putiala. On this picturesque parade-ground, where, in former days, the Sikh Maharajah used to marshal his troops and instruct his Sirdars in the art of war for purposes of aggression, the Lieutenant-Governor met the sons of those Sirdars to congratulate them on the progress they had made, not in warlike skill, but in the peaceful acquirement of general knowledge.

"Three years ago, Sir R. Montgomery, fully convinced that if we would effect any real improvement in the condition of the people, we must begin by working through them, and carrying them with us, saw, that before any great effect on the masses could be hoped for, we must commence by educating the higher classes. For this purpose he established at Lahore a High School for the education of the sons of the Sikh nobility. At first the school was looked upon with suspicion; and only a venturesome few could be brought to agree to send their boys there. But Sir R. Montgomery was not slow to perceive the feeling which caused this hesitation, and at once supplied the remedy. The Sirdars were afraid of the levelling tendencies of our English institutions; and showed what others feel, but are afraid to express, that though English ideas are doubtless based on deeper wisdom than their own, yet the manner of carrying out those ideas is peculiarly English, and often is peculiarly offensive to oriental feelings. Sir. R. Montgomery, therefore, very wisely determined to call to his aid the most influential Sirdars, and having made known the principles on which a sound education would be imparted in this High School, left it to a Committee of Sirdars to work out all details. It is a remarkable fact, that, in carrying out the work thus delegated to them, the members of the Committee displayed a greater degree of anxiety for the moral welfare of the youths who were to be educated at the High School, than we fear is shared by many of those who have the charge of our Government schools. It has been their frequent practice to call the attention of the Commissioner or other official to the necessity for seeing that, in passing to and fro between the school and home, these youths did not come in contact with injurious influences. Without further pursuing this subject, it suffices to remark that the interest in their duties displayed by the Committee was all that could be desired. For three years this High School has been opened, and there are now 160 youths receiving an English education, which will assuredly not be without good fruit when the time comes for them to take part in the administration of the affairs of the province.

"On the occasion we are now describing there was a large array of tents spread on the plain, at one end of which the Lieutenant-Governor, accompanied by the General commanding the division, Commissioners, Secretaries, and other officials, was seated. On his right sat the chief Sirdars of the province; on the left, the ladies and other visitors who came to enjoy the scene. In front, covering a large expanse of carpet, sat 1500 students. After the Director of Public Instruction, Captain Fuller, had delivered a report of the progress of education during the past year, the Lieutenant-Governor rose, and, in a speech of some length, explained the origin of these schools, and expressed openly and boldly his policy for the future. As the fathers of the boys present had proved themselves formerly foemen, worthy to meet the

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British force in the field, and, more lately, the most sturdy supporters of the British rule, so he expressed his full confidence that their sons would, in peaceful times, show themselves in no way degenerate in energy and zeal in the acquirement of knowledge. For, the Lieutenant-Governor pointed out, it was his desire and intention to employ, to a larger extent than heretofore in the administration of the province, the rising generation. Even under all the disadvantages of deficient education and neglected opportunities, those of the present generation, who had been invested with magisterial powers in town or country, had acquitted themselves well, and there is every reason to believe that the future race will prove themselves fully equal to the discharge of the duties proposed to be entrusted to them.

"But perhaps by far the most interesting part of the day's ceremony, and of the Lieutenant-Governor's speech, was when he called upon the Sirdars and Chiefs to aid him in the difficult yet all-important work of introducing female education. He pointed out to them, that history and modern experience proved the necessity for educating females, if a nation would raise itself to power. He also took care to disabuse their minds of the erroneous idea started by some, that females should be sent to school to be educated. Such a proceeding would be in every way undesirable. But instead of committing the mistake of presenting for their unwilling acceptance some English planned system of education, he very wisely left it entirely to the Sirdars and people to make their own suggestions and arrangements, leaving it to them to call for Government aid, which would be promptly given. The result was, that the Chiefs in a body stood up, and, acknowledging the truth of his remarks, declared their readiness to consider so important a subject, and to submit some scheme for the approval of Government.

"It is difficult to overrate the importance of such meetings as these. If we would govern successfully, we must govern through the people; we must seek their aid, we must be guided in some measure by their advice. It is our mission to teach the people the principles of self-government, and to do this we must educate them thoroughly. To spread the advantages of education we must enlist the people on our side. Whether the high objects set before us are to any degree attained in the Punjab, the results of such a day as this we have described will show."—*Friend of India*.

NEW ZEALAND.

For the native churches in this country much prayer is needed at the present time. There prevails much languor in spiritual matters. In this view all the Missionaries agree. There are several causes besides the workings of the natural heart which tend to produce this state of things. The fond dream of nationality, the King-movement, the land-league, the native runangas, and the scheme of Government to solve the native problem, seem fully to occupy their thoughts and conversation.

Even the Diocese of Waiapu, occupying the eastern section of the island, is feeling disadvantageously the unsatisfactory state of the relations between the Government and the natives. There, also, the King-movement has been taken up by a section of the natives, the effect of which has been a quarrel amongst the tribes, and much lukewarmness and indifference. The two native clergymen have done their utmost to check the evil, and, under God's blessing, their efforts have succeeded in some measure.

The King party, however, is not an homogeneous body. On the contrary,

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it is essentially heterogeneous, with very little cohesion and no subordination to a central body. It is satisfactory to find that the Romish Bishop has been disappointed in the hope of attaching the King-movement to his party, and thus making capital out of the present political uneasiness. About six months ago, having been misled by some of his own people, he put forth a pastoral address to the King, implying that he and his party were about to join his church. Their answer to that address has been an effort to build a larger place for Protestant worship.

Native pastorate.

The bright spot in this Mission at present is the increase of the native pastorate, and the satisfactory character of those who have been admitted into it. In the diocese of Waiapu there are now three native pastors, the Revs. Rota Waitoa, admitted to deacon's orders 1855; Ramera Kawhia, 1861; and Tamihana Huata, 1861, all supported by funds collected by the natives. At Tokomaru, in the same diocese, they have completed the sum which is required as an endowment for the support of a clergyman, and the Bishop informs us that a candidate is in prospect of ordination for this charge in a few months.

Again, in Kaitaia, the northern portion of the island, the people residing at Whangapa and Hokianga have paid in 120*l.* as part of their endowment fund for the Rev. Piripi Patiki; and on their promising to pay the remainder in two years with interest of the same, he has entered into possession of their charge. Another native pastor, the Rev. Matui Taupaki, is assisting Archdeacon H. Williams, and is described as one who goes out into the highways and byeways.

DISMISSAL OF MISSIONARIES—MADAGASCAR.

At a General Meeting, held at the Church Missionary House on the 26th of March, the instructions of the Committee were delivered by the Rev. W. Knight, Clerical Secretary, to the Rev. T. Campbell and the Rev. H. Maundrell, appointed to commence a Mission on the Coast of Madagascar. Messrs. Campbell and Maundrell having acknowledged the instructions, they were addressed by the Rev. C. D. Marston, Incumbent of St. Mary's Marylebone, and by the Rev. Dr. Tidman, Secretary of the London Missionary Society, and commended in prayer to the guidance and protection of Almighty God by the Rev. J. H. Titcomb, Incumbent of St. Stephen's, Lambeth.*

DEPARTURE OF MISSIONARIES.

Ceylon—The Rev. C. C. and Mrs. M'Arthur left London on March 23rd, for Ceylon *via* Marseilles.

Madagascar—The Rev. T. Campbell and the Rev. H. Maundrell left Gravesend on April 18th, for the Mauritius.

RETURN HOME OF MISSIONARIES.

West Africa—The Rev. A. and Mrs. Menzies left Freetown on March 21st, and arrived in London April 17th.

North India—The Rev. T. V. French has returned to England on account of ill health.

* See pp. 105—113.

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SIXTY-FOURTH ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon was preached before the Society on Monday evening, the 4th of May, at St. Bride's Church, Fleet Street, by the Right Hon. and Most Reverend Charles Thomas, Lord Archbishop of Canterbury, Vice-Patron. Text, Romans i. 16. Collection, 81*l.* 3*s.* 3*d.*

The Annual Meeting was held next day, May 5th, in Exeter Hall. The Chair was taken by the Right Hon. the President at Eleven o'clock A.M. Prayer having been offered, and part of the 53rd and 54th chapters of Isaiah read by the Hon. Clerical Secretary, the Meeting was addressed by the Chairman. The Report was read by the Rev. John Venn, M.A., and the following Resolutions adopted—

- I. Moved by the Lord Bishop of Sydney, V.P., and seconded by the Rev. James Bardsley, M.A., Rector of St. Ann's, Manchester—

—That the Report, of which an abstract has been read, be received, and printed under the direction of the Committee; that the thanks of the Meeting be given to His Grace the Archbishop of Canterbury for his sermon before the Society last evening—to the Right Hon. the President and the Vice-Presidents, and to all those friends who, during the past year, have exerted themselves in its behalf; and that the following gentlemen be appointed the Committee for the ensuing year—

Major-Gen. R. Alexander.	J. S. Gilliat, Esq.	Peter F. O'Malley, Esq.
George Arbuthnot, Esq.	John Goldingham, Esq.	J. E. T. Parratt, Esq.
T. Fowell Buxton, Esq.	Russell Gurney, Esq., Q.C.	Colonel Smith.
Lieut.-Col. Caldwell.	J. Gurney Hoare, Esq.	John Sperling, Esq.
Major-General Clarke.	Lieut.-Colonel Hughes.	J. Morgan Strachan, Esq.
W. Dugmore, Esq., Q.C.	Arthur Lang, Esq.	James Stuart, Esq.
James Farish, Esq.	Lieut.-Colonel Lavie.	J. Fryer Thomas, Esq.
Sydney Gedge, Esq.	F. N. Maltby, Esq.	H. Carre Tucker, Esq.

- II. Moved by Lieut.-Colonel Rowlandson, and seconded by the Rev. W. Armstrong Russell, M.A., Missionary from China—

—That the new countries opened by the providence of God to Missionary effort, and the encouraging prospects which they present for the preaching of the Gospel, constitute a loud call upon the Church of Christ to supply the means and the men for taking possession of them in the name of the Lord Jesus, and in dependence upon the Spirit of our God.

- III. Moved by the Rev. John Gritton, Missionary from Tinnevely, seconded by the Rev. Dr. Murphy, Chaplain of Madras—

—That the state of British India, its general religious aspect, its rapid social improvement, and the successes of the Gospel which have already been granted in some favoured districts, invite the special efforts of British Christians to evangelize their fellow-subjects in that vast empire.

The Hymn "Come let us join our cheerful songs" was sung during the Meeting.

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FINANCIAL STATEMENT.

INCOME.

<i>General Fund</i> —Associations, Benefactions, Legacies, &c.	£127,309	4	0
Fund for Disabled Missionaries, &c.	1731	14	6
Total Ordinary Income	£129,040	18	6
<i>Special Fund for India</i>	2177	4	11
Total received at home	£131,218	3	5
EXPENDITURE	£136,252	10	3
On account of Expenditure charged to India Fund,	6200	0	0
	£142,452	10	3
Ordinary Income of the Year	£129,040	18	6
Surplus, 1861-62	4947	7	1
Ordinary Expenditure	£133,988	5	7
	136,252	10	3
Deficit, 1862-63	£2264	4	8

The Local Funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing Statement. They amount to about 20,000*l.*; making a grand total from all sources of 151,218*l.*

EXTRACTS FROM THE REPORT.

In the last Annual Report the Committee had the satisfaction of announcing a balance in hand of nearly 5000*l.* At the same time they warned their friends that the expenditure of that year had been, from exceptional causes, below the average, and that the balance could not be regarded as an available sum until it should be ascertained that these exceptional causes did not involve an additional expenditure in the following year.

This caution was not unnecessary, for, in the year just closed, the income has fallen below, and the expenditure has risen above, those of the preceding year.

The total ordinary income has been 129,040*l.*, which is 7857*l.* below that of the preceding year. This deficiency has arisen from a falling off, partly in legacies, and partly in the sums received from Associations. The deficiency from Associations, the main sinews of the Society, is 5600*l.* But yet the Committee cannot complain or be discouraged at this result in a year of such unexampled distress in many parts of the country, and of such noble efforts to relieve it in all parts.

The special fund for India has received during the year an increase of 2177*l.* The total income, therefore, from all sources, may be stated as 131,217*l.*, besides about 20,000*l.* received and expended in the Mission field.

The expenditure of the year from the general fund, after deducting special grants from the Indian fund, has been 136,400*l.*, which has not only absorbed the balance in hand at the commencement of the year, but has left a balance against the Society of 2413*l.*

The Committee have to record with unfeigned grief the loss which the

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Society has sustained by the death of the Most Reverend the Vice-Patron of the Society, Dr. John Bird Sumner, Archbishop of Canterbury, who was ever ready to give to the Committee the benefit of his wise, calm, and holy advice in all matters of perplexity, sympathizing with them cordially in their work, and encouraging them to maintain in all their integrity their distinctive principles and established practice.

His Grace's successor, Dr. Longley, has kindly consented to accept the office of Vice-Patron, having been a firm supporter of the Society ever since he entered Holy Orders.

The Islington Institution has kept up its average number of students (forty-two). In the course of the year a special ordination was held for the Society's students at Islington church, by the Bishop of Sierra Leone, acting under commission from the Bishop of London, when fourteen of them were ordained for the Missions of the Society. Never since the Reformation has so large a number of men been set apart at one time by any Protestant bishop for the extension of Christ's kingdom among the heathen.

The Committee have also to record with affectionate regret the loss of the Rev. John Chapman, formerly their Missionary in South India, and for the last ten years the able, indefatigable, and devoted Secretary of the Society.

CONCLUSION OF THE REPORT.

With divine encouragements to an onward progress, feelings of humiliation are mixed with those of joy, when the Committee revert to the facts of a diminished income and a diminished staff of European labourers. Long has the Church put up the cry, "Awake, awake, O arm of the Lord!" and now the Prophet's reply comes home to us, "Awake, awake, O Jerusalem!" Surely the spirit of slumber is upon us if our hearts are not stirred by the proofs which the Missionary fields afford that the Lord has gone out before us,—that He has made bare his arm in the sight of the heathen,—that a great crisis is drawing near, especially in the empire of British India. For the pecuniary means necessary to support a greatly increased band of Missionary labourers the Committee confidently rely upon their friends, who have never yet seen the Church Missionary Society in straits for funds without lifting her up to a higher position than ever.

It is therefore for MEN that the Committee make their chief appeal at this Anniversary. They need an increased supply of students for our Islington Training College; they need young clergymen or students from the Universities who are prepared at once to go forth with the advantage of a complete education, or the weight of a few years' experience in the ministry; they need men of educational power to guide and instruct the promising native students in Africa, India, and China, whose awakened intellects, feeling their way through two vast regions of thought, the native and the European, need and invite as guides men of discernment—men who can grasp the idea of the education of a nation, adapted to its own national habits, and to the special mental endowments which God has bestowed upon each race of man.

Upon young men who feel their obligation to the Saviour of the world, the Committee would put the solemn question, Why should not you go? The command is universal to all who have no providential hindrance, Go ye—Why should not you go?

But words and arguments from a Missionary Committee may seem words

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of course, and carry little weight. They abstain, therefore, from this style of address, and point to facts—to great facts, which their very position as a Missionary Committee enables and emboldens them to make known: there, and there, and there the Lord is calling and the work is waiting for labourers.

There, in South India, an Evangelist, blessed with large successes, invites his brethren to come and fill their bosoms, as his is filled, with ripe sheaves. There, in China, a noble-hearted brother, who has sacrificed all at home to obey the call of Christ, is fainting for want of help. There, at Peshawur, two Missionaries have fallen at their post in the van of the battle-field, in the prime of their days; and the statesman and the soldier, and the brethren in the ministry, as they stood beside the graves, sent a message to the Committee of this Society which had the honour of sending out two faithful men; and the Committee have reserved, for their concluding appeal, the words of that message.

“The Peshawur Committee desire to draw attention to the lives and deaths of these two Missionaries, in the hope that the mercies and the faithfulness of God which were manifested to them may stimulate and encourage many others to devote themselves to that work for which they gave their lives. There was no fear of death in their last hours, no anxiety on behalf of themselves or others, no doubt of acceptance or of the forgiveness of their every sin, no regret that they had ever become Missionaries. On the contrary, it will be heard with thankfulness that they were able to feel that calm, quiet assurance of faith and hope, which one of them appears to have received at the time when he first devoted himself to the Missionary work, and which he considered to be one of the ten thousand blessings which fall especially to the Missionary's lot. Even in the pangs of death he could thank God that he had been a Missionary.

“The Peshawur Committee trust that instances like these will weigh much with those persons who are now balancing in their minds the question of going forth themselves as Missionaries to the heathen, and that thus the death-beds of these two Missionaries may prove the means, in God's hands, of the sending forth of many others.”

At the close of the Meeting the 117th Psalm was sung, and the Benediction pronounced by the Bishop of Melbourne. Collection, 127*l.* 18*s.* 7*d.*

A second Meeting was held in Exeter Hall on the evening of the same day at seven P.M., the Right Hon. Lord Radstock in the chair. The proceedings having been opened with prayer by the Rev. W. Knight, the Chairman announced that the Marquis of Cholmondeley, who usually presided, was prevented from being present by ill-health. He then proceeded to point out the duty of England, that as it was the light of the world, it ought to let its light so shine as to be a beacon to other nations. The Meeting was addressed by Lieut.-Colonel Horsley, Madras Engineers, on “Missionary Principles and Practice,” by the Rev. John Thomas, Missionary from Tinnevely, on “Missions in South India;” by the Rev. J. Moorhouse, M.A., Incumbent of St. John the Evangelist, St. Pancras, on “Missionary Counsels to Young Men;” and by the Rev. William Keane, M.A., Rector of Whitby. Collection, 16*l.* 11*s.* 8*d.*

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THE ANNUAL COMMEMORATION OF THE CALCUTTA UNIVERSITY.

ON March 16 a special Meeting of the Senate of the University of Calcutta was held in the Town Hall for the purpose of conferring degrees on six Masters of Arts, one Doctor of Medicine, twenty-five Bachelors of Law and some Bachelors of Arts, who had been proved qualified for these honours by the examiners. The Hall was crowded with an audience of Europeans and natives, and a large number of the latter were unable to gain admission. At half-past four the Honourable C. J. Erskine, the Vice-Chancellor, in his robes, and attended by the Rev. J. Richards, Officiating Registrar, and the Members of the Senate, English, Hindu, and Mussulman, in gowns, entered the Hall. The Vice-Chancellor was supported by the Lord Bishop of Calcutta, the Rev. Dr. Duff, and His Honour the Lieutenant-Governor of Bengal. The Maharajah of Jeypore, with Pundit Sheodeen, his adviser, was present.

The various graduates, beginning with Baboo Chunder Coomar Dey, and the following six Masters of Arts, viz. Baboos Beereshur Mitter, Joggeshur Mookerjee, Noben Kissen Mookerjee, Opendronath Mitter, Prosunno Coomar Bose, and Romanath Nundy were then presented to the Honourable the Vice-Chancellor by the Principals of their Colleges, addressed in the usual formula, and presented with diplomas. This ceremony concluded, the Honourable the Vice-Chancellor addressed the Senate, the Graduates, and the audience. We introduce one extract—

“Our past as a University is indeed but of yesterday. We are still in our infancy; a season rather of quiet growth than of any great achievements. But growth there certainly has been, as indicated not merely by the admission of students to-day to the highest degrees which we have to confer, but also in other ways. No one, for instance, now doubts—as some but a year or two ago appeared to doubt—that Universities have established themselves as a permanent part of our system in this country; or that there is a growing approximation of views as to the conditions under which they must progress; and, which is of greater importance still, the idea of a University, of its office and houses, has become familiar to the minds of many of the natives of this country, especially of those who reside in the neighbourhood of the greater cities. This is no inconsiderable gain. For, after all, only nine years have elapsed since the system was elaborated under the administration of Lord Dalhousie; only six years, since the Universities came into being under the administration of Lord Canning. They arose, as has been often noted, in that year of convulsion, which did so much to unsettle men’s minds, and to consume resources that might have been devoted to progress and learning. With the return of better times we may look for the further expansion especially of these Institutions, which were in their origin a legacy of that great Corporation, the history of which is such a remarkable feature in the recent history of England; which, in their early guardianship, have been among the

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first-fruits of an imperial rule in this country; and which will yet, let us hope, as they tend to maturity, do much to encourage a freer development of public spirit and literary life in India. The six years which have just passed prove that the establishment of this University was not premature, by proving that agencies were at work capable of training a considerable number of candidates of whom a fair proportion would be successful according to the standards adopted by the University. This is clear from facts already before us, of which a precis has been kindly furnished to me. It appears, that since the opening of the University, 2225 young men have been admitted as Undergraduates; of whom, during the last two years, nearly 200 have passed the first examination in Arts; while, from the first, 89 have taken the degree of Bachelor of Arts; and, during the present year—thanks to the energy and industry of those who have been admitted to this honour to-day—6 have graduated as Masters of Arts. Turning to the Professional Faculties, 20 have passed as Licentiates in Engineering; 21 have passed as Licentiates in Medicine, 4 have taken Honours in Medicine, and one has just been admitted to the degree of Doctor of Medicine; in Law, 27 have passed (at the last three examinations) as Licentiates, and, from the first, 54 have passed as Bachelors. Meanwhile the number of affiliated Institutions has risen to 25; of which, 6—including St. Xavier's College in Calcutta, Jay Narain's College in Benares, and St. John's College in Agra—were affiliated during the past year. If we inquire who are chiefly entering on University careers, we find that the Mussulmans are the most backward, and that the Hindus are pressing on most of all. Only 4 Christian candidates have as yet graduated as Bachelors of Arts; only 3 have passed as Bachelors of Law; only 2 as Licentiates of Medicine; only 1 as Licentiate of Engineering. One Mussulman candidate only has graduated as a Bachelor of Arts; and not one has passed as Licentiate in any of the Professional Faculties. If—viewing it in another light—we confine our attention to the Entrance Examinations in the Faculty of Arts during the present year, we find that 1114 were admitted to the Entrance Examination, of whom 1043 were from Bengal, 43 were from the North-western Provinces, 19 from the Punjab, and 9 from Ceylon. Of 477 who passed the Entrance Examination, 445 were from Bengal, 16 were from the North-western Provinces, 9 were from the Punjab, and 7 from Ceylon. Only 62 therefore out of 1114 who were admitted to that Examination, and only 32 out of 477 who passed that Examination, were from territories beyond Bengal. As the Entrance Examinations are not held in Bengal alone, these results seem to suggest some interesting inquiries. While, however, the schools send up in one year more than 1100 candidates for entrance, of whom more than three-sevenths succeed; and 220 candidates for the first Examination in Arts, of whom nearly 100 succeed; and 35 candidates for the degree of Bachelor of Arts, of whom 25 succeed; and 7 candidates for the degree of Master of Arts, of whom 6 succeed; it must be admitted that there is important work for the University to do, in all its various grades.

There is a word of friendly caution which you will allow me to speak. Many of you have proved that you possess high attainments; your known merits are great; but you will not suffer yourselves to believe that what has here been done for you, or can here be done for you, is sufficient to place you at once on an equality with the scholars and professional men of Europe. Your own good sense will tell you that this is not, and cannot be so. The

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labours of those who have there given their lives for social progress, the long results of a great civilization, centuries of matured University, training have won for those old communities many precious privileges in which their members share. You have not here the same advantages. Do not shrink from owning the difficulties that lie before you, while you strenuously labour to remove them; those especially that most depress social energy among you. As the inner walls of social partition disappear, as the outer wall of national separation disappears, which for centuries have done so much to arrest the progress of society in India, your countrymen will be able, you will be able, to mix freely among yourselves and freely with other people, in all the pursuits of life, in every forward movement of the world. If any of you listened to what was said two years ago from this place by Lord Canning, his parting words may have cleaved to your memories, as they have done to mine. He reminded you that as yet you had but breasted the first hill in life, and reached the table-land on which your real course is to be run; and he added that, as you had hitherto been seekers of intellectual truth, you should go on to seek the truth in all things. I trust these sayings will sink deeply into the heart of every one of you. Seek to know that which is true, that you may follow after that which is good; that you may prove to those who doubt it still, that the natural fruit of a higher training is a purer and a better life. And now, in the name of my colleagues in the Senate, as well as in my own name, I wish you very heartily, God speed.—*Friend of India.*

SUPPRESSION OF INFANTICIDE IN OUDE.

The "Sumachar Hindustani" publishes an interesting account of the interview of the Oudh Talookdars with His Excellency the Viceroy at Cawnpore. After the presentation of the Talookdars by the Chief Commissioner, his Lordship took occasion to express the pleasure he had felt in observing the proceedings of the British-Indian Association of Oude, as reported in the newspapers. It has given him great gratification that the exertions of the Association have contributed to the suppression of the odious practice of female infanticide in Oude. He asked, may he be sure that there is now not the least remnant of the horrible custom? Maharajah Maun Singh submitted that the Association has adopted every possible measure for the suppression of the practice, and he believed it has been effectually suppressed. From the returns forwarded by the Talookdars from all the districts, it appeared that nearly 8000 female children were born during a period of some nine or ten months, and only one case of infanticide came to light and was proved, and the culprits received punishment. His Lordship, addressing Baboo Dukhinarunjun Mookerjee, observed that he had watched with attention and interest the Baboo's efforts to enlighten his brethren, and that his labours had given him great satisfaction. The Baboo replied, that to serve his Sovereign and country was his duty, and that he had done nothing more than his duty required. He was proud of the approbation of his Lordship. There was as much loyalty on one side as there was good feeling and cordiality on the other.

NORTH INDIA—DEHRA DOON.

"The little Christian colony in the Dehra Doon, if we are to credit the accounts of it in the Indian newspapers, is a genuine success, a real triumph of the Missionary cause.

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"If we understand the matter rightly, Major Rind, who has large plantations of some sort in the Dehra Doon, was induced, at the suggestion of the late Rev. R. M. Lamb, of the Church Missionary Society at Meerut, to consider the propriety of collecting together on one spot, in the Dehra Doon, a number of converts to Christianity, scattered about and exposed to persecution from the surrounding heathen. In 1858, Major Rind succeeded in establishing a colony of these people, amounting altogether to about 300 souls. Major Rind had originally no assistance except from private charity, but at last the Lieutenant-Governor of the North-western Provinces was induced to grant 7000 rupees to erect a building to be used both as a school and a chapel, and the Rev. Tulsi Paul, formerly a catechist under Mr. Lamb, was appointed their pastor. A schoolmaster has been appointed, and about 500 acres of waste lands have been granted to the settlement, free of rent. It is said that the little community is in every respect most promising. The people are well behaved, well dressed, and extremely industrious. They are contented with their lot, and apparently quite sincere in the profession of their new faith. The children are described as cleanly in appearance, well clad, and intelligent-looking. Altogether, this little settlement of new Christians, in a healthy and romantic locality of India, must have the best wishes of their brother Christians all over the world."—*Allen's India Mail*.

Mr. Williams, the Commissioner, states—"I have not, during my service in India, seen such an interesting sight as the congregation of about 200 native Christians in their temporary church under their native minister. The appearance of the younger members of it was very encouraging; such clean, well-dressed, intelligent-looking specimens of the youths of both sexes of their class I have never seen collected together. The little villages were surrounded by a fine sheet of cultivation. The state of the little community is in every way most promising." A year ago the colony was 228 strong. The Government of India has sanctioned grants for the erection of a chapel and school building to accommodate 300, and fifty rupees a month for a schoolmaster. Major Rind deserves all praise for his energetic and intelligent management of so difficult a work.—*Friend of India*.

DEPARTURE OF A MISSIONARY.

China.—The Rev. T. M'Clatchie, having taken leave of the Committee on April 21st, embarked at Gravesend, June 3rd, on board the "Cissy," for Shanghai.

RETURN HOME OF MISSIONARIES.

North India.—The Rev. H. D. and Mrs. Hubbard, the Rev. A. and Mrs. Strawbridge, with Mrs. Tuting, left Calcutta on January 23rd, and arrived in London on May 1st.—The Rev. T. G. Gaster left Calcutta on September 17th, 1862, and after a sojourn at Cape Town, reached England on May 29th.

South India.—The Rev. H. and Mrs. Andrews have arrived in England from Travancore.

China.—The Rev. T. S. and Mrs. Fleming left Ningpo on February 23rd, and arrived in London on the 17th of April.

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PALESTINE.

FROM recent despatches we learn that our Missionary at Nazareth, the Rev. John Zeller, had gone on itineration into the country east of the Jordan, to preach the Gospel there.

WESTERN INDIA.

Useful information respecting the condition and prospects of our Mission work in Western India will be found in the following extract from a letter of the Rev. E. Rogers, of Junir—

“The little success that has attended our labours in Western India has, I fear, caused the friends of Missions in England to look coldly upon us. It ought rather, I think, to engage their sympathy, and call forth their more earnest prayers in our behalf. At times I have felt greatly discouraged, and almost ready to give up the work in despair; but when I look at things more calmly, and think of the progress that has been made since I first came to India, and more especially when I think of God’s precious promises, I feel that we ought rather to thank God and take courage, knowing that our labour cannot be in vain.

“Our great want is a number of faithful and devoted native teachers and schoolmasters, un-Anglicised, and simple in their habits. The work to be done is immense, and can never be overtaken by Europeans. The single Collectorate of Kandeish is in extent 12,078 square miles. About one-eighth of the population are Bheels, for whom scarcely any thing has been done. Again, just beyond the northern boundary of Kandeish, and near the Hill fort of Asseergurh, is the city of Burhampore. It is the largest city I have seen in this country, excepting Bombay and Poona. The railway from Bombay will soon be open to it, and I know no place better suited for a Mission station.”

Yeoleh, the largest town in the Nasik district, after Nasik itself, has attracted the attention of the Corresponding Committee at Bombay, and it has been resolved that the Rev. Appaji Bapaji, and Mr. Ruttonji Nouroji, should proceed there on an experimental visit, staying a few months there, so as to ascertain its fitness as a new centre of Missionary operation.

Yeoleh was visited by the Rev. A. Frost about two years ago. He had visitors at his tents throughout the day from all castes and stations of the natives, and many were the requests made for a Mission school, and frequently was the question asked, Why do you not come and reside amongst us. The existence of a large Government school in the town for many years has greatly multiplied the number of readers. Mr. Frost sold there many books—Scriptures and tracts.

LITERATURE FOR THE NATIVES.

Among the many forces silently at work in native society, not the least important is the diffusion of English, and especially vernacular books and tracts, both secular and Christian. Of purely native and idolatrous literature it is impossible to estimate the extent, even by securing returns from the various native presses, as the Bengal and North-west authorities have done

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from time to time. All such inquiries are viewed with suspicion, they are occasionally conducted with carelessness, and the results are even more untrustworthy than other Asiatic statistics collected in a similar manner. But no one can live in the interior of India, or visit the large markets held periodically, without feeling that the filthiest biographies of the most lascivious members of the Hindu pantheon obtain a circulation with which the purest secular books cannot compete. Still, the progress of a pure vernacular literature is steady. The most useful Vernacular Literature Society, though not now in existence as an independent body, yet works through the Calcutta School-Book Society, with which it is united. We have the first number of the "*Rahasya Sandarbha*," a monthly magazine of science, literature, and art, in Bengalee. The number of books issued by this one Society has risen from 11,841 in the year 1825 to 121,669 in 1861. The following list shows the number issued in various languages in two years—

<i>Language.</i>	1860.	1861.
English	50,471	46,783
Anglo-Asiatic	6069	3147
Sanskrit	372	588
Bengalee	53,546	62,935
Hindi	4299	5171
Oriya	4	35
Arabic	36	4
Persian	57	120
Urdu	3226	2868
Santal	1	16
Cossyah	2	2
Total	118,083	121,669

The Society has 61 agents occupied in selling its books. If to this we add the 253,170 books issued in 1861-62 by the Christian Vernacular Education Society, the issues of the Tract, Bible, and Religious Societies at the three Presidencies, and those of the North-West Book Agency, we shall have some idea of the extent to which a healthy literature, secular, educational, and religious, is saturating the middle class. There are 25 Mission presses in India, Ceylon, and Burmah: the whole Bible has been translated into 14 languages, the New Testament into 19, and separate books into 26. In ten years 1,634,940 copies of the Bible and 8,604,033 of Christian tracts and books, exclusive of all secular and educational works, have been circulated.

Every man, woman, and child taught to read creates a new demand for literature. At present the poorer classes sit round the reader as he sings out rhythmically the exploits of Hindu gods and heroes. Readers of this kind should be employed, as well as book-hawkers, by the Societies. Moreover, the plan which a Bombay civilian has introduced into his Presidency should be everywhere adopted, of establishing vernacular libraries wherever there is an official. Reading-rooms, and, ultimately, Debating Societies, could be grafted on such institutions, and India would awake to a new intellectual life.—*Friend of India*.

CHINA.

The condition and prospects of Missionary work at Fuh-chau will be found

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in the following extract from a letter of the Rev. G. Smith, dated April 23d, 1863—

“Our work is not without some signs of encouragement. We commenced a boys’ day school at the beginning of the Chinese new year, which has proved very successful. More boys offered themselves than we could take, though they have no inducement for coming, except the instruction they receive. The school is under my constant inspection, being on the same premises as our Mission chapel, and the teacher is one of our converts. We find the school useful, not merely as a means of conveying Christian instruction to the young, but also as bringing us into friendly intercourse with their parents and friends, and inducing them also to attend our services. We are very greatly indebted to our friends here for the excellent place we have got in the very heart and centre of the city for carrying on our work, especially to one gentleman who gave 1000 dollars in aid of the purchase of the premises. It was absolutely necessary to have a good centre for our operations, if, through the Lord’s blessing, we were to accomplish any thing here. Such a centre has, however, happily been obtained without having to ask for any special grant. The Committee will understand that there has been nothing spent for bricks and mortar, and that the sum above mentioned was simply for the purchase of the place, which, at that price, was very cheap. By and by we may have a request to make with regard to building, which is very necessary.

“But with regard to the work to which these things are merely accessories. We have at present four candidates for baptism, two men and two women, whom we hope to admit to that holy ordinance on Whit Sunday. We have a few other regular attendants at our services, who, we hope, may in due time be admitted into the fellowship of Christ’s visible church, and not only so, but they may also be partakers of like precious faith in our blessed Saviour.

“Our services are well attended, and we are approaching to something of the quiet and order of a Christian congregation.”

NORTH-WEST AMERICA.

The Rev. W. Mason, writing from York Factory, under date of March 27th, 1863, communicates several deeply-interesting points respecting the Indians under his care—

“The ‘home guards’ (Indians who are employed by the Company to hunt deer, rabbits, partridges, &c., for the Fort) have been very regular in their attendance on the means of grace. Some appear to realize comfort from reading God’s holy word. The entire New Testament has been frequently read by several of them, with large portions of the Old. John W— received a Bible about Christmas. He has now read the whole as far as the prophet Isaiah. In his tent you will always find the Bible by his side. He is lame, unable to walk, and, thus deprived of the public means of grace, he seeks God’s blessing by prayer and the word. He said on one occasion, ‘It is very good, and makes me feel happy in my heart.’ John M— is another consistent Christian, who takes great delight in God’s service, private prayer, and the study of the Scriptures.”

The Rev. Henry George, in a letter dated January 1st, 1863, informs us of the progress of the Westbourne Mission Station. He writes—

“When I look at my little congregation on the return of each Sabbath, I

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see in my chapel the really penitent, very humble, and pensive, thankful to a degree for the pardoning mercies of the Gospel. Other seats, seldom vacated, are occupied by inquirers in search for truth. It is pleasing to see the young man growing into manhood with feelings solemnized and passions subdued by the power of a saving religion. Amongst our few, we continually welcome the arrival of strangers, either heathen or Roman Catholics, drawn amongst us by the ties of relationship, or by friends."

With respect to the state of the country generally, he observes—

"You will hear from other and more direct sources of the anarchical state of the country and the Red-River Settlement. Sad news reaches us from every quarter. The Indians, both Cree and Saulteaux, are altogether unsettled in mind. The Half-breed is very restive, in too many instances turbulent. What concerns my own work is—

"1st. A message was sent to me from a French Half-breed, saying that in the spring (May) he would come down with others, and bid me three times to walk out of my house, and that, if I finally resist, he will take it upon himself to 'chuck me out.' In November he called a council of Crees. He got them to agree to this. I think I can afford to smile at it.

"2nd. The Sioux have occasioned two alarms this winter, each threatening to break up my settlement altogether. During the last winter my people were very frightened. A frequent repetition is not desirable. One day I may have to report myself *solus*.

"Belonging to the location there are 111 families: 8 Protestant and 6 Roman-Catholic resident holders of land and property.

"The remaining 97 are all vagrants, ever on the buffalo and fur-hunt. I hope to settle four more this spring. They are impatiently waiting for their dwellings. My school has been well attended: average, twenty-five."

ORDINATION AT SIERRA LEONE.

A further step has been taken towards the establishment of the church at Sierra Leone on a self-sustaining basis. On Sunday, March 15th, seven natives were ordained by the Bishop of Sierra Leone, in St. George's Cathedral, Freetown—Moses Taylor, William Quaker, and Charles Davies, priests; and James Johnson, George Macaulay, Daniel Williams, and — Maurice, deacons. The Rev. H. C. Binns, Missionary, was ordained priest at the same time. The object of Missionary operations is to establish a native church, having native pastors, whose salaries are paid by the people themselves.—*Iwe Irohin*.

INSTRUCTIONS TO MISSIONARIES.

At a General Meeting at the Church Missionary Institution, Islington, on June 19th, the Committee took leave of the Rev. J. and Mrs. Thomas and the Rev. H. Dixon, returning to Tinnevely.

The instructions were delivered by the Rev. W. Knight, and, having been responded to, the Missionaries were addressed by the Rev. D. Wilson and the Rev. Henry Venn, and recommended in prayer by the Rev. J. Ridgeway.

RETURN HOME OF MISSIONARIES.

West Africa.—The Rev. C. and Mrs. Knodler left Sierra Leone on June 21st, and arrived in London on July 13th. Mr. C. F. Lieb left Lagos on May 10th, and arrived in London on June 11th.

North India.—The Rev. and Mrs. Hasell, and the Rev. J. A. M'Carthy, left Calcutta on the 23rd of February, and arrived in London on June 22nd.

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INDIA.

"It is forty-five years since the *Durpan*, the first Bengali newspaper, was published in Serampore. What that began, the *Bengali Government Gazette*, also established in Serampore in 1840, continued. Two years after the *Durpan* and *Chundrika* appeared for the purpose of defending widow-burning and Hindoo orthodoxy. A great advance was made ten years after, in 1830, when the *Probakhr* appeared daily, distinguished by a literary style and a moderate tone. Since then the Bengali Press has made great strides. Magazines and books followed, every year less and less idolatrous and obscene; so that for 30 works of this class published in 1820, we have 322 separate publications, including 6 newspapers, in 1857, and of all these more than half a million of copies were printed. These figures may safely be doubled for the past year. Even during the first year of the mutiny there were in the North-western Provinces 22 native presses, which issued, in Hindee, Oordoo, and Bengali, 15 newspapers, with a circulation of 3222, and for every copy at least 10 readers must be allowed. To many of these Government subscribed, and the officials supplied them with information, while at Budaon and Bareilly the newspapers were actively used by the rebels. But how little the printed journals give us an idea of the news circulated in native society, may be seen from the fact, that in Delhi there were in 1857 from 20 to 30 *Akbarnuvs*, or newswriters, and that intelligence of the fall of Delhi was first communicated by the writer employed by the Jeypore Durbar. Every native chief and banker has his news-agents throughout India, who write periodical letters, which are equivalent to our commercial circulars with political intelligence added."—*Friend of India*, May 21, 1863.

Bishop of Colombo.

"The Bishop of Colombo, with the Archdeacon, lately visited the Malwatta Wihara, one of the principal Buddhist temples in Kandy. Some twenty priests assembled, and to them he explained the truths of Christianity in their own temple. A local journalist says—'He stated it was his wish that they should still be the instructors of the people, but by the new way of the Gospel of Christ. It was a gratifying sight to see the Christian Bishop making confession of his faith in a Buddhist banna-room, with the yellow-robed priests for his auditors, earnestly calling on them to lay aside their errors, and to join with him in a crusade for the only religion—which is from God—against their own and all mere human systems. His Lordship concluded with a prayer.'"—*Friend of India*, May 21, 1863.

Visitation at Madras.

"The Bishop of Madras held his first visitation of the diocese on the 23rd of April. There has been no visitation for the last six and a half years. Some thirty of the clergy attended morning service in the Cathedral. At afternoon service the Registrar read out the names of the clergy of the Diocese, those present replying, when Bishop Gell delivered his Primary Charge, which

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occupied an hour and a half in delivery. The Charge is described as able and interesting. It dealt, says the *Madras Athenæum*, with the Missions in Tinnevely, Tanjore, &c., the work carried on by the Continental and Colonial Church Society, and the two large Missionary Societies, the Society for the Propagation of the Gospel and the Church Missionary Society, and with the work of education going on in the diocese. He adverted also to those topics which are now agitating the religious world, in a most sensible manner. He advised his clergy what books to read with reference to the Essays and Reviews, and the Colenso Question, and dealt fairly with the subject of the plenary inspiration of the Scripture, the discussion of which has lately occupied the religious portion of the Madras world."—*Friend of India*, May 14, 1863.

Female Education.

"The Parsee gentlemen who have been making a tour of India were entertained by their brethren in Mhow, where a somewhat remarkable speech was made by a Parsee, in proposing the health of 'The Cama family.' 'The Cama family have practised what they preach. Their exertions in the cause of female education show this.' The speaker went on to say, 'Will any one here say that the social position of our wives is not disgraceful? How do we treat them? As slaves—worse than slaves. Do they share in our enjoyments? Here we are at this very moment with a repast before us which the most epicurean European might well envy, and have we a single lady present to share in our festivity? Can we call ourselves civilized beings, when we can regale ourselves in this way without thinking for a moment of our wives and daughters? I am afraid, gentlemen, that the position we have attained in European eyes of our civilization is not deserved, and will never be deserved until we follow, in a body and with a clear heart, the Cama family, who have been the foremost to break the great barrier which superstition, narrowmindedness, and selfishness, has raised against the liberty of our partners.'

"The *Madras Examiner* publishes statistics which, if accurate, are valuable, showing the state of Female Education in the Southern Presidency. In 44 aided schools there are 2077 girls. In 80 schools unconnected with Government there are 4906 girls. This shows 124 schools with 6983 girls. Of the latter, 3659 are native Christians, 1953 Hindus, 39 Mohammedans, and 1296 others. Five of the schools, with 304 girls, are under native management."—*Friend of India*, May 14, 1863.

Native loyalty at Bombay.

"On May-day the people of Bombay gave themselves up to enjoyment observing it as a holiday in honour of the royal marriage. Fireworks, transparencies, triumphal arches, and the feasting of 8000 schoolchildren do credit to Bombay loyalty. The sum of Rs. 11,575 was subscribed for the children's fete. All the pupils throughout the island, including those from Mahim, were invited to attend. Supper was prepared for all Christian children, and sweetmeats and fruit for those whose religious persuasions forbid their sitting down with the Christians. Of the children, 2200 were Christian, or under Christian tuition, and 6100 Parsees, Hindus, and Mussulmans. Mr. Cowasjee Manockjee Limjee and Mr. Homjee Cursetjee Dady supplied each orphan scholar with a suit of clothes. Mr. Sorabjee Pestonjee Framjee gave Rs. 5500, partly to be expended in discharging all debts for

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sums of 100 rupees and under of persons in jail for debt, partly for clothing destitute persons in Bombay, and partly as a donation to David Sassoon's school, to provide clothing for its boys. The debts of sixty-two persons were paid, and they were released from confinement, at an expenditure of 2891 rupees."—*Friend of India*, May 14, 1863.

Grants-in-Aid obstructive.

The following letter appears in the *Friend of India*, May 14, 1863—

"DEAR SIR,—Your remarks on the difficulty of spending money on Educational Grants are very just; but the chief reason for this difficulty is not the want of a desire for education among the people, nor the want of machinery for educating them, but a most unreasonable and obstructive rule, which prohibits the allotment of a grant to any school which has not been in existence for three years. Now, to establish a school, and to pay an English and a vernacular teacher, can hardly cost less than Rs. 50 a month; and to cover this expense 200 boys, paying four annas, are required. This is a number which can only be got together in the very largest towns; and such a school requires more than two masters to superintend it. But there are numbers of towns where 50 or 60 scholars will be found anxious to learn; and in such places it is only with great difficulty, and by canvassing constantly for subscriptions among the residents of the station and the native gentlemen of the district, that a school can be supported for the requisite three years. Then, when this has been done, Government will bestow a grant equal to the amount of the subscriptions, and all difficulty is over. This reminds one strongly of Johnson's letter to Lord Chesterfield—'Is not a patron, my Lord, one who watches at his ease a swimmer struggling in the waters, and, when he reaches the land, encumbers him with help?' In schools, as in other things, *c'est le premier pas qui coute*. There has lately been a large increase in the number of Missionaries, and these are our best machinery for superintending native schools, in which English and the Bible are taught. The supervision of such a Director of Education as we have in the North-west Provinces, and of his assistants, would be amply sufficient to prevent any misapplication of funds. I see no reason why an application, supported by these gentlemen, for a Grant-in-aid to start a school, should not be as favourably received as an application for a grant where the school, by existing for two years, has proved itself to be successful.—S. O."

CASHMERE.

"The *Lahore Chronicle* publishes the names of 200 officers who visit Cashmere this season. Captain J. B. Smylly is British Representative, Dr. A. M. Vauchere, Medical Officer, and the Rev. H. Murray, Chaplain.

"Cashmere has this season a Chaplain and a Missionary, the former the Rev. H. Murray of Meean Meer, who did good service at Lahore in the cholera epidemic, and the latter the Rev. W. Smith of the Church Mission, Benares. This is a great step, and will be a boon to the very large number of officers who this year visit the valley. A Missionary to do any good must reside among the people always."—*Friend of India*, May 14 and 21, 1863.

KAREN MISSION.

Commissioner Phayre's testimony to the labours of Dr. and Mrs. Mason.

"Dr. and Mrs. Mason found the Karens in a state of savage barbarism. There are now twenty-five thousand of them, either Christians or under

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Christian teaching and influence. They found them split up into tribes and clans, warring against each other, and taking captives to sell as slaves. Wherever the Gospel has been spread, such acts no longer prevail. They have ceased, not only amongst the Christian tribes, but also among the heathen tribes, except those on the extreme border. Now, I confidently assert that this great and beneficial change has been accomplished mainly, indeed almost entirely, by the labours of Dr. and Mrs. Mason, and of the Karen Minister, Sau Quala. I assert, from long experience among similar tribes, that such results could not be obtained by the Civil Administration, unaided by Missionary teaching. Any one who supposes that such a change could have been wrought among a savage people by Missionaries, without their 'mixing themselves up with the secular affairs' of that people, I am compelled to differ with very materially. It was neither desirable nor possible for Missionaries, earnestly bent on doing their duty, to avoid teaching the people in every walk of life, or to abstain from advising and leading them in their social progress. Such a people, too, oppressed by the Burmese, when opportunity offered, would naturally look to the Missionaries as their advocates and protectors. Even with the Karens in the plains, situated among the Burmese, such action of Christian Missionaries is most beneficial. I could name many Missionaries to whom I am under deep obligations for having brought to my notice grievances, great and petty, which otherwise would probably never have reached me. A district officer who fails to avail himself of such means of honest and disinterested information, I consider neglects a very efficient help to the performance of his duty."—*Friend of India*, May 21, 1863.

The following interesting items of intelligence have been communicated in a letter from our Missionary at Lucknow, the Rev. J. P. Mengé, dated May 7th, 1863—

"As regards our work I have been encouraged not a little. A few days ago a respectable well-read Mohammedan, who for the last four years has often argued with me about Mohammedanism and Christianity, asked me, when several learned Mohammedans were present, to pray for him by name. Besides which, the officiating high-priest of the Sheahs, a nephew of the old Mujtehid, called on me the other day, for the first time, accompanied by a Moulavie, and a rich Mohammedan resident connected with the Oude royal family, and for three hours argued with me and Mr. Reuther in a conciliating spirit. The officiating high-priest is considered a very learned man, and a man of great influence among his people; and a remarkable fact is, that he quoted several parts of the Revelation in Arabic, which he evidently had read with attention. He is anxious to obtain a copy of the whole Bible in Arabic, and I should like to present him with one. If you perhaps can assist me to obtain one, I shall be obliged. Poor M—— L—— is dead, and, I fear, died rejecting the Gospel. His two eldest sons called on me three days ago, and expressed a wish to be once present at our Hindustani service."

ORDINATION AT RED RIVER.

On May, 26th last, the Bishop of Rupert's Land held a general ordination at Red River. The Bishop preached from Hosea xi. 4, after which the Rev. H. Budd, jun., the Rev. T. Vincent, and the Rev. J. A. Mackay, were admitted to priests' orders.

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YORUBA MISSION.

"ON Sunday, July 26, were baptized, at the Owu Mission station, Abbeokuta, by the Rev. G. F. Bühler, two infants and eight adult native converts, four men and four women; the adults varying from twenty to seventy years. One was a native of Tapa in the Niger district, another from Ibara, and the rest of Abbeokuta."

"The Rev. J. B. Wood and Mr. Ashcroft left Abbeokuta on the 25th of July to carry supplies into the interior for the use of our friends at Ibadan and Oyo."

Ibadan war.

"As far as we are informed, no change has taken place in the position of the parties engaged in war: the advance made to Iperu and Ogere has not produced a battle, as was expected. The Egba and Ibadan forces are not far from each other, but they act as having a great respect for each others' power. We have seen and heard of persons coming from Ibadan: they long there for peace as far as we can ascertain the truth. The great obstacle to a settlement of the war is, that neither party is willing to take, or seem to take, the initiatory step. The object of the war, as it stands at present, is, that Ibadan fights to obtain and hold a road to Lagos. To obtain this, others must be dispossessed of their rights, and boundaries of the various tribes connected with the question must be altered. The Egbas do not wish it, for they would have the Ibadans on their eastern and south-eastern frontier, and, in case of any disagreement between them, in a position to annoy their communications. They are afraid, too, that their warlike propensities, and disposition to obtain conquest, will be strengthened and encouraged. On the other side, to obtain what they fight for is of the utmost importance. Lagos is not an uninterested spectator: it sees its own interests to be on the side of opening roads. We think, and have for years past, that it would be good to obtain an open road to Ibadan *via* Ijebu country, but we prefer peaceful means. If obtained by force of arms, it will require a large force to keep it. If the road be of so much importance, why not endeavour to give an equivalent for it? this would prove the cheapest way in the end."—*Iwe Irohin*.

PRIMARY CHARGE OF THE BISHOP OF MADRAS.

The primary charge of the Bishop of Madras has just reached us. We introduce from this very able and useful document some extracts which have more especial reference to Missionary work.

Mission work in South India.

"The work amongst the heathen of Travancore is full of interest and encouragement; the number of baptisms in one year has been 734: I also confirmed there 1008 native Christians. An enlightened Sovereign rules

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over that land. He encourages our efforts to do good to his people. There are no longer any legal slaves under his rule. The Christian church should pray that he and his counsellors may be enlightened with heavenly light ; and that, breaking loose from the restraints of idolatry, they may declare themselves worshippers of the true God, and believers in his Son Jesus Christ their Redeemer.

"Of the Syrian church there is little to say. For many years nothing has occurred to revive those bright anticipations of reformation which Bishop Wilson and many others for a time entertained.

"The sight of Tinnevely scatters to the winds almost all that has been written to disparage Mission work. The Christian will seek to preach the Gospel to the heathen though he sees no success, because his beloved Master, whose word with him is every thing, has said, 'Go ye into all the world, and preach the Gospel to every creature.' But unmistakeably in Tinnevely the word of God, preached by devoted men, has not returned to Him void, but has accomplished much. Not all the results are there that everybody says ought to be there. But there are many saved and sanctified souls there, not perfectly sanctified, but wonderfully different from the soul of an idolater : there are men spending themselves for the Gospel ; there are native pastors tried and efficient ; there are catechists bent on winning souls for Christ ; there are aged Christians waiting for their call to go and be with Christ ; there are many intelligent children learning God's word and the spirit of the Gospel ; there are many congregations in which the heartiness of the people and the preaching of their minister would put to shame many an English church ; there are external signs of something new and something better than the old heathenism in the cleanliness and order of the Christian villages ; and there is an acknowledged superiority in the intelligence and civilization of the Christian population which must influence for good the heathen around.

"The endowment of native pastors is a subject of great importance to the native church. And the great efforts which have already been made in Tinnevely among the native Christians for supplying the means of supporting their own spiritual teachers is very encouraging. So also is the effort which has been made by the late Colonial and Continental Church Society's chaplain at Cochin to raise a fund for the endowment of a native pastorate in that city.

"I regard also with great satisfaction the efforts, on a very humble scale, of the very poor slaves in Travancore, who, out of their deep poverty, pay some of their poor fellow slaves for reading to them and instructing them."

Government education.

"As regards the great question of Government education, and the use of the Bible in all our schools, I think we ought to acknowledge with thankfulness, first, that there are Christian masters at the head of some of the Government schools, who care for the souls, as well as the intellects, of those whom they are appointed to teach ; and, secondly, that the books are used in which distinctive Christian principles and facts are mentioned. We ought also to remember how undesirable it would be that the teaching of the Bible should be entrusted to a heathen master, whose principles might encourage rather than check him in turning the solemn and holy teaching of God's word into ridicule, and poisoning, not elevating, his pupil's mind.

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"But what seems to be a matter for regret in the position which Government has taken is this : their leading principle has the appearance of being the protection of heathenism, not the encouragement of Christianity. It excludes the Bible, with exceptions, instead of including it, with exceptions. It says you shall not have the Bible unless you want and ask for it, and then not in school hours ; instead of saying, you shall have the Bible, unless you refuse it.

"It is possible that at first the practical carrying out of one of these principles might, owing to the want of agents for teaching the Bible, be very much the same as that of the other. But in the long run they will be very different. And I believe that one is in accordance with the mind of God. The Gospel word is, Come : we have good things for you, come and see. And the faithful stewards of the Gospel throw open their heavenly treasures, that whosoever is willing may come and see.

"And the Government, whose chief glory is, that it is a Christian Government, does best when it remembers that Christian truth is its foundation, Christian love its great principle of action, the establishment of the kingdom of Christ among all its subject its ultimate and far highest object.

"It is very possible that thus far, even if Government had announced itself twenty years ago to all India as Christian, and shown favour to the study of the Scriptures in all cases, without enforcing it in any, there might nevertheless be even now very few schools in which the Bible was so studied. But the number must have been somewhat greater than it is ; and, humanly speaking, it would have gone on increasing, and the open acknowledgment of the name of Christ would have been also openly acknowledged and blessed by Him who is 'King of kings, and Lord of lords,' before whom, ere long, 'all kings shall fall down, and all nations do Him service,' yea 'all dominions shall serve and obey him,' and 'He shall reign for ever and ever.'

"It is not unreasonable to expect, that as, during the last fifty years, the governing powers of India have gradually recognised great Christian principles which once they opposed to such an extent as even to forbid the presence of a Christian Missionary, so they will move onwards until all Christian principles are recognised, and the very best that can be done for this land and its great population by sanctified human government shall be done.

"And here I invite you, Reverend brethren, to praise God for the recent act of the Government of India in finally disconnecting itself with the support of idolatrous and Mohammedan worship. On the 10th of March in this year an Act to this effect received the assent of his Excellency the Governor-General. By this Act it is provided that lands and other property managed by the Government for the benefit of mosques, temples, and other religious establishments, shall be transferred to trustees or managers professing the religion for the purposes of which such establishment exists. A holy Apostle wrote (1 Cor. x. 20), 'The things which the Gentiles sacrifice, they sacrifice to devils, and not to God ; and I would not that ye should have fellowship with devils.' And the fellowship with devils which heretofore our Government held, through irreligion, or the force of circumstances, or the fear of men whom God had given into their hands, is now renounced. The tie is broken. [The principle upon which Sir Peregrine Maitland suffered dishonour in this Presidency is acknowledged and acted upon. The God whom he feared more than he feared man is the God of our Queen and her counsellors.]

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Their practical language in this matter of which I am speaking is that which Hosea puts into the mouth of Ephraim after her long departure from God—'What have I to do any more with idols?' (Hos. xiv. 8.) In the measures adopted we have, I trust, as a Christian governing power ought, approved ourselves both faithful towards the one great God of heaven and earth, our God and Saviour, and honest in our dealings toward men—even towards 'them which are without.'"

COMMENDATION OF MISSIONARIES BY THE NATIVE PRESS IN CALCUTTA.

The "Bhaskar," the staunch advocate of Hindu orthodoxy, pronounces the following eloquent eulogium on Missionaries—

"We declare with open throats that Missionary gentlemen are great benefactors to the country. No body of men have put forth so great exertions for the enlightenment and civilization of the people of this land as the Missionaries. If the Missionaries had not come into the country, English education among all classes of the community throughout India, but more especially Bengal, would not have made such rapid progress. Of all the Missionaries we should express the largest amount of gratitude to Dr. Duff. That gentleman has spent nearly the whole of his invaluable life for the promotion of the good of the people of this country. It is impossible to calculate the number of men who have become good English scholars, and who have been turned from the practice of vice into that of virtue, through that educational institution of which he is the founder. He has also all along laboured for kindling the flame of knowledge in the minds of the women of the country as in those of its men. Though he is advanced in years, there is no perceptible diminution of zeal and enthusiasm in promoting the good of the people of Bengal. The zeal which he shows in the education of boys and girls is equally manifested by him in adding to the knowledge of educated young men. Witness the good results flowing from his connexion with the Bethune Society. Not the least conspicuous of those results is the impetus given to female education, many Hindu gentleman of Calcutta, of the highest respectability, having in consequence been engaged in educating their daughters. It is a simple fact, that, if the Missionaries had not come into the country, Bengal would not have attained its present prosperity. The deliverance of the poor ryots in the Mofussil from the oppression of the indigo planters is to be ascribed only to the Missionaries. As the Missionaries are possessed of these good qualities, we have all along praised them, and no uncivil word has ever appeared against them in the columns of the 'Bhaskar.' In truth, to show hostility to those who have, for our benefit, thrown away their lives like water—what is it but to show ingratitude?"

DEPARTURE OF MISSIONARIES.

West Africa.—Miss Kleiner embarked at Liverpool, on August 25th, for Sierra Leone.

South India.—The Rev. J. and Mrs. Thomas, the Rev. J. D. and Mrs. Thomas, and the Rev. H. and Mrs. Dixon, embarked at Gravesend, on September 11th, on board the "Lord Warden," for Madras.

Ceylon.—The Rev. J. Pickford embarked as above, on board the "Lord Warden," for Ceylon.

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STATEMENT BY THE CALCUTTA MISSIONARY CONFERENCE REGARDING SIR M. WELLS AND HEMA NATH BOSE.

ON the 4th of August, the Calcutta Missionary Conference, consisting of representatives, lay and clerical, of all Protestant denominations, issued a Statement concerning Sir M. Wells's judgment in the case of Hema Nath Bose, signed by W. Sampson, the chairman. "The recent decision of the Calcutta High Court in the case of Hema Nath Bose, viewed in connexion with the tone and nature of the remarks that were made from the bench, is of so peculiar and important a character, that the Calcutta Missionary Conference regards it a duty, not only to place on record its deliberate opinion, but also to give expression to it in a public statement."*

The Statement remarks—

"The proceedings of the morning were reported in one of the daily papers, not, however, by shorthand writers, as would have been the case in England, but only by such reporters as Calcutta is able to furnish. The two reports possess different merits; but according to the testimony of persons who were present, they are both 'milk-and-water affairs,' the language of the judge being very materially softened down, so as to approximate to what probably even the reporters instinctively considered the minimum standard of proper judicial dignity and calmness; while, according to the testimony of earwitnesses, some of the more declamatory *ad captandum* passages have been omitted altogether. Imperfect, however, as these reports are, they constitute the only available basis on which to ground any comments upon the judgment.

"(1.) It is very important to bear in mind that the interpretation of the law, so unfavourable to Missionary work, which has now been adopted by Sir Mordaunt Wells, is directly at variance with the last preceding judgment delivered at Calcutta upon a similar case, as well as with the judgments given at Madras and Bombay on several occasions of the same description. The Calcutta judgment here referred to is that delivered by Sir Lawrence Peel in the case of *Regina v. Ogilvie*, when it was ruled by him, that 'when an infant, supposed to be improperly in custody, is brought upon *habeas corpus*, the Court will (if the infant appear to be capable of exercising a sound judgment and discretion) allow him to depart wherever he lists: minority simply will not entitle a father to the custody of his child.' . . . And it is evident, from the very nature of the proceedings, that it was impossible for Sir Mordaunt Wells not to know that such a conclusion (erroneous as he might deem it) was the only legitimate inference that could be drawn from Sir Lawrence Peel's judgment. . . .

"(2.) The following sentences clearly show that the judge charged Dr. Duff with 'taking away' the youth, and 'keeping him away from his

* *Vide* C. M. Intelligencer, Oct. 1863, p. 230.

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parents.' 'It would indeed be a strange thing, were it to go forth to the millions in this country that a child might be taken away from its parents to induce it to abjure the Hindu religion.' 'No one knows more than Dr. Duff himself the strength of the paternal feeling, and surely he must see that there can be nothing Christian in keeping a child away from its parents. He'—the judge—'would be sorry that any other idea should go forth to the world.' . . .

"The Calcutta Missionary Conference has read with mingled grief and indignation these insinuations against Dr. Duff and Mr. Lal Behari Dey. Happily it would be a work of supererogation to attempt to prove that they are altogether unfounded; but they deem it a duty and a privilege to give expression to the sympathy which they feel with their brethren who have been so grossly and so gratuitously insulted in open court from the Bench.

"(3.) It is, however, not of Dr. Duff and Mr. Lal Behari Dey alone, but of Missionaries generally, that Sir M. Wells has a very unfavourable opinion; for he says—'The Missionaries are the best of men, but they would not like to have their children taken away,'—evidently intimating that they are kidnappers of children. And he himself acknowledges that this unfavourable opinion of Missionaries as kidnappers contributed much to stimulate his zeal and arouse him to energy; for 'he thought that the time had come when it should be decided whether any Christian minister had a right to keep a Hindu child from its parents;' otherwise, 'we should have a system of forcible conversions carried on in India, the consequences of which would be lamentable indeed.' And, forgetting that Dr. Duff and Mr. Lal Behari Dey had not sought to establish any right of their own, but simply to watch over the right of a youth in his sixteenth year to seek the salvation of his own immortal soul, and still labouring under the influence of the fixed idea, that Missionaries are kidnappers, he exclaims—'A mother's claim is ten thousand times as great as the rights of Missionaries: the rights of Missionaries are insignificant as compared with a mother's rights.' The estimate which he has formed of the usefulness of Missionaries may be gathered from the following sentence—'A mother'—he evidently means a Bengalee mother—'is ten thousand times more useful than all the Missionaries in influencing the religion of a child.' And to show how little Missionaries have hitherto accomplished in India, he ventures upon the assertion that 'every one knew that there were hundreds and hundreds in the country professing Christianity who were Hindus in heart.' From the connexion in which this sentence stands, one receives the impression that it describes the character of native Christians, and is intended to insinuate that they would gladly return to Hinduism, if the Missionaries would only let them. If this really be the meaning of Sir Mordaunt's words, then, as Protestant Missionaries, we deny the truth of his assertion, and challenge him to prove it. . . .

"(5.) It would be a sad thing for India, if Sir Mordaunt Wells's interpretation of the law should ultimately prove to be the right one. It would then be absolutely illegal for Missionaries to receive or baptize any youthful converts under the age of sixteen; for the system of Hinduism and the tyranny of caste are such, that a convert (to use the words of Mr. Newmarch, the counsel retained by Hema Nath's father) must 'isolate himself from kith and kin, and cast off at once and for ever all family ties. When a Hindu child takes up the Christian religion, it takes up this penalty with it, and becomes an outcast, so

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far, at least, as its own people, its own country, its own family, are concerned.'

"It may, perhaps, be said, that it would be no great hardship for Missionaries to be prevented by law from receiving and baptizing converts under sixteen. But this matter has another aspect. It should be regarded from the youthful convert's point of view. . . .

"(6). The question arises here, at what age a Hindu youth, convinced of his duty to become a Christian, may be supposed to become responsible for acting, or for neglecting to act, in accordance with such a conviction. Among Hindus a custom prevails of permitting young people at the age of fourteen, and even earlier, on the performance of a ceremony called *diksha mantra*, to select their own tutelary deity, and their choice sometimes falls upon a deity different from that to which their parents give the preference. Among Protestant Christians—speaking of the great majority—it is generally allowed that the fifteenth year is not too early an age for the admission of young persons to the Lord's Supper. But it is perhaps safer to consult another waymark, by asking generally, at what age a youth may become legally responsible for his own actions. This obviously is the age at which the criminal law holds young offenders responsible for violating the law. In England the responsibility is fully established after the age of fourteen; in India, where, owing to the climate and other causes, there prevails a greater precocity in the development of individual character, the Penal Code fixes upon the close of the twelfth year. The same age would be a suitable term to fix upon for the purpose now under consideration. This is the legitimate inference that should be drawn from the premises so clearly laid down by Mr. Newmarch in the following words—'The simple inquiry ought to be, as to whether the child had or had not arrived at years of discretion. The English age of discretion was twenty-one; but this was so late that the Court had thought fit to admit that the infant was capable of some discretion at an earlier age, and this age was fixed at fourteen.'

"In the case of Hema Nath Bose, great injustice was done to him by the judge's declining to interrogate him, so as to ascertain his general intelligence, and by taking it for granted that, because he had not concluded his sixteenth year, he had not reached the age of discretion which corresponds with the age of fourteen in England.

"We appeal to the Christian public of Great Britain to consider attentively, and to agitate perseveringly, the question, whether a law (supposing it to be a law), which practically prevents Hindu youths under sixteen from becoming disciples of Christ, is not utterly at variance with the principles of religious liberty."

MADAGASCAR.

We have received a letter from one of the two Missionaries who have left this country with a view to the commencement of a Mission in Madagascar. They are at present at Mauritius, in intercourse with the Malagasy who are there, and engaged in the study of their language. Mr. Campbell says—

"We are both progressing in the language. We are both able to read pretty fluently, and in such a manner as that the Malagasy tell us they understand every word. I have become very much attached both to the people and the language, and long for the return of our good Bishop, that he may lead us forth to the conquest of the country.

"I have had several meetings with the Malagasy during the past month

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in company with my teacher, in which I read the word of God and prayed, having committed the Lord's Prayer and the apostolic Benediction to memory. At the first meeting, which was held in a cottage on Saturday, August 8th, there were six men and four women in attendance. We sang a hymn, after which I read the second chapter of St. John. Simeon, my teacher, prayed, and I concluded with the Lord's Prayer and the Benediction. The people were rejoiced to hear me read, and attempt to speak in their own language. They wished me much happiness and God's blessing, and promised to bear myself and work before the throne of grace. When I left the meeting I wished myself in Madagascar.

"The next meeting I had was on Sunday, August 22nd. It was not, like the former one, held in a cottage, but in the preaching-house of the London Missionary Society at Moka. There were about twenty persons in attendance. After the singing of a hymn, I read the 14th chapter of St. John, and then prayed, using the Lord's Prayer. Simeon also prayed. I then spoke to them for a short time, through Simeon.

"There are several Malagasy, who live not far from Mr. Hobbs, whom I visit daily.

DISMISSAL OF MISSIONARIES.

At a Special Meeting, held at the Missionaries' Children's Home, Highbury, on Friday, October 16, the Instructions of the Committee were delivered to the following Missionaries—

West Africa—Rev. J. and Mrs. Hamilton, Rev. C. H. and Mrs. Brierley and Miss Sass, returning to Sierra Leone, and Miss Adcock.

North India—Rev. W. Handcock, proceeding to Peshawur.

South India—Rev. R. H. Maddox, proceeding to Travancore.

China—Rev. J. D. and Mrs. Valentine, proceeding to Ningpo.

North-West America—Mr. R. Phair.

The Instructions were delivered by the Hon. Clerical Secretary; and having been respectively replied to by the Missionaries, they were addressed by the Rev. W. Knight, late Secretary of the Society, and now Rector of High Ham, Somerset, and the Rev. D. Wilson, Vicar of Islington, and committed to God's favour and protection in prayer, by the Rev. W. G. Barker.

DEPARTURE OF MISSIONARIES.

The Rev. F. and Mrs. Schurr embarked at Gravesend, September 21, on board the "Queen of the South," for Calcutta.

RETURN HOME OF MISSIONARIES.

Western India—The Rev. A. and Mrs. Matchett arrived in London from Bombay, on September 21. The Rev. E. Wynne left Bombay on September 9, and arrived in London on October 9.

North India—The Rev. E. L. Puxley arrived in London from Calcutta on October 1.

South India—The Rev. W. J. and Mrs. Edmonds left Madras on August 28, and arrived in London on October 1.

North-West America—The Rev. E. A. and Mrs. Watkins, and the Rev. J. P. Gardiner, left York Factory on September 17, and arrived in London on October 10.

Mrs. Neele, wife of the Rev. A. P. Neele, Missionary in North India, died at Walsall on the 4th of March.

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NEW ZEALAND.

A *résumé* of the events which have issued in a renewal of hostilities between the Maoris and the Colonial Government of New Zealand, has recently been prepared by the Committee of the Church Missionary Society. In it the letters of the Bishop of New Zealand and the Missionaries are analyzed, and the several statements contained in them substantiated by quotations from official documents, such as the despatches from the Governors of New Zealand.

The principal points have been mainly referred to in the pages of the "Church Missionary Intelligencer" for October; but the conclusion of the paper is so important that we introduce it—

"1. The foregoing statement casts no censure upon the hostile measures adopted in the present emergency by the Governor of New Zealand. A collision may have been inevitable, as the result of former wrong-doings, and the threatening attitude of the Natives may have compelled the British forces to attack Waikato in self-defence. But when self-defence has been secured, justice, as well as Christian duty, require that every effort should be made to effect an honourable negotiation.

"2. It must be borne in mind that the British sovereignty over New Zealand was acquired on treaty stipulations in 1840, when the Natives were then, and for many subsequent years, strong enough to have expelled the Europeans from the Islands; and that they allowed the settlers to spread themselves over the country, and to enjoy perfect security, in fulfilment of their part of the treaty.

"3. It is clear that the present unhappy circumstances of New Zealand are to be traced to the neglect, on the part of Europeans, of the treaty obligations and to the violation of the treaty engagements, and more directly to the military aggression, by the Government of New Zealand, upon native property at Waitara in 1860, which aggression the Government has since acknowledged to have been wrongfully made.

"4. The Society presented a Memorial to Her Majesty's Government, early in the year 1861, suggesting three measures:—*First*, an authoritative declaration that the tribal rights of the Natives in respect of land-titles should be respected; *Secondly*, a proclamation to explain that the military aggression at Waitara should not preclude a peaceable solution of the questions at issue; *Thirdly*, the adoption by the Home Government of some mode of adjudication of the Waitara case. These suggestions were not adopted by Her Majesty's Government. Subsequent events have proved that these were precisely the measures needed at that time. The two first suggestions would have allayed the suspicions of the Natives, and the third suggestion would have anticipated by two years the act of justice since conceded to the Natives, namely, the abandonment of 'the Waitara block.' The Committee are therefore entitled to speak with confidence as to the policy which holds out the best prospect, under God, of an escape from present difficulties.

"5. The Duke of Newcastle, in his Despatch Sept. 22, 1862, proposes to recognise 'the semi-independent authority' of the Natives as 'no new experiment, but a tried policy which has succeeded in different quarters, and

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different ages of the world.' Let the negotiation for peace with the natives proceed upon this basis, abjuring all right to interfere with their tribal rights, guaranteed to them by the Treaty of Waitangi. There is reason to hope that the natives would, as a body, accede to these terms and cease from hostilities, and maintain law and order in the native districts. At all events, such a policy best becomes a Christian Government towards an aboriginal people, whose chiefs ceded the sovereignty over their country to the Queen of Great Britain upon treaty stipulations."

The intelligence received by the recent mail is any thing but reassuring. The threatened confiscation of the lands of such of the natives as "wage war against Her Majesty, or remain in arms," has been followed up by the enlistment of levies in Australia on the terms of free grants of land in the Waikato district. Of the confiscation measure a correspondent of the "Times" observes—

"The question is one of great difficulty, for it is almost impossible to carry out the confiscation of the lands of rebellious tribes without engendering an idea among the natives generally that we are fighting for *land*, and that *land* is the cause of all the troubles. . . . But it is very much easier to talk of confiscation than to carry it out. It will be impossible to avoid committing gross injustice to many natives who, even in the Waikato district, still remain honestly faithful. For instance, there is the chief Wi Nera, at Raglan, who is undoubtedly a faithful friend of the Europeans, and yet there are probably many of his followers who have taken up arms against the Government. The native tenure of land is so intricate that it is impossible to avoid punishing the innocent with the guilty, when that punishment consists in the forfeiture of land. If confiscation is really to be carried out, it will have to be based on the abolishment altogether of the tribal right, and confirming direct from the Crown the loyal tribes in the possession of their land, leaving the question of apportionment to courts of their own, or, failing that, to properly constituted Commissioners. Unless something of the kind is done, and the neutral tribes solemnly assured of the integrity of their possessions, the confiscation scheme will inevitably lead to the most serious results."

On the subject of the new levies from Australia, it may be observed that they will not constitute a desirable class of settlers, and will, we fear, tend much to the demoralization of natives and settlers.

One of our own correspondents remarks—"Whether or not the Imperial Government will sanction Sir George Grey's proclamation respecting the confiscation of the lands of those natives who have or may take up arms against the Queen is a question discussed by some of the most intelligent settlers."

There are, however, some points of a more hopeful aspect. One is the withdrawal of the charges against William Thompson that he had, in a letter to Archdeacon Brown, declared his intention of putting all to death, armed or unarmed, of the Europeans who came into his power. The correspondent of the "Times" observes—

"It turns out that he merely warned Archdeacon Brown that he could no longer guarantee the safety of the lives of the European settlers at Archdeacon Brown's Mission station. The Archdeacon has since returned to his station, feeling sure that his life is safe."

To this we may add, that, from the Bishop of Waiapu, letters have been received, stating that all the natives in the vicinity of Turanga were remaining quiet, and that he entertained the hope they would continue so to do.

To the north of Auckland the tribes remain quiet and friendly, and memorials have been addressed to them by the Governor, expressing their regret at, and

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abhorrence of, the murders committed by the insurgent natives at Taranaki.

Others of the tribes, the people of Te Whero and Waiata Kukuta, have proved so staunch, and have rendered such good service, that General Cameron has addressed to the Governor the following communication respecting them—

“Sir,—In justice to the Maori chiefs, Waata Kukuta, and Wiremu Te Whero, I wish to bring to your Excellency's notice the valuable assistance which, since the outbreak of the insurrection in this province, I have received from them and from the natives attached to them. During the last month all supplies for the military posts at Tuakau—of which overland communication either with Drury or the Queen's Redoubt is attended with considerable difficulty—have been conveyed by them down the river in their canoes, at a trifling charge, thereby saving the expense and inconvenience of land transport; and I have just concluded an arrangement with them, through Mr. Armitage, by which I am likely to derive still further assistance from them in this important kind of service. A few days ago, when a party of the 2nd battalion 18th Regiment lost their way in the bush, some of Te Whero's people at once volunteered to go in search of them. Indeed, since my head-quarters have been stationed here both chiefs have manifested the most anxious desire to aid me to the utmost of their power, and I feel convinced that every reliance may be placed on their good faith and loyalty. I earnestly recommend them to the protection of your Excellency and of the Government.”

These tribes have been armed by the Government.

There is no doubt, however, that since the collision on the Whanga Marino, a tributary creek of the Lower Waikato river, on July 17th, in which the Maoris lost twenty-eight, besides many wounded, there have been great accessions to the insurgents. The “Daily Southern Cross,” in its summary for July, says—

“William Thompson and his Ngatihaua have now joined them. Two canoes full of Ngatimanipoto, among whom was Rewi Maniapoto, have gone down the Waipa. The Ngatiraukawa from Matatere have come down to the scene of action, as likewise all the natives from Pirongia mountain. The only friendly tribe on either side of the Waipa is the Ngatihourua of Whatawhata, whose chief, old Matataera Kaniwhenua, manages to hold them nearly all at home.”

Then follows this paragraph—“The Rev. Seth Tarawiti, Episcopal minister, is actively employed in his spiritual ministrations among his deluded fellow-countrymen. He has likewise a large staff of monitors amongst the insurgents. The heathen prophets (tohunga) are busy at their office. They predict a severe struggle and great loss, but ultimate success to the Maori King.”

The following appears in the “New Zealand Spectator” of May 12th—

“Consequent upon a warning from friendly natives, that ‘Uriweras,’ an inland tribe of ultra-kingites, intended attacking the Europeans and natives of that place, all has been excitement. The Maoris are under arms, and state that they will defend the Europeans. Most of the inland settlers have come in, and are at Mr. Francis' residence, which is strongly barricaded. Applications have been made for arms, both by Europeans and natives. The chiefs Pikae from Waikariki, and Teira from Arapawanui, are at Mohaka, organizing the people for defence.”

To these fragments of intelligence we have only to add the fact, that up to the date of the last despatches, no fresh collision had taken place between the military and the insurgents.

YORUBA—IBADAN.

The following fragment of a letter from the Rev. D. Hinderer, Ibadan, dated

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March 20th, giving tidings of himself and his isolated party at Ibadan, will be perused with much sympathy, and draw forth many prayers on his behalf—

“By your last favour, dated October 23, 1862, which reached us at Christmas time, we learned of the loss of our letters by the ‘Cleopatra.’ They contained a report to you of our life and circumstances from the time of the destruction of Ijaye in March last, to the month of July; a time which, indeed, was full of trouble, but richer still in mercies. Our cowrie distress was sometimes so great, that we had to appease hunger with a bit of dry cold yam, and could not always afford that. But the Lord always brought us relief most unexpectedly when most needed. Then—as the Egbas began war in Jebu Remo as soon as they had done with Ijaye, the Ibadan war-chiefs were most hurriedly called down by the Remo chiefs to help them to defend their towns against the joint forces of the Egbas and Jebu Odes—there was no time or opportunity to settle any thing with the chiefs about Mr. Roper, nor yet about Mr. Mann’s Scripture readers, James Robert and his son, about whom we had, therefore, the only alternative of redeeming them, or letting them be sold out of our reach altogether, for there was no chief to appeal to; and had they been at home even, I suppose they could not have helped it either, for as no soldier is paid in this country, his wages are what he catches. Thus it came, that by the taking of Ijaye, instead of getting relieved, we got into deeper troubles; and not being able to afford even the few shillings worth of cowries which are usually to be paid as a pledge for the redemption of a person, and upon the payment of which the price of redemption is fixed, we had to hunt up friends and relatives of our captives, to beg them to pay it for us. This trouble came to the deepest distress, when, upon the taking of Owaye, Mr. Townsend’s Scripture reader, and his family, a wife and two children, were brought here. For weeks, and even months, our people had to walk and search for them and their redemption; nor would it have been of any avail, had we not at last, quite by chance, as it would be said—but I am quite sure by nothing less than the good providence of God—met with some relatives of his in the town, who undertook the responsibility of redeeming them, with the exception of one of the girls, for whom we became responsible, squeezing our and our Scripture reader, Mr. Johnson’s, few cowries for the purpose: but the principal sum was not to be paid till a road should be open for us to get cowries by. This was the agreement, which in ordinary times would have been binding; but in this time of war and general cowrie distress, it can be, and is, constantly broken: so it was in our case. After a few months the capturer of the girl came and said he must go to the Jebu war, and must therefore have some more of the cowries, or the girl herself to sell her somewhere else. Just then one of our converts, knowing of our straitened circumstances, and finding that we could not afford to buy even the smallest morsel of meat, and having just sold some farm produce, sent us one bag (20,000) cowries, that we might indulge in some meat to keep up our strength a little longer; but, alas! the whole bag had to go to the master of our captive child, to prevent her being sold out of our house. Oh, how hard and bitter that was to swallow! to pull out, as it were, the very food from our mouths to redeem a Sierra-Leone-born child.

“It is, however, right and just to mention that most of our pecuniary and other troubles would have been spared us, had the civil chief been well and in power; for it was particularly to his care and protection that we were committed by the other, the war chiefs, from the beginning; but he was paralyzed nearly four years, and died in January last.”